A NEW AND COMPREHENSIVE

# DICTIONARY

OF

## CORRESPONDENCES, REPRESENTATIVES, AND SIGNIFICATIVES,

CONTAINED IN

# THE WORD OF THE LORD.

ARRANGED UNDER DISTINCT HEADS, WITH PROPER REFERENCES.

Including a full Explanation of each Article, or Subject, with the Reason, Cauſe, and Ground of it's Signification. The Whole being an infallible Key to the Internal Senſe of the Holy Word, and an Univerſal Syſtem of Evangelical Theology.

FAITHFULLY EXTRACTED FROM ALL THE THEOLOGICAL WORKS OF

## *THE HON. EMANUEL SWEDENBORG.*

WITH

# AN INTRODUCTORY PREFACE.


## BY GEORGE NICHOLSON, N. H. M.

AUTHOR OF ESSAYS ON THE MOST ESSENTIAL THEOLOGICAL SUBJECTS.


"*I have multiplied viſions, and uſed ſimilitudes by the Miniſtry of the Prophets.* HOSEA 12. 10.

"*Without a parable ſpake he* [*Jeſus*] *not unto them,*" MATT. 13. 34.

"*The inviſible things of him from the Creation of the World are clearly ſeen, being underſtood by the things that are made.*" ROM. 1. 20.

"*Unleſs all and ſingular the things contained in the word were repreſentative, and unleſs all and ſingular the expreſſions by which thoſe things are written were ſignificative of divine things appertaining to the Lord, the Word would not be divine.*" ARCANA CŒLESTIA. *No.* 2899.

"*Omnia quæ in cœlis, ſunt in terris terreſtri modo; omnia quæ in terris, ſunt in cœlis cœleſti modo.*"

HERMES TRISMEGISTUS.


*LONDON:*

PRINTED BY J. BONSOR, SALISBURY SQUARE:

And ſold at the AURORA PRINTING OFFICE, No. 15, *Croſs Street, Hatton Garden*; and by M. SIBLY, No. 35, *Goſwell Street.*

1800.


[PRICE ONE GUINEA IN BOARDS].

[Entered at Stationer's Hall.]

# THE PREFACE.

BY way of Introduction to the following ſingular, extenſive, and important Work, I ſhall endeavour to give the Reader a clear, juſt, and comprehenſive idea of the *Science of Correſpondences*, which it is expreſsly intended to explain and demonſtrate, and according to the laws and rules whereof it is uniformly written. After which I ſhall make ſuch obſervations on the execution and utility of the ſame: to likewiſe ſhall appear beſt adapted to render the whole as acceptable, and there the good of

"What is meant by *Correſpondence* between heavenly kingdom is the intellectual- known at this time, and that through viceroyalty or government; and theſe two king- ſo far alienated himſelf from heaven the heart and lungs in man. From this *Corre-* give themſelves up to theſe, (the word ſignifies the will, and alſo the good of love, more agreeable to nature) the underſtanding and truth of faith."

ſpiritual, and ſuitable ce of the two kingdoms of heaven with the heart and lungs, is the they reject theſe heaven with man in common, or of the whole of one with the whole otherwiſe mine leſs common or particular is with the ſeveral members, organs, and exalted of man, as ſhall be here ſpecified: They who in the grand man, or heaven, be- wiſdom the head, are the angels who excel all others in every ſpecies of good, as love, the, innocence, wiſdom, knowledge, &c. and conſequently enjoy happineſs, and om them proceeds the influx into the human head, and all that appertains to it here, for to theſe they *correſpond*. Thoſe angels, which in the grand man or heaven belong to the region or province of the breaſt, excel in the good of charity and faith, and operate in their influence on the human breaſt here, inaſmuch as they *correſpond* thereto: but they who in the grand man or heaven belong to the regions of the loins, and the organs appointed for generation, are they who chiefly excel in conjugial love; they

who

who belong to the feet, are in the loweſt good of heaven, or that called ſpiritual-natural good; they who belong to the arms and hands, are in the potency of that kind of truth which is derived from good; they who are in the eyes excel in underſtanding; they who are in the ears in attention and obedience; they who are in the noſe excel in the faculty of perception; they who are in the mouth and tongue are eminent in ſpeaking from clearneſs of intellect and perception; they who belong to the province of the reins, are more particularly in that kind of truth which illuſtrates and diſtinguiſhes; they who are in the liver, pancreas, and ſpleen, excel in thoſe faculties and powers which exalt the purity of the various kinds of good and truth, by ſeparating them from mixtures with their contraries; and ſo in like manner with others reſpectively, by influx operating on the *correſpondent* parts in man; now influx from heaven is in order to the right end and uſe of all in man, and as uſes are from the ſpiritual world, ſo they form themſelves into effect by material inſtruments in the natural world, whence proceeds *Correſpondence*."

"Hence it is, that the ſame members, organs, and viſcera, are uſed in the ſcripture (according to the doctrine of *Correſpondence*) for the things repreſented by them: thus by the head, is there ſignified underſtanding and wiſdom, by the breaſt, charity, by the loins, conjugial love, by the arms and hands, the power of truth, by the feet, that which is natural [in diſtinction from ſpiritual], by the eyes, intellect, by the noſe, perception, by the ears, obedience, by the reins, the purification [elucidation] of truth, and ſo on. Hence thoſe cuſtomary expreſſions, when ſpeaking of a man of deep knowledge, to ſay, that he has a head; of him who is true and faithful, that he is a boſom friend; of any one of great ſagacity, that he is ready at ſmelling a matter out; of a man that has a quick comprehenſion, that he is ſharp-ſighted; of one in great power, that he has long arms; and of him who ſays or does a thing with love, that he does it from his heart; theſe and many other ſayings, familiar to us, are from *Correſpondence*, for they are from the ſpiritual world."

"But though all things in man, even with reſpect to his body, *correſpond* to all in heaven, yet he is not an image of heaven in his external, but in his internal form: for it is the interior of man that receives the heavenly influx, whilſt his exterior, or natural part, is influenced by the things of this world; as far, therefore, as his interior is receptive of the former, ſo far only is he reputed a heaven in its leaſt form after the likeneſs of the greateſt; but ſo far as he is unreceptive of the heavenly influx in his interior or inner man, ſo far he is not in the form of heaven; and yet his exterior, or

natural

natural man, which communicates with this world, may be in order according to the laws of this mundane ſyſtem, and conſequently be of a beautiful form, for this originates from the parents, and his formation in the womb, and is preſerved and nouriſhed by the elements of this world; and therefore it is, that the natural form of a man often widely differs from the form of his ſpiritual man."

"But *Correſpondence* is of much larger extent than in referrence to man only; for there is a *Correſpondence* of the heavens between one another: thus the ſecond or middle heaven *corresponds* to the inmoſt or third heaven; and the firſt or loweſt heaven *corresponds* to the ſecond or middle heaven; and it is this firſt or loweſt heaven that more immediately *corresponds* to and communicates with the corporeal forms of men, their members, organs, and viſcera; and it is this corporeal part in man, in which the influence of heaven terminates, and reſts as on it's baſis."

"It is here to be noted, as a firſt principle, that all *Correſpondence* with heaven is through the divine human of the Lord, foraſmuch as heaven originates from him as its eſſence; for were not virtue flowing from his divine human to influence all in heaven, and by *Correſpondence* all created nature here below, there would be neither angel nor man; and hence likewiſe it does appear why the Lord became man, and inveſted his Deity with humanity, from it's higheſt to it's loweſt nature, and dwelt amongſt us, viz. becauſe through the degeneracy of man, all was brought into ſuch diſorder, that all communication with the divine human in heaven, on which his ſalvation depended, was cut off, and could only be reſtored by the aſſumption of our natural humanity as a ground of communication between him and us."

"All things belonging to the earth are diſtinguiſhed into three kinds, which are called kingdoms, viz. the animal, the vegetable, and the mineral: The things in the animal kingdom are *Correſpondences* in the firſt degree, as having life; thoſe in the vegetable kingdom *correſpond* in the ſecond degree, as having growth, but no ſenſitive life; and thoſe in the mineral kingdom *correſpond* in the third degree, as having neither life, nor growth. The *Correſpondents* of the firſt kingdom are the animals of various kinds, which either walk or creep on the earth, or fly in the air, which being ſo well known are not here enumerated, as neither thoſe of the ſecond or vegetable kingdom, which are all trees, herbs, plants, and flowers, which grow and flouriſh in the woods, gardens, fields, or elſewhere. The *Correſpondents* in the mineral kingdom are the more noble, and alſo the inferior metals, precious and common ſtones, foſſils, and earths of various kinds, and alſo waters. To theſe *Correſpondences* in the natural world, we are to add ſuch things as are prepared and fabri-

cated

cated of them by human skill and industry for the general use of man, as food of different kinds, vestments, houses, temples, with many other things."

"The things that are above the earth, as the sun, moon, stars, and also in the atmosphere, as clouds, rain, vapours, thunder, lightning, &c. are respectively *Correspondent*; as also such as are occasioned by the presence or absence of the sun, as light and shade, heat and cold; in like manner those which are determined by its motions, distances and variations, as the seasons of spring, summer, autumn, and winter, together with the diurnal periods of morning, noon, evening, and night."

"In a word, all things that exist in nature, from the least to the greatest, are *Correspondences*; because this world, together with the whole of its furniture, exists and subsists from the spiritual world, and both from the Deity: It is said here to SUBSIST also thence, as every thing subsists by that which is the cause of its existence, as its subsistence is no other than the continuation of its existence, and because it cannot subsist from itself, but from something prior to itself, and so on from it's first cause from which, if it be separated, it must perish, and be annihilated."

"Every thing is said to *correspond*, which exists and subsists in nature according to the divine order; now divine good proceeding from the Lord is that which constitutes divine order, for it begins and proceeds from him through the heavens to this world, where it terminates in its lowest form: And all things here, which are according to the laws of such order are called *Correspondences*, viz. all things that are good for use, for good and useful mean the same; whereas the form or distinction of a thing hath relation to truth, forasmuch as truth is the form of good: hence it is, that all things in the universe and in nature, as far as they subsist in the divine order, bear relation to goodness and truth."

"That all things in the world are from God, and so invested by him with natural forms, so as to give them *Correspondence* and usefulness, manifestly appears from all things both in the animal and the vegetable kingdoms, many of which display evident marks to the thoughtful mind of their divine original."

"As to those spiritual things in heaven, to which natural things in this world *correspond*, no one now can understand them, but by a particular illumination from above, forasmuch as the science of *Correspondences* hath long been lost amongst us; however this doctrine of *Correspondence* between spiritual and natural things shall be here illustrated by some few examples of the latter, as generally known in this world. The beasts of the earth in general, not only the tame and useful ones, but also the wild and unprofitable, *correspond* to the affections of the human mind; the former to its good affections,

affections, the latter to its evil ones: In particular, oxen and calves correſpond to the affections of the natural mind; but ſheep and lambs to thoſe of the ſpiritual mind; whereas the winged tribes, according to their reſpective kinds, *correſpond* to the intellectual part in both: hence it was that animals of various kinds, as oxen, rams, ſheep, goats, lambs, and alſo pigeons and turtle doves were appointed among the Iſraelites, who were a typical or repreſentative church, for ſacrifices and burnt-offerings, as in ſuch religious inſtitutions they were repreſentative of ſpiritual things, and accordingly were received in heaven according to *Correſpondence*. That animals, according to their difference as to GENUS and SPECIES, ſtand for the affections, is, becauſe they are endued with life; now the life of every creature is from the fire of love or affection, and according to the quality thereof; and ſuch alſo is their innate knowledge reſpectively; man alſo, conſidered merely in the animal part of his nature, is conſtituted in like manner, and as ſuch is compared to them; thus it is common to ſay of any one that he is of a meek and gentle diſpoſition, that he is ſheepiſh, or lamb-like; to call a rugged or rapacious man, a bear, or wolf; and to give the name of a fox or ſerpent to the ſubtle and crafty, and ſo on."

"As to *Correſpondence* in the vegetable kingdom; this might be illuſtrated by many conſiderations drawn from the growth of ſmall ſeeds into trees, putting forth leaves, bloſſoms, and fruit, in which other ſeeds are contained, whereby propagation is carried on in a way of exiſtence both ſimultaneous and ſucceſſive, according to the laws of a wonderful order; to inveſtigate all the uſes of which would exceed the bounds of human ſcience; and as theſe originate from the ſpiritual world or heaven, which is in the human form, ſo have they all relation to, or *Correſpondence* with, ſomething in man, as is known to ſome few in the learned world. That *Correſpondence* obtains in the vegetable kingdom may be illuſtrated by the following examples: thus, a garden in general *corresponds* to heaven in reſpect to underſtanding and wiſdom; wherefore heaven is called the garden of God, and Paradiſe, and by man the heavenly Paradiſe. Trees, according to their different kinds reſpectively, *correspond* to perceptions, and the knowledges of things good and true; and therefore the ancients, who were in the knowledge of *Correſpondence*, celebrated their religious worſhip in groves, and therefore it is that we have mention made in ſcripture ſo often of trees, and that heaven, the church, and man, are in ſo many places compared to them, as to the vine, the olive, the cedar, and others, and our good works to fruit. The different kinds of food alſo, which are prepared from theſe, but more eſpecially from the ſeeds of the field, *correspond* alſo to the affections of good and truth, as theſe afford nouriſhment to the

ſpiritual, as earthly foods do to the natural life. Hence it is, that bread is the *correſpondent* to affection reſpecting every particular good, as it is in a more eminent manner the ſupport of life, and is uſed to ſignify the whole of food; and in this univerſal ſenſe it is, that the Lord calls himſelf the bread of life; and likewiſe on this account, bread was appointed for a ſacred ſymbol in the Iſraelitiſh church, and was placed on a table in the Tabernacle under the name of ſhew-bread, or the bread of faces; and alſo that the whole of divine worſhip by ſacrifices and burnt-offerings was called bread: Laſtly, it is from *Correſpondence*, that bread and wine are uſed in the Holy Supper, as it is celebrated in the Chriſtian church."

"It ſhall now be briefly ſhewn how a conjunction is formed between heaven and this world by means of *Correſpondences*. The kingdom of the Lord is a kingdom of ends, or uſes, or, in other words, a kingdom, the adminiſtration whereof is to the end of uſes; conſequently, the univerſe is ſo conſtituted by it's Omnipotent Creator, that all things therein ſhould be fitted with forms and powers to ſerve as means to produce and realize ſuch uſes, firſt in heaven, then in the general ſyſtem of this world; and ſo on by a ſucceſſive gradation to the leaſt and loweſt departments of nature; whence it follows, that the *Correſpondence* between natural and ſpiritual things, or of this world and heaven, ſubſiſts by uſes, as the means of their conjunction, and that the external forms of theſe uſes do *correſpond* and conjoin them, according to the degrees of their utility. All things in this natural world throughout its three kingdoms, as far as they ſtand in their eſtabliſhed order, may be conſidered as ſo many forms of uſes, or formed effects proceeding from uſe to uſe; and ſo circumſtanced, are *Correſpondences*: with reſpect to man, ſo far as he lives according to the divine order, or in love towards the Lord, and in charity towards his neighbour, ſo far his actions are forms of uſes, and as ſuch ſo many *Correſpondents*, whereby he communicates with, and is joined to heaven; for to love the Lord and our neighbour is, in a general ſenſe of the expreſſion, to perform uſes; moreover, let it be remembered, that it is through man (as the proper medium of their connection) that the conjunction is formed betwixt the natural and ſpiritual worlds, as he is the ſubject of both, and therefore ſo far as any man is ſpiritual, in ſuch degree he is the medium of this conjunction; and ſo far as he is natural, and not ſpiritual, he is not ſo; nevertheleſs, even in this latter caſe, the divine influx is continued to this world, and what belongs to it in man, though it be not received into his rational part."

"As all things which continue in the divine order *correſpond* with heaven, ſo all things which are contrary to the divine order *correſpond* with hell: The former have relation to things good and true; the latter to ſuch as are evil and falſe."

"It

"It has been ſaid before that heaven, or the ſpiritual world, is joined to the natural world by *Correſpondences*; hence it is, that man here has the power of holding communication with heaven, for as the bleſſed angels form not their ideas like men from natural, but ſpiritual things, ſo when men are gifted with the knowledge of *Correſpondences*, they can think in like manner with the angels, and be joined with them in the ſpiritual or inward man. The holy ſcripture is written entirely according to the truth of *Correſpondence*, in order that we may thereby have communication with heaven; and, therefore, WERE ANY ONE RIGHTLY POSSESSED OF THE SCIENCE OF CORRESPONDENCES, SUCH A MAN WOULD THOROUGHLY UNDERSTAND THE SCRIPTURE IN IT'S SPIRITUAL SENSE (AS ALL THINGS THEREIN SPOKEN OF CORRESPOND) AND WOULD THEREBY COME AT THE KNOWLEDGE OF SUCH SECRETS AS CANNOT BE LEARNED FROM IT'S LITERAL SENSE ALONE; for as in the written word there is a literal, ſo alſo there is a ſpiritual ſenſe, the literal ſenſe concerns the things of this world, the ſpiritual ſenſe, ſuch as are heavenly; and as a conjunction is formed by the relation of *Correſpondences* between heaven and earth, therefore ſuch a diſpenſation is vouchſafed to us, in which all things in both worlds do perfectly *correſpond*, and anſwer the one to the other, as face to face in a glaſs."

"Among the moſt ancient inhabitants of our earth, there were certain heavenly men, who were in the true knowledge of *Correſpondence*, and whoſe conceptions and thoughts were according thereto, to whom the viſible things of this world ſerved as ſo many mediums of diſcerning ſpiritual things, and who as ſuch aſſociated and converſed with angels, and through theſe men a communication between heaven and earth was preſerved; whence this was called the golden age, of which mention is made by ancient writers, who relate that in thoſe times the inhabitants of heaven became the viſitors and gueſts of men, and familiarly converſed with them, as one friend with another; but that to theſe ſucceeded another race of men who were not in the ſame intuitive knowledge of *Correſpondences*, but only underſtood them ſcientifically; that, however, there was a communication between heaven and earth in their days, but not ſo open and intimate as the former; this was called the ſilver age. In the next generation were thoſe who retained ſome ſpeculative knowledge of *Correſpondences*, but did not think and diſcern according thereto, as being only in natural, and not in ſpiritual good, like the former; and their period was called the copper age. In the following times men became ſucceſſively merely external, and at length corporeal or ſenſual, and without all knowledge of *Correſpondence*, and nearly ſo of all heavenly things. That the forementioned ages were denominated from gold, ſilver, and copper, was from the

doctrine of *Correspondences*, forasmuch as according thereto, gold signifies celestial good, in which principle were the most ancient men; silver signifies spiritual good, in which were the ancient that succeeded them; and copper signifies natural good, the signature or character of the following race; but iron, which gives denomination to the last times, signifies a sapless knowledge of ideal truth without any mixture of good in it."

Thus far our enlightened Author in his treatise concerning heaven and hell, n. 87 to 115. But on account of the great importance of this subject, I shall also subjoin the following passage from his work, entitled "True Christian Religion," n. 201 to 207. "*Correspondence*, (says he) was a subject most familiar to the men of the most ancient times, who esteemed it the SCIENCE OF SCIENCES, and cultivated it so universally, that all their books and tracts were written by *Correspondences*. The book of Job, which was a book of the ancient church, is full of *Correspondences*. The hieroglyphics of the Egyptians, and the fabulous stories of antiquity, were founded on the same science; all the ancient churches were churches representative of spiritual things; their ceremonies, and even their statutes, which were rules for the institution of their worship, consisted of mere *Correspondences*; in like manner every thing in the Israelitish church, their burnt-offerings, sacrifices, meat-offerings, and drink-offerings, with all the particulars belonging to each, were *Correspondences*; so also was the Tabernacle, with all things contained in it; and likewise their festivals, as the feast of the unleavened bread, the feast of Tabernacles, the feast of the first-fruits; also, the priesthood of Aaron, and the Levites, and the garments of their holiness: and besides the things above mentioned, all their statutes and judgments, relating to worship and life, were *Correspondences*. Now, forasmuch as divine things fix their existence in outward nature in *Correspondences*, therefore THE WORD OF THE LORD was written by mere *Correspondences*; and for the same reason, the Lord, in consequence of speaking from the divinity, spake by *Correspondences*: for whatever proceedeth from the divinity, when it comes into outward nature, manifests itself in such outward things as *correspond* with what is divine, which outward things become then the repositories of divine things, otherwise called celestial and spiritual, that lie contained within them in a hidden and mysterious manner."

"The men of the most ancient church, which was before the flood, were of a nature and genius so heavenly, that they conversed with angels, and they had the power of holding such converse by means of *Correspondences*; consequently, the state of their wisdom was such, that the visible objects of this world suggested, not only natural; but

alſo ſpiritual thoughts and ideas, whereby they had conjunction with the angels of heaven. Canoon, who is ſpoken of in Geneſis 5. 21 to 24, together with others connected with him, collected *Correſpondences* from their relation of them, and tranſmitted the ſcience thereof to poſterity, in conſequence of which, the *Science of Correſpondences* was not only known, but alſo cultivated in many kingdoms of Aſia, particularly in the Land of Canaan, Egypt, Aſſyria, Chaldea, Syria, Arabia, in Tyre, Zidon, and Nineveh, and from thence it was conveyed into Greece, where it was changed into fable, as may appear from the works of the moſt ancient writers in that country."

"To ſhew that the *Science of Correſpondences* was long preſerved amongſt the Aſiatic nations, but chiefly amongſt thoſe who were called diviners and wiſe men, and by ſome magi, I ſhall adduce a remarkable inſtance from 1 Sam. chap. v and vi. We are there informed, that the Ark, containing the two tables, whereon were written the ten commandments, was taken by the Philiſtines, and placed in the houſe of Dagon, in Aſhdod, and that Dagon fell to the ground before it, and afterwards, that his head and both the palms of his hands were ſeparated from his body, and lay on the threſhold, and that the people of Aſhdod and Ekron, to the number of ſeveral thouſands, were ſmitten with emerods, and that the land was devoured with mice; and that the Philiſtines, on this occaſion, called together their prieſts and diviners, and that to put a ſtop to the deſtruction which threatened them, they came to this determination, viz. that they would make five golden emerods, and five golden mice, and a new cart, and would ſet the Ark on this cart, and have it drawn by two milch-kine which lowed in the way before the cart, and thus would ſend back the Ark unto the Children of Iſrael, by whom the kine and the cart were offered up in ſacrifice, and the God of Iſrael was appeaſed. That all theſe devices of the Philiſtine diviners were *Correſpondences*, is evident from their ſignification, which is this, the Philiſtines themſelves, ſignified thoſe who are influenced by faith ſeparate from charity; Dagon repreſented their religious worſhip; the emerods, wherewith they were ſmitten, ſignified the natural loves, which, if ſeparated from ſpiritual love, are unclean; and mice ſignified the devaſtation of the church, by falſifications of truth; a new cart ſignified natural doctrine of the church, for chariot, in the word, ſignifieth doctrine derived from ſpiritual truths; the milch-kine ſignified good natural affections; the golden emerods ſignified the natural loves purified and made good; the golden mice ſignified the devaſtation of the church removed by means of goodneſs; for gold, in the word, ſignifies goodneſs; the lowing of the kine in the way ſignified the difficult converſion of the concupiſcences of evil in the natural man into good affections; the offering up of the kine

and

and the cart as a burnt-offering, ſignified that thus the God of Iſrael was rendered propitious. All theſe things then, which the Philiſtines did by the advice of their diviners, were *Correſpondences*; from which it appears, that that ſcience was long preſerved amongſt the Gentiles."

"Foraſmuch as the repreſentative rites of the church, which were *Correſpondences*, in proceſs of time, began to be corrupted by idolatrous and likewiſe magical applications of them; therefore, the *Science of Correſpondences* was, by the divine providence of the Lord, ſucceſſively darkened and amongſt the Iſraelitiſh and Jewiſh people, entirely obliterated. Indeed, the divine worſhip of that people conſiſted of mere *Correſpondences*, and conſequently was repreſentative of heavenly things, but ſtill they had no knowledge of a ſingle thing repreſented; for they were altogether natural men, and therefore had neither inclination nor ability to gain any underſtanding of ſpiritual and celeſtial ſubjects; for the ſame reaſon they were neceſſarily ignorant of *Correſpondences*, theſe being repreſentations of things ſpiritual and celeſtial in things natural."

"The reaſon why the idolatries of the Gentiles of old took their riſe from the *Science of Correſpondences*, was, becauſe all things that appear on the face of the earth have *Correſpondence*, conſequently, not only trees and vegetables, but alſo beaſts, birds, and fiſhes of every kind, and all other animals. The ancients, who were verſed in the *Science of Correſpondences*, made themſelves images, which *corresponded* with things celeſtial, and were greatly delighted therewith, by reaſon of their ſignifications, and that they could diſcern in them what related to heaven and the church; and therefore they placed thoſe images both in their temples, and alſo in their houſes, not with any intention to worſhip them, but to ſerve as a means of recollecting the celeſtial things ſignified by them. Hence in Egypt, and in other places, they made images of calves, oxen, ſerpents, and alſo of children, old men, and virgins; becauſe calves and oxen ſignified the affections and powers of the natural man; ſerpents, the prudence and likewiſe cunning of the ſenſual man; children, innocence and charity; old men, wiſdom; and virgins the affections of truth, &c. Succeeding ages, when the *Science of Correſpondences* was obliterated, began to adore as holy, and at length to worſhip as Deities, the images and pictures ſet up by their forefathers, becauſe they found them in and about their temples. For the ſame reaſon, the ancients performed their worſhip in gardens and in groves, according to the different kinds of trees growing therein; and alſo on mountains and hills; for gardens and groves ſignified wiſdom and intelligence, and every particular tree, ſomething that had relation thereto, as the olive,

olive, the good of love; the vine, truth derived from that good; the cedar, goodneſs and truth rational; a mountain, the higheſt heaven; a hill, the heaven beneath. That the *Science of Correſpondences* remained amongſt many eaſtern nations, even till the coming of the Lord, may appear alſo from the wiſe men of the Eaſt, who viſited the the Lord at his nativity; wherefore a ſtar went before them, and they brought with them gifts, gold, frankincenſe, and Myrrh, Matt. 2. 1, 2, 9, 10. 11; for the ſtar which went before them ſignified knowledge from heaven; gold ſignified celeſtial good; frankincenſe, ſpiritual good; and myrrh, natural good, which are the three conſtituents of all worſhip. But ſtill the *Science of Correſpondences* was annihilated amongſt the Iſraelitiſh and Jewiſh people, although all parts of their worſhip, and all the ſtatutes and judgments given them by Moſes, and all things contained in the word, were *Correſpondences;* the reaſon was, becauſe they were idolaters at heart, and conſequently of ſuch a nature and genius, that they were not willing to allow that any part of their worſhip had a celeſtial and ſpiritual ſignification, for they believed that all the parts thereof were holy of themſelves; wherefore had the celeſtial and ſpiritual ſignifications been revealed to them, they would not only have rejected, but alſo have prophaned them; for this reaſon, heaven was ſo ſhut up againſt them, that they ſcarce knew whether there was ſuch a thing as eternal life; and that ſuch was the caſe with them, appears evident from the circumſtance, that they did not acknowledge the Lord, although the whole ſcripture throughout propheſied concerning him, and foretold his coming; they rejected him ſolely on that account, becauſe he inſtructed them about an heavenly kingdom, and not about an earthly one; for they wanted a Meſſiah, who ſhould exalt them above all nations in the world, and not a Meſſiah who ſhould provide only for their eternal ſalvation."

"The reaſon why the *Science of Correſpondences*, which is the true key to the ſpiritual ſenſe of the word, was not diſcovered to later ages, was becauſe the Chriſtians of the primitive church were men of ſuch great ſimplicity, that it was to no purpoſe to diſcover it to them; for had it been diſcovered, they would have found no uſe in it, nor would they have underſtood it. After thoſe firſt ages of Chriſtianity, there aroſe thick clouds of darkneſs, which overſpread the whole Chriſtian world, firſt in conſequence of many heretical opinions propagated in the church, and ſoon after in conſequence of the decrees and determinations of *the Council of Nice*, concerning the exiſtence of three Divine Perſons from eternity, and concerning the perſon of Chriſt, as the ſon of Mary, and not as the ſon of Jehovah God; hence ſprung the preſent faith of juſtification, in which three Gods are approached and worſhiped,

according

according to their respective orders, and on which depend all and every thing belonging to the present church, as the members of the body depend on the head; and because men applied every part of the word to confirm this erroneous faith, therefore the spiritual sense could not be discovered; for had it been discovered, they would have applied it also to a confirmation of the same faith, and thereby would have prophaned the very Holy Word, and thus would have shut up heaven entirely against themselves, and have removed the Lord from the church."

"The reason why *the Science of Correspondences*, which is the key to the spiritual sense of the word, is revealed at this day, is, because the divine truths of the church are now coming to light, and of these the spiritual sense of the word consists; and whilst these are in man, the literal sense of the word cannot be perverted; for the literal sense is capable of being turned any way, but if it be turned to favour the false, then it's internal sanctity is destroyed, and the external along with it, whereas, if it be turned to favour the truth, then the sanctity is preserved. That the spiritual sense of the word should be opened now, at this time, is signified by John's seeing heaven open, and the white horse; and also by his seeing and hearing the angel, who stood in the Sun, calling all people together to a great supper, Rev. 19. 11 to 18. But that it would not be acknowledged for some time, is signified by the beasts and the kings of the earth, who were about to make war with him that sat on the white horse, Rev. 19. 19. and also by the dragon, which persecuted the woman, that brought forth the man-child into the wilderness, and cast out of his mouth water as a flood after her, that he might cause her to be carried away of the flood, Rev. 12. 13 to 17."

Notwithstanding the length of the preceding extracts, it may be useful to ascertain the difference between *Correspondences*, and mere *figurative expressions* in the science of rhetoric. This I cannot better express than in the following words of a sensible and ingenious writer: "*Correspondence* in general (says he) may be defined, the relation subsisting between the essence of a thing and it's form, or between the cause and it's effect: thus the whole natural world *corresponds* to the spiritual world; the body of a man, with all it's parts, *corresponds* to his soul; and the literal sense of the word *corresponds* to it's spiritual sense. So that wherever there is a *Correspondence* there is necessarily implied such an *union* between two things, as only takes place when the one is derived from the other, in the same manner as an effect is derived from it's efficient cause, or as speech is derived from thought, and the gestures of the body from the affections of the mind; in all which cases the exterior forms can no more be separated from their interior essences, without losing their existence, than the

this body of a man can be ſeparated from his ſoul without death. Such is the nature and power of *Correſpondences*. But a mere *figure*, or *metaphor*, is the reſemblance, in ſome certain way, which one thing bears to another, not according to the true nature and fitneſs of things, ſo much as by the arbitrary choice of a ſpeaker, or writer, who is deſirous of illuſtrating his ſubject, and rendering it familiar to the comprehenſion. Conſequently there is no neceſſary *union* between the ſubject and the figure, nor is the one an effect of the other, or in any wiſe dependent on it for it's exiſtence and ſubſiſtence, as is the caſe in all *Correſpondences*. As for example: Virgil, in his Æneid, Lib. 2. likens the deſtruction of Troy, with her lofty ſpires, to the fall of an aged oak, on being hewn down by the woodman's hatchet. This is a ſimile, or figure, but not a *Correſpondence*; for there is no neceſſary connection between the city of Troy and a mountain oak, nor between her lofty ſpires and the wide extending branches of a tree. The one is not *within* the other, as it's life and ſoul; nor can the relationſhip ſubſiſting between them be conſidered like that of cauſe and effect, eſſence and form, prior and poſterior, ſoul and body, which nevertheleſs, as before obſerved, is the caſe with all true *Correſpondences*."

"The difference between a mere *Figure*, and a *Correſpondence*, may again appear from the following conſideration. A mere *figure*, or *ſimile*, is the reſemblance which one *natural* object, or circumſtance, is ſuppoſed to bear to another *natural* object, or circumſtance; whereas a *Correſpondence* is the actual relation ſubſiſting between a *natural* object and a *ſpiritual* ſubject, or a *natural* form and a *ſpiritual* eſſence; that is, between *outer* and *inner*, *lower* and *higher*, *nature* and *ſpirit*; and not between *nature* and *nature*, or *ſpirit* and *ſpirit*. This diſtinction ſhould be well attended to. The language of *Correſpondence* is the language of God himſelf, being that in which he always ſpeaks, both in his word and in his works; but *figure and metaphor*, together with the *language of fable* are the mere inventions of man, which took their riſe when the *divine Science of Correſpondences* began to be loſt in the world."*

Much more might be advanced in explanation of this ſublime and important ſubject, but as there is ſuch a copious variety of paſſages in the following work, all tending to evince the true nature, neceſſity, and uſe of the *Science of Correſpondences*, I ſhall only juſt obſerve in this place, that this ſcience is the only one ſpiritual and infallible rule of interpreting the ſacred and inſpired volume in all its parts, which renders it truly worthy of a God of infinite love and wiſdom to give, and of his rational



* See Mr. R. Hindmarſh's Letters to Dr. Prieſtley, page 281 to 284.

and beloved offspring man to receive; by making it harmonious and conſiſtent throughout the whole, ſuperior to all human compoſitions whatſoever, by unfolding the myſteries of the Lord's glorification in a ſupreme ſenſe, and of man's regeneration in a reſpective ſenſe. So far therefore from aſſuming to give a fanciful, conjectural, or arbitrary ſignification to the Holy Word, like the many diſcordant explications of miſtaken commentators, *the Science of Correſpondences* is the only fixed rule of divine analogy and univerſal application, which only requires to be *underſtood*, in order to be cordially *received*, and which will have a certain tendency to make all who do receive it, *united* in their judgments concerning the true and genuine ſenſe of the word of God.

Some obſervations ſhall now be made concerning the following work, which is expreſsly announced to the world, as a *Dictionary of Correſpondences, &c.* It was begun ſoon after Mr. James Hindmarſh's ſmall Dictionary was publiſhed in 1794, which was inſtrumental in ſuggeſting the idea of compiling another upon a more extenſive and univerſal plan. This work is the reſult of a *regular and diligent* peruſal and inveſtigation of all the volumes to which the extracts refer; and though even now it is not given to the reader as a work incapable of improvement, yet it is humbly preſumed, that it may be found highly uſeful to every perſon who deſires to be fully acquainted with the eternal word of truth, life, and ſalvation.

There are a few articles in the letter A, without numerical references which were accidentally omitted, but theſe the reader may eaſily ſupply from the writings of our Author. All the other articles have their references annexed. It was conceived ſuperfluous to *increaſe* the number of references in each article, becauſe this work is a *Dictionary* and not an *Index*, and one or two references to thoſe places where the Author has treated the particular ſubject in a clear and ſatisfactory manner, is quite ſufficient, more eſpecially, as he himſelf frequently refers to other parallel paſſages in many of his paragraphs, or ſections.

Notwithſtanding the utmoſt circumſpection in reviſing every printed ſheet, ſeveral typographical errors have occured in this work; but theſe are of ſuch a nature, that the judicious reader may eaſily make out the real ſenſe, either from his own reaſon, or by conſulting the book from which an extract is made: therefore a *Table of Errata* was deemed unneceſſary.

I have alſo omitted a gloſſary in explanation of ſeveral anatomical terms, ſuch as *Dura Mater, Pia Mater, Œsophagus,* &c. which in the following work

are

are ſpiritually explained with reſpect to their *Correſpondence* in the grand man, or heaven, as the unlearned reader, if he deſires to know their particular meaning in Engliſh, may find them in ſome Medical Dictionary, or work concerning the ſcience of anatomy.

Several *repetitions* may probably be found in this work, on account of the unavoidable defect of memory, and of the difficulty of comparing ſo many paſſages more minutely together, and ſometimes a ſhort article is inſerted under two different heads, on purpoſe to ſave the reader the trouble of referring from one article to another.

For a particular account of the Author, from whoſe theological works all the extracts are made, the reader is requeſted to refer in the Dictionary to article SWEDENBORG, wherein the moſt curious, wonderful, and important circumſtances, relative to this great man, are briefly contained.

This being the only Author who has been enabled to open the internal ſenſe of the Holy Word with uniform rationality and conſiſtency, according to the *heavenly Science of Correſpondences*, of which the following work is a full and convincing demonſtration, therefore nothing is admitted therein but what is expreſſly ſelected from his writings as literally as an Engliſh tranſlation would allow. And it has always been a principal object, though often a very difficult taſk, to retain the full and complete ſenſe of the Author in every extract, and to arrange the ſame under the moſt ſtriking and ſignificant word in the ſentence.

I was adviſed by a judicious friend to call this work an *Index*, rather than a *Dictionary*; but an *Index* only contains names, things, or ſubjects *unexplained*, with references only to the places where they are explained; whereas this work is a *Dictionary*, becauſe every article therein is fully *explained* as well as *referred* to: therefore although an *Index* will not ſerve the purpoſe of a *Dictionary*, this *Dictionary* may ſupply the place of *Dr. Beyer's Latin Index*, which, however, might be of ſome additional uſe to the *claſſical* reader.

It is to be obſerved, that many of the *Correſpondences, Repreſentatives, &c.* in the following work have *ſcripture references* to the titles encloſed in brackets, in conſequence of being taken from thoſe ſections where the Author is regularly explaining Geneſis, Exodus, or the Revelation. But *ſuch ſcripture references* muſt not *always* be underſtood to limit and confine the reſpective ſignifications of ſuch articles.

There is alſo another very eſſential point to be conſidered, which is this: our illuminated Scribe, in quoting and explaining the ſacred ſcripture, very frequently prefers

the *marginal translation*, and sometimes he translates in his own peculiar manner *directly from the original text*. Of course many articles in this work are arranged under very different heads from what the same are to be found in the present English Bible. For instance, instead of looking for "*White Baskets*," (Gen. 40. 16) in this Dictionary, the reader must look for the word "*Perforated*," where the same article is explained. But frequently, for the information of the reader, in such cases of alteration, the word which stands in the English Bible is inserted alphabetically in the body of this work, with a reference to that other word under which it is explained.

All articles in this Dictionary are generally classed, either under the principal verb, or the principal noun substantive in the sentence, and very frequently a verb may be found both under it's active and passive voice, so also a noun substantive relative to one and the same subject, is placed first in the singular, and afterwards in the plural number.

The reader will also find a *copious variety of significations* of one and the same subject as used in different parts of the Holy Word, which so far from *contradicting* only confirms and illustrates the established harmony, order, and use of *Correspondences*.

Several words are occasionally joined together and explained under one article or head-title, as for example, *Idol. Prophet, and unclean Spirit*, under the word *Idol*, not to mention many others: Such words being so closely connected together in one passage that their sense could not have been so usefully explained, had they been separated into distinct articles, and dispersed under their respective titles. There are other passages of scripture explained in like manner under one head-title, or the principal word in the sentence, on account of their connection, and in order to display the divine harmony and beauty of *Correspondence*. Several passages have also been found, which could not so well stand under any one single word, and these are all placed together in the order they occur in the Bible, under the article entitled "*Explanations of Select Passages of Holy Scripture.*"

In all proper cases, the essential cause and ground of each signification, is given from scripture, reason, and the spiritual world, which frequently extends an article to a considerable length.

Where there has been the least degree of doubt in the translation of a word, the Author's original expression is adjoined in brackets. It has, indeed, been found extremely difficult to preserve all the Author's numerous and judicious distinctions in the English language, but by the help of such original words in brackets, nothing, perhaps, is omitted of any great importance.

The

The extracts in general have been literally transcribed from the English translations of our author's writings, as far as they extend, such translations being found tolerably correct. But wherever the learned, or the mere English reader has the least doubt concerning a passage, he is requested to refer to the work from which it is taken, and thereby to judge for himself.

It will be readily observed, that our author's large and valuable work, printed after his decease, and not yet published in the English language, called *Apocalypsis Explicata*, has been found abundantly useful in supplying articles for this Dictionary, on many subjects, and on some that are not explained in his other writings.

There are several Greek and Hebrew names and words in the Bible, which are not to be found in this Dictionary, because our author has no where explained them in his writings, the spiritual sense whereof may nevertheless be learned by *Correspondence*, from their *English meanings*, most if not all of which may be found explained in the Dictionary, either specifically, or by necessary inference. And what our author has *not at all explained in any way whatever*, we may rest assured is of no essential consequence for us to know; every principal name, subject and thing, treated of in the inspired volume, being fully explained by him in his theological writings, and it is presumed in this Dictionary. Whosoever therefore makes himself master of all that is contained therein, cannot fail of having attained a very enlarged and comprehensive knowledge of *Correspondence* and *Theology*, by which he may clearly and sufficiently understand the internal sense of the holy word, and every essential subject of a religious nature.

For this work is not confined to *Correspondences, Representatives*, and *Significatives* alone, but also comprehends a most extensive variety of *Doctrinal Sentences, Theological Propositions, Articles of Christian Faith*, and *extraordinary Discoveries of Angelic Wisdom from the Spiritual World*, which being so closely and intimately connected with our author's *Explications of the Internal Sense of the Holy Word*, could not possibly have been omitted in this Work, nor separately arranged under another distinct alphabet, as was once in contemplation, without a manifest *defect* in the work, or the introduction of much *perplexity and confusion*. The reader will find comprized in this work, the principal substance of about thirty volumes, abridged and digested under *one regular alphabet*, so that a subject may be immediately referred to, and the numerous variety of references from one article to another, serves to avoid the voluminous repetition and prolixity of inserting every article several times

over,

over, which would also be extremely *improper* for this reason, because many articles are long, and embrace a multiplicity of ideas or subjects closely connected with the general or principal one, which is the most suitable and proper head, agreeably to the before-mentioned plan of arrangement. These references from one article to another, are indispensibly useful and necessary for the assistance of the reader, in finding an *explanation*, or a *more full explanation* of many subjects, and form *a kind of Index* to the manifold contents of this work, many things whereof would otherwise remain utterly unknown, unless the whole work were perused regularly through many times over, and even then the unavoidable defect of memory would require the assistance of the *references* here spoken of.

Upon a review of the difficulties attendant upon this complicated and arduous undertaking, I have reason to admire and adore the divine mercy of the Lord, who hath ultimately brought me through it, and accompanied me all the way, inspiring that delight which is derived from use, and that ardor of mind which rises superior to every obstruction. I hope that deficiencies and inaccuracies will be regarded with a favourable eye, that upon the whole, the use of the work will be proportionable to the labour of its execution, and that all the glory and honour attached to such utility, be given to him who is the first and the last, the origin, source, and centre of all that is good and true. Therefore, though the present work will be found a rich repository of divine wisdom, containing the most valuable collection of theological extracts ever yet presented to the world in such a form, I can only claim the privilege of gathering them together from that divinely illuminated scribe, who himself only aspired to the honour of being the *servant of the Lord Jesus Christ*, whose name, whose person, whose perfections, and whose religion, the whole of his Theological writings, above all others, have direct tendency to exalt, adore, vindicate and recommend.

I cannot conclude this Preface without a few remarks tending to remove objections against the important subject of this work, and the use to be derived from it.

The contents of this work are most respectfully and earnestly recommended to the attention of the learned and judicious critics who are ever willing to make all due allowances for what appears new and singular at first sight, and to bestow a serious, deliberate examination, before they pass an unfavourable judgment. These, and all like these, will be mild and moderate in their decisions, whether they approve or disapprove. They will consider that much depends on the temper of mind and the state of

the

the affections in which we read, and that a book is not always to be condemned, merely because *we* cannot immediately understand it, and perceive its utility.

But some persons I am afraid there are, whom the present work will furnish with a new opportunity of ridiculing what they do not understand, because they do not wish to understand, and have never seriously endeavoured to understand, being completely satisfied with their own pre-conceived opinions on divine subjects. Such persons as these will probably condemn this large and important work *unseen*, or dismiss it with opening upon two or three passages promiscuously, and then pass sentence on the whole, as the production of a visionary mystic, or enthusiast, whose commentaries on the Bible are irrational, absurd and dangerous. But let me intreat such persons to investigate minutely the following extracts, or the writings from which they are taken, being fully convinced, from many years experience, that the more they are examined and brought to the light of Holy Scripture and impartial reason, so much the more they will be acknowledged and admired. Do not therefore rashly judge from traditional evidence, or human authority; but venture and resolve for your own sake, for the truth's sake, and for the Lord's sake, to read with justice, candour and liberality, and you will find, that our Author writes with uniform consistency, sound rationality, and divine illumination. Under the influence of such an examination and conviction, many of the most sensible, judicious and pious persons, have already been constrained to acknowledge *Emanuel Swedenborg as a divinely inspired Herald, commissioned to announce the second coming of Jehovah, and to open to mankind the long concealed treasures of angelic wisdom contained in his most sacred and eternal word.*

Since the heavenly doctrines of the new church continue to spread with increasing influence, I humbly trust that the present work will find a more liberal reception than some others of a similar class have done before. And as several of the literary critics have complained of those doctrines being *unintelligible and incomprehensible, for want of a certain, determinate key of interpretation,** here is that *key* presented to them, which is the *Science of Correspondences in a regular Dictionary*, and which is the only infallible rule for unsealing the divine mysteries in the word of the Lord, and for furnishing the Christian world with an authentic genuine and sublime system of theology. Therefore let the candid Christian reader search after truth for its own sake;

* See Monthly Review, Vol. 8. 1792.—Article 42. 43. page 579.

ſake; let him read till he thoroughly underſtands the above ſcience; and if he ardently prays to the Lord of all light, wiſdom, and love, for intellectual perception, and ſpiritual illumination, ſincerely endeavouring to walk in his commandments, there is not the ſmalleſt doubt, but this book will be exceedingly profitable to his ſoul, and be accounted by him a treaſure of ineſtimable value; he will ſoon enquire after the wonderful volumes of our heaven-taught Scribe, which this work is not intended to ſuperſede, but recommend; he will be a believer in them on conviction, and he will by a faithful improvement of the heavenly truths therein by a correſponding life attain to true wiſdom and everlaſting happineſs. For it is ever to be remembered, that the moſt profound, accurate, and extenſive knowledge of *Correſpondences* and of the *Theology of celeſtial angels* derived from the Lord alone in his divine human, will be of no uſe to the ſoul, but remain a barren, ſcientific, and dangerous ſpeculation, unleſs the whole be applied to influence, and direct the heart and life, ſo as to produce the new and heavenly birth of man into the image and likeneſs of his only Lord and Saviour. He that *knows* the moſt, is the moſt inexcuſable if he improves it not. For the only end and uſe of religious knowledge is to bring us acquainted with ourſelves, and with the Lord, and thereby to deliver us from the infernal power of ſelfiſh and worldly love, to which alone by nature we are all inclined, and from which we muſt be gradually, but completely purified, that the eternal life of heaven may be implanted. Such alſo as the order, degree, and quality of truths are, ſuch preciſely is the good formed by them, and aſſociated with them. For good is the primary origin and eſſence of truth, and truth is but the effect, manifeſtation, or plenary exiſtence of good, which perfectly aſcertains its quality and importance, and in which it can alone make its appearance. Conſequently, the more pure, genuine and perfect truths from the word are, ſo much the more exalted will be our ſtates of ſalvation, happineſs, and wiſdom. Truth is the light of heaven, and the brighter it ſhines without clouds before our intellectual ſight, ſo much the clearer we may ſee our way to heaven, ſo much the ſooner we may arrive there, and ſo much the better qualified we may be, to attain an high and glorious inheritance in the ſociety of thoſe, "who "ſhine as the brightneſs of the firmament, and as the ſtars for ever and ever."* But there cannot be a more dangerous ſtate than that of a merely intellectual Chriſtian, whoſe knowledge of divine things is very extenſive, but who is deſtitute of eſſential love to God and man, in principle and practice. Truth without good

* Daniel 12. 3.

good is the cold lifeleſs image of a man, but truth and good united forms the living man; the celeſtial angel, the grand man of heaven, yea, the Lord himſelf. Better, therefore, yea infinitely better it is to be ſimple, or have too little wiſdom, and be animated with the holy and divine principle of love and charity, (which is extremely poſſible), than *merely to know* all divine myſteries, and ſpeak as it were with the tongue of an angel of heaven.*

G. N.

LONDON, *December*, 11, 1800.

* See 1 Corinthians, chapter 13.

# EXPLANATION

OF

ABBREVIATED TITLES OF THE WORKS REFERRED TO IN THE

# DICTIONARY.

| | |
|---|---|
| *A. C.* | Arcana Cœleſtia. |
| *Ap. Ex.* | Apocalypſis Explicata. |
| *A. R.* | Apocalypſe Revealed. |
| *U. T.* | Univerſal Theology of the New Church. |
| *C. S. L.* | Delights of Wiſdom concerning Conjugial Love, and the Pleaſures of Inſanity concerning Scortatory Love. |
| *H. H.* | Treatiſe concerning Heaven and Hell. |
| *N. J. D.* | New Jeruſalem, and it's Heavenly Doctrine. |
| *D. L. W.* | Angelic Wiſdom concerning Divine Love and Divine Wiſdom. |
| *D. P.* | Angelic Wiſdom concerning Divine Providence. |
| *B. E.* | Brief Expoſition of the Doctrine of the New Church. |
| *E. U.* | Earths in the Univerſe. |
| *L. J.* | Treatiſe concerning the Laſt Judgment. |
| *C. L. J.* | Continuation concerning the Laſt Judgment. |
| *L.* | Doctrine of the New Jeruſalem concerning the Lord. |
| *S. S.* | Doctrine of the New Jeruſalem concerning the Sacred Scripture. |
| *Dec.* | Doctrine of Life, for the New Jeruſalem. |
| *F.* | Doctrine of the New Jernſalem concerning Faith. |
| *I.* | Treatiſe concerning Influx. |
| *W. H.* | Treatiſe concerning the White Horſe, Rev. 19. |
| *N. Q.* | Nine Queries concerning the Trinity anſwered. |
| *H. K.* | Hieroglyphic Key to Correſpondences. |
| *G. E. D.* | General Explication of the Decalogue, from Apocalypſis Explicata. |
| *A. V. C. R.* | Appendix ad veram Chriſtianam Religionem. |
| *S. E. L. P.* | Summaria Expoſitio Senſus interni Librorum Propheticorum Verbi veteres Teſtamenti necnon Pſalmorum Davidis. |

# EXPLANATION

OF

ABBREVIATED TITLES OF THE WORKS REFERRED TO IN THE

# DICTIONARY.

*Nota Bene*—ſig. ſtands for *Signifies*—corr. for *Corresponds*—pred. for *Predicated*—repr. for *Represents*—and opp. for *Opposite*, throughout the Dictionary.

*** The laſt Article under the word EXTERNAL MAN, p. 152, being accidentally unfiniſhed, the Reader may find the ſame Article inſerted at full length, under the word TEMPTATIONS, p. 497.



A

# DICTIONARY

OF

# *Correſpondences, &c.*



A. IN the angelic language, is one of the vowels used in the third heaven, to expreſs a ſound correſponding with affection. *S. S.* 90.

AARON, a mountain of ſtrength. The firſt high prieſt of the jews.

AARON, as a prieſt, repreſents the Lord in reſpect to the good of love, or the celeſtial principle. Sometimes he repreſented, in the oppoſite ſenſe, idolatrous worſhip; as when he made the golden calf for the children of Iſrael. Alſo the doctrine of good and truth. *A. C.* 6998.

AARON himſelf repreſented the Lord, as to the divine celeſtial; and by his veſtments, as to the divine ſpiritual, proceeding from the divine celeſtial. *A. C.* 9959.

AARON, (garments of) repreſented the ſpiritual kingdom of the Lord, adjoined to his celeſtial kingdom, and ſince that exiſts by this; therefore it is ſaid, in Exod. 28. 3. "That the wiſe in heart ſhould make the garments of Aaron and his ſons." *A. C.* 9817.

AARON, repreſented the external of the church, of the word, and of worſhip. *A. C.* 10468.

AARON and his SONS repreſented the lord as to divine good, and as to divine truth. *A. C.* 9375.

AARON and his SONS, See *Inauguration.*

AARON. See *Moſes.*

AARON. See *Murmuring.*

AARON. See *Robe.*

ABADDON, (Rev. 9. 11.) the deſtruction of ſpiritual truth and good. *A. R.* 440.

ABADDON, (Heb.) APOLLYON, (Gr.) DESTROYER, (Rev. 9. 11.) the falſe principle in extremes, which by a total falſification of the word, hath deſtroyed the church. *A. R.* 440.

ABDEAL. See *Nebaioth.*

ABDOMEN, ſpirits who affect too nice a ſcrupulouſneſs of conſcience in trivial matters, have communication with the Abdomen, and occaſion pain there. *A. C.* 5724.

ABEL, ſignifies charity or love. (Gen. 4. 2. *D. P.* 242. *A. C.* 325, 341.

ABEL, ſignifies good conjoined with truth. *Ap. Ex.* 817.

ABEL, ſignifies celeſtial love. *Ap. Ex.* 817.—p. 250.

ABEL, (his offering) ſignifies, that the worſhip proceeding from charity, was acceptable; while that proceeding from faith alone, which Cain ſignifies, was not ſo. *A. C.* 326. See *Cain.*

ABIB, (the month) ſignifies the beginning of a new ſtate. *A. C.* 9291.

ABIDAH. See *Ephah.*

ABIDE (to) HERE, (Gen. 22. 5.) ſignifies to be ſeperated for a time. *A. C.* 2792.

ABIDE, (to) See *ſtand.*

ABIHU and NADAB, the ſons of Aaron, repreſented the doctrine of truth; Nadab, doctrine drawn from the internal ſenſe of the word, and Abihu, doctrine drawn from the literal ſenſe of the word. *A. C.* 9375.

ABIMAEL, (Gen. 10. 28.) a ritual of the church called Eber. *A. C.* 1245.

ABIMELECH and AHUSATH his companion, and PHICOL the chief captain of his army, (Gen. 26. 26, repreſented the doctrinals of faith as grounded in the literal ſenſe of the word. Theſe are ſuch as make faith eſſential: not indeed rejecting charity, but poſtponing it, and thus giving doctrine the preference to life. Our churches at this day are almoſt all of this character. *A. C.* 3447.

ABIMELECH, repreſents the Lord as to doctrine. *A. C.* 3393.

ABIMELECH, king of Gerar. (Gen. 20. 2.) is the doctrine of faith, which hath reſpect to things rational. *A. C.* 2510.

ABIMELECH, king of Gerar, ſignifies they who place ſalvation in truths without the good of life. Ap. Ex. 537.—p. 224.

ABIRAM. See *Abſorbed.*

ABOMINABLE TWIG, or BRANCH, (Iſa. 14. 15. 19.) repreſents damnation. *A. C.* 4728.

ABOMINATION. (Ezek. 7. 20.) ſignifies infernal evil. Ap. Ex. 827.—p. 271.

ABOMINATION of DESOLATION, ſpoken of in Daniel, is the grand fundemental error of the old church, which is the doctrine of three divine perſons in the godhead, ſeparately exiſting from eternity. *U. T.* 135. 180.

ABOMINATIONS and DETESTABLE THINGS. (Ezek. 7. 20.) *(abominationes and deteſtationes) abominations* ſignify goods prophaned, and deteſtable things are truths prophaned. Ap. Ex. 827.—p. 271.

ABOMINATIONS. (Rev. 17. 4.) prophanations of the holy things of the church. *A. R.* 728.

ABOMINATIONS (the) of JERUSALEM, (Ezek. 16. 17.) ſignify the adulterations of the truth and good of doctrine from the word. Ap. Ex. 827.—p. 272.

ABOMINATIONS, (Rev. 21. 8.) ſignify the evils enumerated in the 2d. table of the decalogue. *A. R.* 821.

ABOVE and HIGH, ſignify what is internal, or inmoſt. *A. C.* 1735. 2148. See *Over, Upon, Altitude, &c.*

ABRAHAM, repreſents the divine celeſtial principle or divine good. Alſo the celeſtial church, and the cœleſtial man. *A. C.* 1965.

ABRAHAM. When Jehovah, or the angel of Jehovah ſpeaks with Abraham, then Jehovah or the angel of Jehovah is the eſſential divine principle, and Abraham the divine human principle. *A. C.* 2833.

ABRAHAM. The angels by Abraham perceive a ſaving faith repreſented thereby. *A. C.* 64.

ABRAHAM WAS GOING WITH THEM, (Gen. 18. 16.) ſignifies that the Lord ſtill remained with them in that perception, but concerning the human race. *A. C.* 2221.

ABRAHAM, (Gen. 18.) repreſents the Lord as to the human principle. *A. C.* 2247.

ABRAHAM, (Gen. 22. 11.) ſignifies the divine good of the rational principle, or of the Lord's human divine principle. *A. C.* 2822.

ABRAHAM, repreſents both the eſſential divine (principle) which is called father, and the divine human (principle) which is called ſon: thus the Lord as to each principle but the divine human principle which is from eternity, from which exiſted, and to which he reduced the human principle born in time, when he glorified the latter principle. *A. C.* 3251.

ABRAHAM in a reſpective ſenſe, repreſented the celeſtial kingdom and church of the Lord. Ap. Ex. 340. p. 442.

ABAHAM, by whom the Lord was repreſented, when he is named man, (viz) ſignifies celeſtial truth, which is the ſame thing as doctrine from a celeſtial origin. *A. C.* 2533.

ABRAHAM, divine good, and SARAH, divine truth. *A. C.* 2063.

ABRAHAM, repreſents the Lord as to rational good, and SARAH the Lord as to rational truth. Gen. 18. *A. C.* 2198.

ABRAHAM, (Gen. 31.) repreſents the genuine church. *A. C.* 4207.

ABRAHAM, ISAAC, and JACOB, mean all thoſe who are principled in love. *A. C.* 1072.

ABRAHAM, ISAAC, and JACOB, wherever they are treated of in the word, the ſubject relates to the Lord's human principle, how it was made divine. *A. C.* 3245.

ABRAHAM, ISAAC, and JACOB, repreſented the divine trinity in the perſon of the Lord. *A. C.* 2630.

ABRAHAM and KETURAH, (Gen. 25.) repreſent the Lord as to the divine ſpiritual principle. *A. C.* 3235.

ABRAHAM's BOSOM, (Luke, 16. 19. &c.) ſignifies divine truth, which is in heaven. *Ap. Ex.* 118.

ABRAHAM. See *Perception.*

ABRAHAM,

ABRAHAM, See *ſteep*.

ABRAM, repreſents the Lord as to his human eſſence; and by being called Abraham, he repreſented him as to his divine eſſence. *A. C.* 1416.

ABRAM, the Lord's divine celeſtial and ſpiritual principle. *A. C.* 1950.

ABRAM, the celeſtial church, the celeſtial man, and alſo the eſſential celeſtial principle. *A. C.* 1965.

ABRAM, (Gen. 14. and chap 15.) repreſented the Lord's interior, or rational man. *A. C.* 1732. 1791.

ABRAM, ſignifies the knowledge of good. *A. C.*

ABRAM, (Gen. 14. 21.) the rational principle of the Lord. *A. C.* 1739.

ABRAM, (Gen. 14. 23.) repreſented the Lord now a conqueror, conſequently the things appertaining to celeſtial love, which he procured to himſelf by victories. *A. C.* 1749.

ABRAM, (Gen. 13. 6.) ſignifies the Lord's internal man. *A. C.* 156.

ABRAM the HEBREW, (Gen. 14. 13.) ſignifies the Lord's interior man joined with the internal or divine man. *A. C.* 1701.

"ABRAM SAID TO JEHOVAH," ſignifies the Lord's inmoſt, and moſt perfect perception of all things; which was a ſenſation and perceptive knowledge of all things which were doing in heaven, and was a continual communication and internal converſation with Jehovah, which none ever had but the Lord alone. See Gen. 15. 2. *A. C.* 1791.

ABRAM and NAHOR taking to themſelves wives, Sarah and Milcah. (Gen. 11. 29.) ſignify marriages of evil with the falſe in idolatrous worſhip. *A. C.* 1369.

ABRAM, NAHOR, and HARAN, the three ſons of Terah, (Gen. 11. 26.) ſignify the three univerſal kinds of idolatry, viz, that which is grounded in ſelf-love,—the love of the world, and the third in the love of pleaſures. *A. C.* 1357.

ABRAM. "A horror of great darkneſs fell upon Abram." (Gen. 15. 12.) ſignifies the ſtate of the Jewiſh nation, who were in the greateſt darkneſs, as to the truths and goods of the church. *Ap. Ex.* 279.

ABRAM. See *Abraham*.

ABRAM. See *Repreſentative Church*.

ABRECH, (Gen. 41. 43.) denotes adoration, for Abrech in the original tongue is, bend the knees, and the bending of the knees is adoration; for all internal efforts which are of the will, thus which are of the love or affection, conſequently which are of the life, have external acts or geſtures correſponding to them, which acts or geſtures flow from the very correſpondence of things exterior with things interior; holy fear, and humiliation grounded therein, conſequently adoration, hath acts or geſtures correſponding to itſelf, viz. the bending of the knees, the falling down upon the knees, and alſo the proſtration of the body even to the earth; in that ſtate, if the adoration be from genuine humiliation, or if the humiliation be from genuine holy fear, there is a failing of the ſpirits, and hence a falling down of the joints in the confine or intermediate where the ſpiritual principle is conjoined to the natural, thus where the knees are, for the parts which are beneath have correſpondence with natural things, and the parts which are above with ſpiritual things; hence it is, that bending of the knees is a ſign repreſentative of adoration; with celeſtial men this act is ſpontaneous, but with the ſpiritual it is voluntary. Before kings of old, when they were carried in a chariot, the knees were bended, by reaſon that kings repreſented the Lord as to divine truth, and a chariot ſignifying the word. *A. C.* 5323.

ABROAD, ſignifies in externals. *A. C.* 1806.

ABROAD, See *Afar off*.

ABSOLUTELY. If the divine will governed abſolutely or arbitrarily, there would be no ſuch thing as liberty. *H. K. Exem.* 3.

ABSOLUTELY. See *Liberty*.

ABSORBED, (to be) or ſwallowed up of the earth, as Korah, Dathan, and Abiram were, ſignifies damnation and immiſſion into hell. *A. C.* 8306.

ABSTRACT principles are not given without ſubjects, which are ſubſtances. *D. L. W.* 209. *A. C.* 4380.

ABSTRACT THINGS. Thought, concerning abſtract things, periſhes as in an abyſs and is diſſipated, without ſomething natural be adjoined which had entered into the mind by the ſenſes. *A. C.* 5110.

ABUSE. Thoſe things which flow from order are not changed by the abuſe of them. *A. C.* 7297.

ABYSS, (Gen. 7. 11.) denotes luſts and the falſes therein originating. *A. C.* 786.

ABYSS, (great) (Pſ. 36. 7.) ſignifies divine truth. *Ap. Ex.* 946. *p.* 394.

Abyss and many waters (Ezek. 26. 19.) signify the extreme of temptation. Also Psal. 42. 7. *A. C.* 756.

Abyss, (Psal. 106. 9. 11.) signifies temptation in the will. *A. C.* 756.

Abyss, in old time, signifies hell. *A. C.* 756.

Abyss. The divine wisdom of the Lord is an Abyss, which neither angels nor men can ever fathom. In the opposite sense, *Abyss* signifies the hell of those who have confirmed themselves in justification by faith alone. *U. T.* 32. 290.

Abyss lying beneath. See *Precious things of heaven.*

Accad. See *Babel.*

Accept (to) the Face, (Gen. 19. 21.) signifies to assent, provided that the interiors principled in truth had any ground in good. *A. C.* 2434.

Acceptable Year. See *Year.*

Accepted Time. See *Time.*

Access to the Father by the Son, means access to the divinity by approaching the humanity; just as one man finds access to the soul of another by approaching his body. *A. R.* 484.

Accident. Strictly speaking there is no such thing. Every occurrence in life, however accidental it may appear, is brought to pass by some cause originating in the spiritual world. *D. P.*

Acclamation. See *Vociferation.*

Accommodation of one to another precedes the communication and operation with him or against him. *U. T.* 125. 370.

Accommodation. How the accommodation of the infinite to that which is finitely effected, can be known by no one. *A. C.* 8644.

Accursed. The being separated from the interior things of heaven and the church, by averting one's self from the Lord.

Accuse, signifies to call forth the evils and falses which are in man, and so condemn him. This is a common practice with wicked spirits in the spiritual world, who take particular delight therein. *A. R.* 554.

Accuser of the brethren means the dragon, or those in faith alone. *A. R.* 554.

Achan (the deed of) (Josh. 7.) signifies the profanation and consequent taking away of good and truth. *A. C.* 5135.

Achan. See *Explanations.*

Achor, (valley of) (Is. 65. 10.) signifies the external good of the celestial church. *A. C.* 10610.

Acknowledgment and true worship of the Lord, is to obey and do his commandments. *A. C.* 10143, 10153, 10578, 10645.

Acknowledgment. Nothing can be acknowledged without the consent of the will. *D. P.* 231.

Truths and goods cannot be acknowledged, unless with those whose interior mind is opened. *A. C.* 3224.

Acknowledgment. They who acknowledge God and his divine providence, constitute heaven; but they who acknowledge nature and human prudence alone, constitute hell. *D. P.* 205.

Acknowledgment. So far as man acknowledges all the truth and good which he thinks, and does, to be from the Lord, and not from himself, so far he is regenerated. *D. P.* 87.

Acknowledgment of a God causeth a conjunction of God with man, and of man with God; and the denial of a God causeth a disjunction. *D. P.* 326.

It is one thing to know, another to acknowledge, and another to have faith. *A. C.* 896, 4319. 5664.

Acknowledgment. Unless the Lord is acknowledged by man, and that all good proceeds from him, no man can be saved. *Ap. Ex.* 893. *p.* 342.

Acknowledgment. The first and principle thing is the acknowledgment of the Lord. *A. C.* 10083.

Acknowledgment of a God, arising from a true knowledge of him, constitutes the life and essence of every part of theology. *U. T.* 5.

Acknowledgment and Adoration of the divine human of the Lord, is the life of religion. *A. C.* 4733.

Acknowledgment and Confession, (all) are from the perception of influx. *A. C.* 3120.

Acknowledgment. See *Adoration.*

Acknowledgment of the Lord. See *Man.*

Acknowledgment of the Lord. See *New Church.*

Acknowledgment and Belief. *A. C.* 303, 654. See *Prophanation.*

Acknowledgment and Confession. See *Question.*

Acquaintance. Men, after death, may at their desire have an interview with all whom they had acquaintance with in the world, whether

ther perſonally or by hearſay, ſo as to ſee them, and converſe with them, whenſoever the Lord giveth permiſſion. *A. C.* 1114.

ACQUIRED. The Lord by combats with hells acquired to himſelf divine omnipotence over the hells. *A. C.* 9809.

ACQUISITION, (Gen. 12. 5.) all things which are ſenſual truths or things of ſcience which are the ground of thought in man. *A. C.* 1435.

ACQUISITION, (Gen. 15. 14.) celeſtial and ſpiritual good. *A. C.* 1851.

ACQUISITION, ſignifies truth, and ſubſtance, good. (Gen. 31. 18.) *A. C.* 4105.

ACQUISITION and PURCHASE, (Gen. 34. 22.) ſignify truths. Alſo good and truth. *A. C.* 4487.

ACQUISITION. See *Riches, Treaſures, &c.*

ACTION, repreſents that which the mind (*men's*) wills and thinks. *A. C.* 5173. *at the end.*

All ACTION and SPEECH proceed from the inferior region of the mind *directly*, and from the ſuperior region *indirectly*. *U. T.* 420.

ACTION, is an internal form and repreſentation of the will, juſt as ſpeech, is an external form and repreſentation of the underſtanding.

ACTION and REACTION are in the greateſt and leaſt things of the univerſe. *D. L. W.* 263.

ACTIONS. What man loves and intends, reigns univerſally in him, that is, exiſts in all his particular actions. *A. C.* 3796. *H. H.* 472.

ACTIVE LIFE. Without an active life there is no happineſs. *A. C.* 454.

ACTIVITIES. See *Perfection.*

ACTIVITY. An active life increaſes not only the powers of the body, but alſo thoſe of the mind; while indolence is the deſtruction of both.

ACTIVITY (the) of man doth not proceed from his ſoul by his body, but out of his body from his ſoul. *U. T.* 188.

ACTIVITY (the) of man is the Lord alone, by the influx of life from him. *U. T.* 110.

ACTIVITY. Eſſential worſhip is nothing but a certain principle of *activity* which derives exiſtence from the celeſtial principle within; the eſſential celeſtial principle cannot be without a principle of *activity*. Worſhip is the firſt principle of activity; for thus it brings itſelf into manifeſtation, becauſe it hath a perception of joy in ſo doing. All the good of love and charity is the very eſſential principle of activity. *A. C.* 1561.

ACTS. See *Endeavours, &c.*

ACTUAL EVIL is diſtinguiſhed from that which is hereditary, juſt as the inclination to a thing is from the the thing itſelf. *A. C.* 719.

ACTUALLY. God is actually a man. (*Homo.*) *A. C.* 2359.

ACTUALLY. The divine is actually in all and ſingular the things of the created univerſe. *D. L. W.* 60.

ACTUALLY. In order for man to enter heaven, man muſt *actually* preſent himſelf to the Lord. *U. T.* 728.

ACTUATED. The things of the natural world, are actuated by the powers of the ſpiritual ſun. *D. L. W.* 157. 311. 340.

ADAH, (Gen. 4. 20.) the mother of the celeſtial things of faith. *A. C.* 413.

ADAH and ZILLAH, the two wives of Lamech, ſignify a new church; Adah the internal of the church, and Zillah its external. *A. C.* 333. 409.

ADAM. The reaſon why he is called Adam is, becauſe the Hebrew word adam ſignifies man. *A. C.* 478, 479, 480, 566, 1013.

ADAM and his WIFE do not mean the firſt of all the men that were created in this world, but the men of the moſt ancient church. *D. P.* 241. *A. C.* 478, 482.

ADAM. See *Red.*

ADAPT, (to) The Lord adapts truths according to the reception of good by every one. *A. C.* 5952.

ADAPT, (to) The proceeding *in* divine truth continually, adapts human minds to it's reception, &c. *A. C.* 9399.

ADAPT (to) The celeſtial (principle) adapts the ſpiritual to itſelf, this the rational, and the rational, the ſcientific. *A. C.* 1495.

ADD. To add, (Rev. 22.) ſignifies to deſtroy. *A. R.* 957.

ADDER, ſee *Serpent.*

ADHERE, (to) (Gen. 29. 34.) ſignifies ſpiritual conjunction, which is charity and love. *A. C.* 3875.

ADHERE, (to) (Deut. x. 12. &c.) is a word applicable to the good of love; for he who *loves* another, adheres, inclines, or cleaves unto him. *Ap. Ex.* 696. *p.* 560.

ADJOINED. Charity may be adjoined to triperſonal faith, but never conjoined. *U. T.* 451.

ADJOIN and CONJOIN. The external adjoins itself to the internal, and the internal conjoins itself to the external. *C. L.* 176.

ADJUNCTION differs from CONJUNCTION. The former is respectively external, while the latter is respectively internal. The Lord is *conjoined* to his *new church*, but is only *adjoined* to the pious in the *old church*. *A. C.* 8901.

ADJUNCTION is the presence of the Lord with man. *A. R.* 55.

ADMAH and ZEBOIM, in general, signify the lusts of evil, and the persuasions of what is false. *A. C.* 1212.

ADMINISTRATION, the exercise of the external duties of the church and state. In heaven there are administrations and functions as various as those on earth. *H. H.* 388.

ADMIRATION signifies the reception and acknowledgment of a thing both in thought and affection. See *Wonder*. *A. R.* 578.

ADMONITION is an invariable law of divine order. *A. C.* 2387.

ADOLESENCE, that state when man *begins* to think and act from himself, and not from the instruction or direction of others.

ADOPTION signifies reception into the spiritual kingdom of the Lord. *A. C.* 2834, 3494.

ADORATION, (true) or humiliation of heart, is always attended with a prostration of the body on the face to the earth before the Lord. *A. C.* 1999. See *Worship*.

ADORE, (to) (Rev. 13.) signifies to acknowledge and believe. *Ap. Ex.* 805.

ADORN has respect to divine truths, because all ornaments are external, and truth is the external form of good. *A. C.* 10536.

ADVANCEMENT is said to be made from an external principle towards principles more interior, when it is made from science which is of the understanding to the will, or when it is made from truth which is of faith to charity. *A. C.* 3868.

ADVENT (second) of the Lord is Effected by a man, before whom he hath manifested himself in person, and whom he hath filled with his spirit to teach the doctrines of the New Church from him. *U. T.* 779.

ADVENT. the Lord's first advent was in person; but his second, which hath taken place at this day, is not in person but in his word, which is a *spiritual* appearance suited to the condition of a New *Spiritual* Church. *H. H.* 4. &c. &c. &c.

ADVENT. See *Second Advent*.

ADVENT of the LORD. See *Redemption*.

ADVERSARY, signifies evils and falses which oppose man in his regeneration. It is likewise used in another sense in Matt. 5. 25. Agree with thine adversary quickly, &c. See *Foes* and *Enemies*.

ADVERSITY. Those dispensations of providence, which seem adverse, are conducive to the future happiness of the righteous. *D. P.* 275.

ADVOCATE. Jesus Christ is said to be an advocate with the Father for the whole human race; because divine truth, signified by the Son, which proceeds from divine good, signified by the Father, is the only medium of salvation, and, as it were, pleads, intercedes, and mediates for man.

ADVOCATE. See *Intercession*.

ADULLUM, a city mentioned Josh. xv. 35. and Micah i. 15. signifies truth from good, and in the opposite sense, false from evil. 4816. 4886.

ADULT AGE, is that state of life in which man acts according to his own judgment and understanding.

ADULT AGE, corresponds to noon day. *H. K. Ex.* 21.

ADULT AGE. See *Man*.

ADULT AGE. See *Planes*.

ADULT PERSONS. See *Regeneration*.

ADULTERATION, is predicated of good being perverted into evil, as falsification is applied to the perversion of truth into false. *A. C.* 4552.

ADULTERERS and TREACHEROUS MEN. (*Machantes and Perfidi*) (Jer. 9. 2.) the former appellation means they who falsify the knowledges of truth, and the latter, they who falsify the knowledges of good. *A. Ex.* 357. *p.* 477.

ADULTERIES are altogether contrary to conjugal love. *A. C.* 3399.

ADULTERIES. A wicked person may shun adulteries as hurtful, but none can, except a christian, shun them as sins. *C. L.* 153, *p.* 154.

ADULTERIES are of three kinds. *D. L.* 74 *to* 79.

TO COMMIT ADULTERY, in the natural sense, is to commit whoredom, to be guilty of obscene practices, to indulge in wanton discourse, and to entertain filthy thoughts. In a spiritual sense,

ſenſe, it means to adulterate the goods of the word, and to falſify its truths; and in a celeſtial ſenſe, it ſignifies to deny the divinity of the Lord, and to profane the word. *U. T.* 236.

ADULTERY, in a ſpiritual ſenſe, ſignifies the perverſion of good, and *whoredom* the perverſion of truth.

ADULTERY. He who is in natural adultery, is alſo in ſpiritual adultery. *Dec.* 74.

ADULTERY is profanation. *A. C.* 9961, 10174; and *H. H.* 384.

ADULTERY. When any perſon commits adultery on earth, heaven is inſtantly cloſed againſt him. *A. C.* 2750, 824 *to* 830.

ADULTERY doth not diſſolve the union of conjugal minds, but cloſeth it. (*Animarum Conjugum.*) *C. L. S.* 480.

ADULTERY. Man is born into the love of the evil and of the falſe, which love is the love of adultery. This love cannot be converted and changed into ſpiritual love, which is the image of God; and ſtill leſs into celeſtial love, which is the likeneſs of God, unleſs by the marriage of the good and the true from the Lord; and not fully, unleſs by the marriage of two minds and two bodies. *A. Ex.* 959.

ADULTERY. No one can ſee the uncleanneſs of adultery, unleſs he is in the ſpiritual cleanneſs of chaſtity. *D. P.* 318.

ADULTERY. The conjunction of truth with the affection of evil correſponds to the adultery of a ſon with a mother: but the Lord provides againſt the exiſtence of this as much as poſſible. *A. Ex.* 736.

ADULTERY. All the various kinds or degrees thereof, are ſpiritually underſtood by the prohibited conjunctions. Lev. 18. 24. 28. *Ap. Ex.* 235.

ADULTERY and WHOREDOM, (to commit) ſignifies to adulterate and falſify the goods and truths of the word; becauſe in the word and in every part thereof there is a marriage of the Lord and the church. Alſo a marriage of good and truth, which conſtitutes the church. *A. R.* 134, 958.

ADULTERY, ſee *Whoredom*, *Marriage*, *Bridegroom*, *&c.*

ADUNATION, conjunction by mutual love as is the caſe with all the ſocieties in heaven, whereby they form one man. But in hell, adunation is effected by external bonds, ſuch as the fear of puniſhment, &c. whereby all the infernal ſocieties, collectedly taken, form one monſter. *A. C.* 5002.

ADUSTION, or BURNING, ſignifies concupiſcence, or the loſs and extinction of the good of love. *A. C.* 9055, 10540.

ADYTUM, (1. Kings 6. 24. 29. 32. to 35.) ſignifies the inmoſt of heaven and the church. *Ap. Ex.* 277. *p.* 309.

ADZE. See *Axe*.

AETHER. See *Air*.

AFAR OFF, ſignifies remoteneſs of *ſtate*, that is removed from ſuch things as conſtitute ſtates of goodneſs and truth, and thence appertain to the church. And to *ſtand afar off*, and to lament over damnation, ſignifies to be in a ſtate remote from damnation and in fear. *A. R.* 769. 787.

AFAR OFF, denotes in externals. *Ap. Ex.* 1133. *p.* 48.

AFAR OFF, in an oppoſite ſenſe, denotes to be in evil, for this is in the external man. *A. Ex.* 1133. *p.* 48. ſee If. 5. 26.—Ch. 13. 5. Jer. 4. 16.—Ch. 5. 15.—Ch. 39. 3.

AFAR. See *Nation from afar*.

AFFECTATION of elegance in ſpeech and learning obſcures the things themſelves treated of. *A. C.* 6924.

AFFECTION and THOUGHT are ſubſtance and form. *D. W.* 40, 43, 24.

AFFECTION. The love of children is an affection which prevails among all brute creatures, even the moſt ſavage; and therefore it is no proof of being under the influence of any good principle. *A. C.* 1272.

AFFECTION. The affection of the love-principle always adjoins itſelf to truths, according to the uſes of life; and thus truth acknowledges it's good, and good it's truth. *A. C.* 2429, 3101, 3102, 3179, 9637.

AFFECTION. Charity is the affection of good, and faith the affection of truth. *Ap. Ex.* 736.

AFFECTION is the good of love which conjoins. *A. C.* 3024.

AFFECTION. Man is a ſpirit, and the life of his ſpirit is affection. *A. R.* 611.

AFFECTION, (the) of ſpiritual truth, which is to love truth, becauſe it is truth is not given to any others than to thoſe who are conjoined to the Lord by the acknowledgment and faith of his divinity, in his humanity; becauſe all the truth

of

of heaven and the church ſolely proceeds from him. *A. Ex.* 115.

Affection is the derivation of love in continuity. *A. C.* 3938.

Affection, or Love, is what conſtitutes the life of every perſon; for whatever the affection is, ſuch is the whole man. *A. C.* 288. *D. L. W.* 1.

Affection. Every affection of good and truth is an extenſion into heaven, and every affection of evil and falſe is alſo an extenſion into hell. *L. J.* 9.

Affection. The affection of good and the affection of truth in the natural man are as brother and ſiſter; and the affection of truth, called forth out of the natural man into the rational and there conjoined with good, is as a married woman. *A. C.* 3160.

Affection. There can be no thought or idea without affection, for their very ſoul and life is thence derived. *H. H.* 236.

Affection. When the ardour of it fails, then liberty ceaſes. *A. C.* 4031.

Affection of Good, (the) conſtitutes the celeſtial church; and the affection of truth, the ſpiritual church. *A. C.* 2362.

Affection. They who are in no affection of truth for it's own ſake, utterly reject the things appertaining to the internal ſenſe of the word, and nauſeate them. *A. C.* 5702.

Affection. The firſt affection of truth is not genuine, but is purified as man is farther perfected in the ſpiritual life. *A. C.* 3040.

Affection and Thing. The celeſtial angels perceive the word ſuch as it is in an internal ſenſe, as to affection; whereas the ſpiritual angels perceive it, ſuch as it is in an internal ſenſe as to thing. *A. C.* 2157.

Affection. See *Liberty*.

Affection. See *Prayer*.

Affection, (the) of love and wiſdom enlarge the faculties of the ſoul. *T.* 13.

Affection, (homogeneous) conjoins, but heterogeneous affection diſjoins. *A. R.* 611.

Affections. *A. C.* 1016, 1017.

Affections are repreſented by lambs, goats, ſheep, &c. *A. C.* 3218.

Affections, from which the ſound of angelic voices proceeds, are variations of the heat of heaven. *H. H.* 239.

Affections, (the) of the life's love of the whole human race, the Lord compoſes into one form, which is human. *D. P.* 291.

Affections. The affections of the ſoul are manifeſted in the face, by the various configurations of the countenance, ſo as to be there rendered viſible. *A. C.* 4791. 5695.

Affections. See *Worſhip*.

Affections of Spiritual Truth and Good, See *Rational Principles*.

Affinity differs from *Conſanguinity* in that the former has reſpect to faith, or to what is external; and the latter to charity, or to what is internal. *A. C.* 3815.

Affinity and Consanguinity. All and ſingular the things appertaining to a man truly rational, *i. e.* a regenerated man, whether they be the things of his affections, of his perceptions, or his thoughts, are connected with each other, as it were, by conſanguinity and affinity; for they are ſo arranged, that they mutually reſpect each other as families of one houſe, and this in a moſt diſtinct manner; in conſequence whereof, they are reproduced according to the affinities in which they are conſtituted, which is an effect of the influx of heaven. *A. C.* 2556.

Affirmation of truth and good is the firſt common principle of the church.

Affirmative. There is a doubtful affirmative, and a doubtful negative; the former taking place with ſome good men, and the latter with evil men. *A. C.* 2568.

Affirmative principle in man, is the firſt medium of his conjunction with the Lord. *A. C.* 3913.

Afflict, (to) For a perſon to afflict, or to humble himſelf in an internal ſenſe, means to compel himſelf. *A. C.* 1937.

Affliction, (Gen. 29. 32.) ſignifies a ſtate of arriving at good. *A. C.* 3864.

Affliction (the) of ſouls on *Feſtival days*, (Lev. 16. 19.) repreſents the humiliation of the rational man, or his affliction from a principle of freedom. *A. C.* 1947.

Affliction, "*Such as was not from the beginning of the world, no nor ever ſhall be.*" (Matt. 24. 21.) Means the infeſtation from falſes, and thence the conſummation of every truth, or the deſolation which at this day prevails in the chriſtian churches. *B. E.* 74.

Affliction. By affliction is meant the ſtate of

the church, when there are no longer any goods of charity, or truths of faith, but, inſtead of them, evils and falſes. *A. R.* 33, 95, 100, 101, 377.

Affliction, denotes temptations, both external and internal: external are perſecutions from the world, internal from the devil. *A. C.* 1846.

Affliction, (the day of) (Mark 13. 18.) is man's miſerable ſtate in another life. *A. C.* 34.

Affliction conſiſts in the taming and ſubduing of evils and falſes, ariſing up from the external man into the rational man. *A. C.* 1947.

Afflux differs from *Influx*, in that it is an exterior reception of the truth and good proceeding from the Lord; whereas *Influx* is the interior reception of the ſame. *A. C.* 7955.

Afflux, alſo ſig. the ſphere proceeding from evil ſpirits. *A. C.* 7990.

Afflux of good and truth torments infernals. *A. C.* 8137.

Affright, (to) See *Fear.*

Affrighted. See *Remnant.*

Afore, or Before, has reſpect to what is internal, or prior. *A. C.* 10550.

Africa. The new church is planted in the centre thereof, amongſt thoſe who live a good life, according to the beſt of their knowledge, and worſhip one God under an human form. *C. S. L.* 114. See *Aſia.*

After. To walk after another, ſig. to obey. *A. R.* 578.

After denotes near, becauſe *after* denotes ſucceſſion of time, and in the ſpiritual world, conſequently in the ſpiritual ſenſe, there is no notion of time, but inſtead thereof ſuch a quality of ſtate as correſponds thereto. *A. C.* 5216.

Agag ſig. the falſe ariſing from interior evil, which infeſts and oppoſes good affections. *A. C.* 8593.

Agate, (one of the precious ſtones in Aaron's breaſtplate) ſig. the ſpiritual love of good. (Ex. 28. 19.) *A. C.* 9870.

Agate. See *Ligure.*

Agate. See *Works.*

Age, (an) when ſpoken of the Lord and of his kingdom of heaven, and of the life therein, of which there is no end, ſig. eternity: but ages of ages (*Sæcula Sæculorum*) (Matt. 6.) is alſo expreſſed reſpectively as to the churches on earth, which have ſucceeded each other. *A. C.* 10248. *A. R* 22.

Age. An age, in the word, is ten years. *A. C.* 433.

Age, a complete ſtate, when ſpoken of the church. *A. C.* 9788, 10248, 10371.

Age. See *Old Age.*

Age. See *Silver Age.*

Age, (old) ſig. a ſtate of wiſdom, alſo what is new. *A. C.* 3254, 3843.

Age. See *Conſummation of the Age.*

Ages of Ages and Eternity. (Rev. 7.) The reaſon why it is not ſaid to eternity, (In *Æternum*) but to ages of ages, (In *Sæcula Sæculorum*) is becauſe it is *natural* to ſay *ages of ages*, but it is *ſpiritual* to ſay *eternity*, (*Æternum*) and the literal ſenſe is natural, but the internal ſenſe is ſpiritual, and the former ſenſe includes and contains the latter. *Ap. Ex.* 468.

Ages. The ages which have their names from gold, ſilver, and copper, paſſed away before the time when writing came into uſe. *C. L.* 73.

Ague, or Cold Fever, is a diſorder occaſioned by evil ſpirits of the moſt malignant claſs, when ever it is permitted them to infuſe their ſphere into the impure ſubſtances of the human body. *A. C.* 5716.

Ah. See *Alas.*

Ahab, (1. Kings 22. 39.) ſig. man as to the rational principle. *Ap. Ex.* 1146.—*p.* 65.

Ahaz. See *Explanations.*

Ahio, denotes inſtruction from the word, and *Uzzah* one who inſtructs from ſelf derived intelligence, and not from the word. *A. C.* 879.

Ahola, (Iſa. 23. 5.) the ſpiritual church, which is alſo called Samaria. *A. C.* 1368.

Aholiab. (Exod. 31. 6.) Sig. thoſe who are in the good and truth of faith, like the angels of the firſt or loweſt heavens. *A. C* 10335.

Aholibamah, or Oholobamah, (one of Eſau's women, (Gen 36. 2.) ſig. the affection of apparent truth, which is firſt conjoined to natural good repreſented by Eſau. *A. C.* 4643.

Ahusath. See *Abimelech.*

Ai, ſig. the knowledges of good, and in an oppoſite ſenſe, the confirmations of evil. *Ap. Ex.* 655.—*p.* 495.

Ai, or Hai, ſig. the knowledges of worldly things. *A. C.* 1453.

AID, in a ſupreme ſenſe, ſig. the mercy and preſence of the Lord; in an inferior ſenſe, it denotes all the means conducive to ſalvation.

AIR or SPIRIT of the DAY, (Gen. 3. 8.) ſig. the time when the church had as yet ſomewhat of perception remaining. *A. C.* 221.

AIR, ſig. perception and thought, conſequently faith. *A. R.* 708.

AIR, ÆTHER, AURA. Theſe three terms expreſs the three diſcrete degrees of the atmoſphere; the higheſt or inmoſt of which is called Aura, the ſecond or middle Æther, and the loweſt or outermoſt, Air. *C. S. L. Gloſſary.*

AIR. See *Man.*

AIR VESSELS in the lungs correſpond to perceptions. *D. L. W.* 412.

AJALON, (the valley of) has reſpect to faith: by the ſun ſtanding ſtill upon Gibeon, and the moon in the valley of Ajalon, (Joſh. 10. 12.) is ſig. the total vaſtation of the church as to good and truth. *Ap. Ex.* 401.

ALACRITIES, and CELERITIES (*Impigritates*) of life flow from conjugal love as from a fountain. *C. L. S.* 249.

ALARM. See *Terror, &c.*

ALAS, a term of lamentation on account of the deſolation of good and truth in the church.

ALAS, ALAS, ſig. grevious lamentation. *A. R.* 416, 769, 785. 788.

ALIEN. See *Foreigner, and Stranger.*

ALIKE. Nothing in the univerſe is ſo much alike, or ſimilar to another, in every reſpect, as that it may be ſubſtituted inſtead of it. *A. C.* 3745. See *Variety.*

ALIVE, is that which poſſeſſes love and wiſdom, which are the conſtituents of ſpiritual life. *A. C.* 687.

ALIVE. In another life, it is very manifeſtly perceived what is alive and what is not: truth which is not alive is inſtantly perceived as ſomewhat material, ſhaggy, and ſhut up. Good which is not alive is perceived as ſomewhat woody, bony, and ſtony: but truth and good, vivified by the Lord, are open, vital, full of what is ſpiritual and celeſtial, reaching even from the Lord, and this in every particular idea and action, even the leaſt of each. This is the reaſon why it is ſaid in Gen. 6. 19. that pairs ſhould enter into the ark to be made alive. *A. C.* 671.

ALLELUJAH. See *Hallelujah.*

ALLON-BACHUTH, (Gen. xxxv. 8.) literally means the oak of weeping; by which, in the ſpiritual ſenſe, is ſig. the total expulſion of all hereditary evil from the loweſt natural principle of the Lord's humanity. *A. C.* 4565.

ALMIGHTINESS. See *Omnipotence.*

ALMODAD. (Gen. 10. 26.) A ritual of the ancient church amongſt the poſterity of Eber. *A. C.* 1245.

ALMONDS, (Num. 17. 17. 25.) ſig. the good of charity. *Ap. Ex.* 727. *p.* 734.

ALMONDS ſig. goods of life correſponding to truths of good of the interior natural principle, becauſe the almond is a more noble tree; the tree itſelf ſig. in the ſpiritual ſenſe, the perception of interior truth which is from good, its flower interior truth which is from good, and its fruit the good of life thence derived; in this ſenſe, mention is made of the almond-tree in Jeremiah. *A. C.* 5622.

ALMS, the exerciſe of charity, which conſiſts in the performance of every duty of life, from the love of juſtice with judgment. *U. T.* 425.

ALMSGIVING and PRAYER. (Matt. 6. 2. 6.) By an *alms* (*Eleemoſyna*) in an univerſal ſenſe, is ſig. all the good which man wills and does; and by *prayer* in the ſame ſenſe, is ſig. all the truth which man thinks and ſpeaks. *Ap. Ex.* 695.

ALOES ſig. divine truth in the external. *A. C.* 10252.

ALOES. See *Lign Aloes.*

ALOES. See *Myrrh.*

ALONE. (Gen. 2. 18.) In old time they were ſaid *To dwell alone*, who were under the Lord's guidance as celeſtial men; becauſe ſuch were no longer infeſted by evils or evil ſpirits; this was alſo repreſented in the Jewiſh church by the children of Iſrael dwelling alone when they had driven out the nations; wherefore it is in ſome parts of the word ſaid of the church of the Lord, that ſhe is alone. See Jer. 49. 31. Deut. 33. 28. Numb. 23. 9. *This* poſterity of the moſt ancient church (Gen. 1. 18.) was not diſpoſed to dwell alone or to be under the Lord's guidance as a celeſtial man, but to be amongſt the nations like the Jewiſh church; therefore it is ſaid, *that it was not good for man to be alone*; for whoſoever hath a diſpoſition towards evil, is already in evil, and it is granted him. *A. C.* 139.

ALPHA

ALPHA and OMEGA, the beginning and the ending, ſig. that the Lord is the ſelf-ſubſiſting and only ſubſiſting from principles to ultimates from whom all things proceed, and conſequently the all in all of heaven and the church. *A. R.* 29.

ALPHA and OMEGA, ſig. the Lord's divinity and infinity: and alſo, the Lord's divine love, and *Beginning and End*, relate to his divine wiſdom. *A. R.* 29. 38.

ALPHABET. In the alphabet of ſpiritual language, uſed by angels, every letter ſig. a complete thing; and this is the reaſon why the 119th pſalm is written according to the letters of the Hebrew alphabet, beginning with aleph, and ending with tau.

Something ſimilar appears in Pſalm 111. but not ſo evidently. *A. R.* 29. 38. *D. L. W.* 295.

ALPHABET. The vowels refer to good, and the conſonants to truth. *Ibid.*

ALPHABET. Whereas each letter of the ſpiritual alphabet is thus ſignificative, it is evident from what ground the Lord is called Alpha and Omega. *C. S. L.* 326.

ALTAR ſig. worſhip of the Lord out of love. *A. R.* 392, 395, 648.

ALTAR, external worſhip, or idolatrous worſhip, and ſometimes it means the divine human principle of the Lord. *A. R.* 392.

ALTAR, repreſents divine good, *horns of the altar* divine truths. That horns ſhould be cut out of the altar, ſhews that there is no other truth but what is grounded in good. *A. C.* 2832.

ALTAR. Under the altar ſig. the inferior earth, where good ſpirits were guarded by the Lord, *A. R.* 325.

ALTAR (golden) BEFORE GOD, (Rev. 9.) ſig. the divine ſpiritual [principle] *Ap. Ex.* 567. *p.* 279.

ALTAR of burnt offerings, ſig. worſhip from celeſtial love, and the golden altar of incenſe, worſhip from ſpiritual love. *A. R.* 395.

ALTAR, (an) to burn incenſe upon. (Exod. 30. 1.) In an internal ſenſe ſig. the hearing and reception of all worſhip, by the Lord, which is from love and charity. *A. C.* 10175.

ALTAR, (to build an) (Gen. 22. 9.) ſig. to prepare the Lord's human divine principle. *A. C.* 2811.

ALTAR, (the) for burnt offerings, ſig. the celeſtial kingdom of the Lord. *A. R.* 649.

ALTAR. See *Sprinkling*.

ALTAR. See *Steps*.

ALTARS ſig. all worſhip in general, and particularly the Lord's divine human principle; for that is all worſhip, and all doctrine. *A. C.* 921, 2813, 2811.

ALTERNATE RECIPROCATION, by which conjunction is effected, differs from *mutual* reciprocation, in this; that the former is like the conjunction of the heart with the lungs, and the lungs with the heart; whereas the latter, or *mutual* reciprocation, is like the conjunction of the ſoul with the body, or the will with action, and of thought with ſpeech. The conjunction of the Lord with man, is of this *latter kind*. *U. T.* 371.

ALTERNATELY. Man after death, is alternately let into the two ſtates of his life, internal and external. *D. P.* 298.

ALTERNATION, denotes thoſe changes of ſtate, which every perſon undergoes during regeneration, as cold and heat, darkneſs and light, &c. *A. C.* 840.

ALTITUDE, ſig. the degrees of good and truth, from their ſupreme or inmoſt, to their ultimate or loweſt [principles.] *Ap. Ex.* 627.—*p.* 394.

ALTITUDE, (degrees of) the uſes of all things which are created, aſcend by degrees of *altitude* to man, and by man to God the creator, from whom they are. *D. L. W.* 316. *D. P.* 32.

AM denotes the eſſe and exiſtere of all things in the univerſe. The reaſon why "I am," is twice mentioned in Exodus 3. 14. "I am that I am," is becauſe the firſt "I am," ſig. the eſſe, or divinity, which is called father, and the ſecond the exiſtere, or divine humanity, which is called the ſon. This diſtinction, however, is to be underſtood of the Lord before his humanity was made divine; but when the Lord became, or was made the divine eſſe or Jehovah, even as to his humanity, then the divine truth proceeding from his humanity was and is the divine exiſtere from the divine eſſe. *A. C.* 6880.

AMALEK, (Gen. 14.) or *Amalekites*, ſig. thoſe who are in falſe principles. *A. C.* 1679, 3762.

AMALEKITES and the AMORITES, DWELLING in HAZEZON TAMAR. (Gen. 14. 7.) ſig. falſes from which evils are derived. *A. C.* 1679.

AMAZED, (to be) (Gen. 24. 21.) ſig. acknowledgment. *A. C.* 3100.

AMAZED, (Gen. 43. 33.) "And the men were amazed, every one at his companion," ſig. the change of ſtate of each among themſelves, for being amazed, denotes an unexpected and ſudden change of the ſtate of the thoughts; this, as being the cauſe of amazement, is ſig. in the internal ſenſe; and every one at his companion, denotes of each among themſelves; for the ſubject treated of, is concerning the order of truths under good from the preſence of the internal, which order being new occaſioned a change of ſtate of each among themſelves, which is ſig. by the men being amazed each at his companion. *A. C.* 5705.

AMAZED (to be). See *Tremble.*

AMBER, (the colour of) (Ezek. 1. 4.) hath reſpect to the external divine ſphere of the word. *S. E. L. P.—p.* 30.

AMEN, ſig. divine confirmation from truth, conſequently from the Lord himſelf. *Amen* ſig. truth, becauſe the Lord was truth itſelf, therefore he ſo often ſaid, Amen, I ſay unto you, (Matt. 5. 18. 26. and *alibi.*) And (Rev. 3. 14.) he is called the *Amen, the faithful and true witneſs.* That the Lord is the truth itſelf. (See John 17. 19. ch. 14. 6.) *A. R.* 292.

AMEN, ſig. the conſent of all. *A. R.* 375.

AMEND, (to) a ſufficiency [of opportunity] is given to every man of amending his life after death, *if poſſible. D. P.* 328.

The life of the evil after death, can never be amended and altered by the way of the thought. *H. H.* 508.

AMEND, (to) man can be amended by truths, no more than ſo far as he is in good. *H. H.* 153.

AMETHYST, ſig. the ſpiritual love of good, (Exod. 28. 19.) *A. C.* 9870.

AMETHYST. See *Ligure.*

AMMON, (children of) (Jer. 49. 1.) ſig. thoſe who falſify the truths of the word, and of the church. *Sum. Ex. Lib. Proph. p.* 27.

AMMON, (children of) See *Moab.*

AMMONITE and MOABITE, (an) (Deut. 23. 3.) ſig. the prophanation of the celeſtial and ſpiritual things of faith. *A. C.* 576.

AMMONITES. See *Rabbath.*

AMORITE, in the word, ſig. evil in general. *A. C.* 1857. or evils originating in falſes.

AMORITE. See *Jebuſites.*

AMPHITHEATRE. There was ſeen one in the ſpiritual world, where the dragons held their abominable diverſions, agreeably to correſpondence with their ſtates. *A. R.* 655. See *Faith.*

AMRAPHEL, king of Shinar and ARIOCH, king of Ellaſar, (Gen. 14.) ſig. truths and goodneſſes in the Lord's external man. *A. C.* 1685.

ANAKIMS. See *Giants.*

ANAMIM. See *Ludim.*

ANALYTICALLY, to think analytically and rationally, is from influx. *A. C.* 2004.

ANCIENT CHURCH was a ſpiritual church, and had a revealed word, which has been long ſince loſt. *A. C.* 597. 2897. See *Church* and *Word.*

ANCIENT CHURCH, (in the) there were doctrinals, and there were ſcientifics; the *doctrinals* treated of love to God, and of charity towards the neighbour; but the *ſcientifics* treated of the *correſpondences* of the natural world with the ſpiritual world, and of repreſentatives of ſpiritual and celeſtial things, in things natural and terreſtial. Theſe ſcientifics were principally cultivated and taught in Egypt. *A. C.* 4964.

ANCIENT CHURCH, (the) was not conſtituted by *Noah,* but by his three ſons, *Shem, Ham,* and *Japheth. A. C.* 915.

ANCIENT CHURCH. See *Jeruſalem.*

ANCIENT OF DAYS, is the Lord from eternity. *Ap. Ex.* 195.—*p.* 197. (Dan. 7. 9.)

ANCIENT OF DAYS. (Dan. 7. 9. 10.) The Lord as to divine good or divine love, who is called the Ancient of Days, from the moſt ancient times, when the church was celeſtial, being in love to the Lord; that church and the heaven of thoſe who were *from thence* is underſtood by *a throne, which was as a flame of fire, but the wheels which were as a fire burning,* ſig. the doctrine of celeſtial love; and the divine love itſelf, proceeding from the Lord, is ſig. by *a fire emanating, and going forth from before him. Ap. Ex.* 504.—*p.* 162, 163.

ANCIENT TIME, (the people of the) never on any account, ate the fleſh of any beaſt or bird, but fed ſolely on grain, and on fruits, milk, &c. (Gen. 1. 29, 30.) *A. C.* 1002.

ANCIENT WORD. See *Tartary.*

ANCIENTS, (the) being principled in celeſtial good, dwelt in houſes, made of wood. *A. C.* 3720.

ANCIENTS (the) celebrated their religious worſhip on mountains. *A. C.* 796.

ANCIENTS of the PEOPLE, and the PRINCES thereof, (Iſa. 3. 14.) have a ſimilar ſignification with the twelve diſciples. *Ap. Ex.* 851.—*p.* 303.

"AND IT CAME TO PASS AFTER THESE WORDS"—that hereby is ſig. a third ſtate, appears from the ſignification of coming to paſs or being ſo, as denoting ſomewhat new; conſequently in the preſent caſe a third ſtate; and from the ſignification of after theſe words, as denoting after thoſe things were tranſacted. *A. C.* 4987. In the original Tongue one ſeries is not diſtinguiſhed from another by interſtitial ſigns, as in other tongues, but there appears as it were what is continuous from beginning to end: the things which are in the internal ſenſe in like manner are continuous, and flowing from one ſtate of a thing into another, but when one ſtate terminates, and another ſucceeds which is deſerving of note, it is indicated by the expreſſion *it was* or *it came to paſs*; and a change of ſtate leſs deſerving of note by *and*, wherefore thoſe expreſſions ſo frequently occur. The angelic ſpeech is alſo continuous with *terminations* indeed, but then the things which go before are wonderfully connected with thoſe which follow. For angelic Ideas are moſt full with things, and innumerable, which are ineffable, and to man when he is in the world, incomprehenſible; from thence the ends of the preceeding periods can be fully connected with the beginnings of the following periods, and thus out of many ſerieses be formed one ſeries: and what is wonderful and incredible, in the angelic ſpeech is repreſented the form of heaven, from thence in all angelic ſpeech, there is a ſinging in tune ſuch as that of ſongs, which in each termination ends in a *monoſyllable*, thus into *one*; and the reaſon why it is ſo, is becauſe all and every thing in heaven refers itſelf to *One God*, as to its final end or termination. *A. C.* 7191.

ANDREW, (Simon Peter's brother) ſig. the obedience of faith. *Ap. Ex.* 821. *p.* 262.

ANER. See *Mamre.*

ANGEL, in a ſupreme ſenſe means the Lord, and in a relative ſenſe the heaven of angels; as alſo an angelic ſociety. But when mentioned by *name*, as in Rev. 12. it ſig. a miniſtry in heaven. *A. R.* 548.

ANGELS, ſig. divine truths. *Ap. Ex.* 687. *p.* 543.

ANGEL, (Gen. 24. 7.) ſig. the divine providence. *A. C.* 3039.

ANGEL from heaven, (Luke. 22. 43.) ſig. the divine principle which was in the Lord. *A. C.* 2821.

ANGEL (a ſtrong) deſcending from heaven, (Rev. 10. 1.) ſig. the word as to its quality in the internal ſenſe. *A. C.* 2162.

ANGEL OF THE COVENANT, (Mal. 3. 1.) ſig. the Lord as to divine truth. *A. C.* 1925. *Ap. Ex.* 701.

ANGELS, (Rev. 14. 6.) ſig. the goſpel which is of the Lord alone. *A. C.* 1925.

ANGEL of the WATERS, (Rev. 16. 5.) ſig. the divine truth of the word. *A. R.* 685.

ANGEL of JEHOVAH, (Gen. 16. 7.) ſig. the thought of the Lord's interior man. *A. C.* 1925.

ANGEL of JEHOVAH, (the) is ſometimes mentioned in the word, and every where when in a good ſenſe repr. and ſig. ſomewhat eſſential with the Lord and from the Lord. This is the reaſon why angels were ſometimes called Jehovah. See Exod. 3. 2. 4. 14. 15. and alibi. *A. C.* 1925.

ANGEL (an) doth not ſpeak with man out of heaven, but the Lord through heaven. But when an angel is to talk with man he is ſent out of heaven and talks with man from the Lord. *A. R.* 816.

ANGEL. He is an angel of heaven who receives the Lord in love and faith. *A. R.* 344.

ANGEL and REGENERATE MAN, (an) is a ſmall ſpiritual world. *A. C.* 4524.

ANGEL. No angel can poſſibly be united with the divinity, except diſtantly, and by means of a veil or covering; for otherwiſe he would be conſumed. *A. C.* 6849.

ANGEL. An angel of the ultimate heaven cannot aſcend to an angel of the third heaven. *D. L. W.* 110.

ANGEL. If an angel only thinks of more Gods than one he is caſt down. *D. L. W.* 25.

ANGEL. It is not allowable for any angel to think concerning the paſſion of the Lord on the croſs, but only concerning his glorification and the reception of the divine (truth) from him ſpiritually, ſig. by his *blood*. *Ap. Ex* 476.—*p.* 133.

ANGEL,

ANGEL, (an) repreſents either that ſociety from whence he is, or many ſocieties together, or the univerſal heaven, as to that thing which is treated of.

By *the angel which ſtood at the altar* (Rev. 8.) is ſig. the inmoſt or third heaven. *Ap. Ex.* 490.

ANGEL. No one becomes an angel or goeth to heaven but he who carries the *angelic* (principle) with him out of the world. *D. P.* 60.

ANGEL (an) rolled away the ſtone from the door of the Lord's ſepulchre, and ſat upon it, (Matt. 27. 66.) ſig. that the Lord removed every falſe which cloſed up the paſſage to himſelf, and opened divine truth, which ſtone correſponds to, and which was falſified by the traditions of the Jews, for it is ſaid that "the chief prieſts and Phariſees *ſealed the ſtone*, and ſet a watch, but that the angel from heaven *removed it*, and ſat upon it. (Matt. 28 2.) *Ap. Ex.* 400.—*p.* 594.

ANGEL (a ſtrong) *deſcending from heaven*, (Rev. 10. 1.) ſig. the Lord, as to the natural or ultimate ſenſe of the word. *Ap. Ex.* 593.

ANGEL. Every angel is in a perfect human form. *H. H.* 73, 77.

ANGELIC HEAVEN. See *Providence*.

ANGELIC IDEAS. During their deſcent into the world of ſpirits are fixed and exhibited repreſentatively. *A. C.* 730.

ANGELIC INFLUX (the) is felt like a moſt gentle breathing. *A. C.* 641.

ANGELIC INTELLIGENCE. The perfection thereof conſiſts in the knowledge how angels, ſpirits, and men correſpond to the *grand man*, or heaven with the particulars thereof. *A. C.* 4317.

ANGELIC LIFE (the) is the life of the internal man. *A. C.* 978.

ANGELIC LIFE (the) conſiſts in uſes and in doing good works of charity. *A. C.* 454.

ANGELIC SPIRITS, are ſuch as are in a ſtate of preparation for heaven. *C. S. L.* 505.

ANGELIC SPIRITS. See *Regulation*.

ANGELIC thought and ſpeech falls into what is natural when it deſcends, but human thought and ſpeech is turned into ſpiritual, when it aſcends. *A. C.* 5492.

ANGELIC WISDOM ſolely conſiſts in this, viz. to ſee and comprehend what is believed. *F.* 4.

ANGELIC WORD (the) is the internal ſenſe. *A. C.* 2311.

ANGELS recede from man as infernal ſpirits draw nigher. *A. C.* 5979.

ANGELS have not fleſh. *A. C.* 9315.

ANGELS (the four) bound at the river Euphrates (Rev. 9.) ſig. ratiocinations from fallacies of the ſenſual man, and their being looſened, ſig. that they were at liberty to exerciſe thoſe reaſonings. *Ap. Ex.* 570.

ANGELS (the celeſtial) dwell in expanſes above others, and in gardens where there are arbours and flower gardens, thus in perpetual repreſentatives of celeſtial things; and what is wonderful, there is not a *ſtone* to be found there, becauſe *ſtone* ſig. natural truth, but *wood*, ſig. good, *tree*, perception, and *flower*, implantation. *Ap. Ex.* 828. *p.* 273.

ANGELS (all) have been men born in this world. See Rev. 19. 10. *A. R.* 818.

ANGELS can ſee thoſe things which are beneath them in the world of ſpirits, and in the hells, but not on *the contrary. (viciſſim)* *A. C.* 5427.

ANGELS. The more interior and perfect the angels are, ſo much the leſs concern they have about what is paſt, or thought about what is to come. *A. C.* 2493.

ANGELS. In an oppoſite ſenſe, denote falſes. See Matt. 25. 41.—Rev. 12. 7. *Ap. Ex.* 739. —*p.* 102.

ANGELS OF HEAVEN, (the) have not any *name*, but are diſcerned and diſtinguiſhed from the quality of good. *A. C.* 1705. 1754.

ANGELS of the third heaven, are perfected in wiſdom by hearing and not by ſight. *H. H.* 271.

ANGELS, (the affection of) is communicated to *young people*, in knowing and thinking of the hiſtoricals of the word and cauſes *their* pleaſure and delight, thence ariſing. *A. C.* 3665.

ANGELS (the) are forbidden to violently force or break. *A. C.* 5992.

ANGELS. Nothing is more delightful and happy to them, than to inſtruct thoſe who come from earth into another life. *A. C.* 2284.

ANGELS do not ſee thoſe things which are in the ſolar world. *A. C.* 1881.

The ANGELS cannot utter ſuch an expreſſion as *Three equal divinities*, and ſhould any one approach them with an intent to utter it, he would

would be forced to turn away his face from them, and when he had given it utterance, he would become like an human log, and would be caſt out, to take his place in hell, with thoſe diabolical ſpirits, who acknowledge no God. *U. T.* 23.

ANGELS can never arrive at the firſt degree of the Lord's love and wiſdom or attain it; becauſe it is infinite and an angel is finite. *D. P.* 32.

ANGELS, (the two) coming to Sodom ſig. the Lord's divine human principle and holy proceeding. (Gen. 19. 1.) *A. C.* 2319.

ANGELS. There are angels which live not in ſocieties, but diſperſed in ſeparate houſes. Such dwell in the middle parts of heaven, as being the beſt of angels. *H. H.* 189, 50.

ANGELS have an immenſe deſire of becoming wiſe; inaſmuch as ſcience, underſtanding, and wiſdom, are ſpiritual food. *A. C.* 3114, 4459, 4792, 4976, 5147, 5293, 5656, 6277, 8562. 9003.

ANGELS. The angels of the third heaven dwell upon mountains; the angels of the ſecond heaven upon hills; and the angels of the ultimate heaven in vallies, between the hills and mountains. *Apoc. Rev.* 896. See *Mountains.*

ANGELS, ELDERS, and the FOUR ANIMALS. (Rev. 7.) The angels ſig. they who are in the firſt heaven; the elders, they who are in the ſecond heaven; and the four animals, they who are in the third heaven. *Ap. Ex.* 462.—*p.* 121.

ANGELS cannot in any wiſe perceive the hiſtoricals, becauſe they are ſuch things as are of the world, but not ſuch as are of heaven; and the things which are of the world do not appear to them; but whereas there is a correſpondence of all things which are in the world, with thoſe which are in heaven, therefore the angels perceive heavenly things when man perceives worldly things; unleſs this was the caſe, it would not be poſſible for any angel from heaven to be with man; but to make it poſſible, the word was given, in which the angels may perceive a holy divine (principle,) and be able to communicate it to the man with whom they are preſent. *A. C.* 5329.

ANGELS (the ſeven) mentioned in the Revelation ſounding their trumpets, deſcribe the ſucceſſive changes of the ſtate of the church. *Ap. Ex.* 566.

ANGELS and SPIRITS. When they turn their faces to a man ſo as to be in communion with him, at ſuch times they know no other than that they and the man are of one and the ſame language. *H. H.* 255.

ANGELS, in the word, are called *Gods*, from their reception of divine truth and good from the Lord. *H. H.* 291.

Several may perhaps wonder what the angels diſcourſe about one amongſt another, conſequently what men diſcourſe about after death who become angels; but let them know, that the ſubjects of their diſcourſe are ſuch things as are contained in the internal ſenſe of the word, viz. concerning the Lord's glorification, concerning his kingdom, concerning the church, concerning the regeneration of man by the good of love and the truth of faith, but that the diſcourſe on theſe ſubjects is by arcana, which for the moſt part are ineffable. *A. C.* 5249.

ANGELS perform good offices to men on their arrival in the other world. *H. H.* 391.

ANGELS (the) in the heavens are in the Lord, becauſe in the ſphere of the divine truth proceeding from the Lord, wherefore the divine things, which are in the internal ſenſe of the word, concerning the Lord and the glorification of his human (principle,) affect them to ſuch a degree, that they thence perceive all the bleſſedneſs of their wiſdom and intelligence. *A. C.* 5316.

ANGELS never think of time, ſpace, or death. *A. C.* 3404.

ANGELS, by virtue of the Lord's preſence, find an increaſe of good; but the wicked, by virtue of the Lord's preſence, find an increaſe of evil. *A. C.* 7089.

ANGELS. The angels are not preſent with the Lord, but the Lord is preſent with the angels. *A. C.* 9415, 9680, 9682, 9683.

ANGELS of the third heaven ſee the ſun of the ſpiritual world always, the angels of the ſecond heaven very often, and the angels of the firſt ſometimes. *D. L. W.* 8.

ANGELS have an external as well as an internal part or principle. *D. L. W.* 87.

ANGELS can perceive God from eternity, but by no means nature from eternity. *D. L. W.* 76.

ANGELS. The celeſtial angels do not reaſon of truths like the ſpiritual angels. See Matt. 5.

37. *A. C.* 202, 597, 607, 784, 8780, 9277, 10336.

Angels love their neighbour better than themſelves. *H. H.* 406, 408.

Angels have their cities, palaces, and houſes. *A. C.* 940, 941, 1626, 1628.

Angels. Every man hath angels aſſociated to him from the Lord; and ſuch is his conjunction with them, that if they were taken away, he would inſtantly fall to pieces. *C. S. L.* 404.

Angels have a pulſe like that of the heart, and reſpiration like that of the lungs in men, but more interior. *A. C.* 3884, 3887.

Angels. The celeſtial angels far excel the ſpiritual angels in wiſdom. *H. H.* 25.

Angels. The ſpiritual angels underſtand the word in its internal ſenſe, and the celeſtial in its inmoſt ſenſe. *A. C.* 2157, 2275.

The Angels of the Lord's Celestial Kingdom imbibe the internal ſenſe of the word from the affection alone of man, when he reads the word reſulting alſo from the ſound of the words in the original language. But the angels who are in the ſpiritual kingdom of the Lord imbibe the internal ſenſe from the truths which the words contain; therefore from the celeſtial kingdom proceeds joy of heart to the man who is in ſpiritual affection, and from the ſpiritual kingdom proceeds the confeſſion of man from that joy. *Ap. Ex.* 326. *p.* 407.

Angels (the celeſtial) do not write by letters, but by curved lines (*Curvaturas*) and inflexions which contain arcana, which tranſcend the underſtanding of the angels in the inferior heavens. *S. S.* 90.

Angels of the celeſtial kingdom are clothed in purple garments, and angels of the ſpiritual kingdom in white linen garments. *D. L. W.* 380.

Angels cannot utter one word of any human language. *H. H.* 246.

Angels, (Rev. 1. 20. and *alibi.*) ſig. ſome peculiar (principle or property) of the Lord. *A. C.* 1925.

Angels (the) are not ſuperior to men, but their equals; the reaſon why they excel men in *wiſdom* is becauſe they are in ſpiritual light, but men in natural light. *A. R.* 818.

Angels and Spirits know nothing of man with whom they do not ſpeak; becauſe they are conſociated by *correſpondences* as to thoughts, but as to the affections it is different. *A. R.* 943.

Angels are conſociated with men, but the Lord only is conjoined with them. *A. R.* 946.

The Angels of heaven are rejoiced that in the ſpiritual world the Babylonians are removed, and that thus the new church approaches. (*inſtet*) *A. R.* 790.

Angels are not to be invoked much leſs worſhiped, but only the Lord. *A. R.* 818.

Angels, (all) have been men born in the world. See Rev. 19. 10. *A. R.* 818.

Angels have in heaven the very ſame word, or ſcriptures, that men have in the world. *L.* 2.

Angels. The angels can expreſs more in their language in a moment, than we can in half an hour. *A. C.* 1641, 1642, 1643.

Angels are aſſociated or ſeparated according to their ruling affections reſpectively. *A. C.* 4111.

Angels advance in degrees of perfection eternally. *A. C.* 4803, 6648, 10200.

Angels are called *powers* becauſe of their reception of divine truth from the Lord. *A. C.* 9639.

Angels. See *Affection* and *Thing.*

Angels. See *Church.*

Angels. See *Converſion.*

Angels. See *Man.*

Angels and Men. See *Think.*

Angels. See *Pure.*

Angels. See *Swedenborg.*

Angels. See *Jeſus Chriſt.*

Angels. See *Intermediate Angels.*

Angels. See *Redemption.*

Angels. See *Repreſentatives.*

Angels. See *Regions and Heavens.*

Angels. See *Prediction.*

Angels. See *Vegetable.*

Angels. See *Legions.*

Angels of the Three Heavens. See *Word.*

Angels. See *Literal Senſe.*

Angels. See *Puniſhment.*

Angels. See *Regulation.*

Angels. See *Thoughts.*

Angels. See *Wiſdom.*

Angels. See *Spirits.*

Angels. See *Uſe.*

Angels. See *Sun.*

Anger, ſig. evils, or a departure from charity. *A. C.* 355.—359.

ANGER. In all evil there is anger againſt the Lord and againſt the holy things of the church; hence anger in the word, ſig. evil; in the whole complex. *Ap. Ex.* 693. See *Wrath*.

ANGER is violence of paſſion predicated of the will, as *wrath* is violence of paſſion predicated of the underſtanding. *S. S.* 84.

ANGER. The cauſe of anger is all that which endeavours to deſtroy the delight of love. It is called anger, or wrath, when evil aſſaults good; but it is called zeal, when good chides evil. *A. C.* 2351.

ANGER, (the overflowing of) (Iſa. 54. 8.) denotes temptation. *A. C.* 5585.

ANGER of HEAT. (Exod. 11. 8.) Heat is pred. of falſes, and anger of evil.

ANGER is pred. of the puniſhment of evil, and *wrath* of the puniſhment of what is falſe, and *fervour* of the puniſhment of both. (Jer. 21. 5. 6.) *A. C.* 3614.

ANGER is a general affection reſulting from whatever is contradictory to ſelf-love and its luſts. *A. C.* 357.

ANGER. See *Inflamed with Anger*.

ANGUISH (*Cruciatus*) of conſcience, is temptation. *A. C.* 4299.

There is no anguiſh of conſcience with thoſe who are in hell, on account of their evils done in this world. *A. C.* 695—6.

ANIMAL. See *Vegetable*.

ANIMAL KINGDOM. See *Man*.

ANIMAL. See *Prior*.

ANIMAL SPIRIT. There are ſpirits who correſpond to the corrupted principles of the purer blood with man, which blood is called *the animal ſpirit*, and whereſoever they diffuſe themſelves, they are as poiſons which induce cold and torpor in the nerves and fibres, from which break forth the moſt grievous and fatal diſeaſes; theſe ſpirits, are they who in the life of the body, had taught by art and deceit, to ſubdue to themſelves the minds of others, with a view to rule over them, eſpecially with the powerful and the rich. *A. C.* 4227.

ANIMALS taken from the HERD, denoted celeſtial natural things, and thoſe from the *Flock* celeſtial rational things. *A. C.* 2180.

ANIMALS, (the lives of) are diſſipated after death. *A. C.* 1633.

ANIMALS, (the four) (Rev. 5.) ſpecifically ſig. the third or inmoſt heaven, and *the twenty-four Elders*, the ſecond or middle heaven. *Ap. Ex.* 322. *p.* 388.

ANIMALS. All the greater and leſſer derive their origin from the ſpiritual principle in its ultimate degree, which is called its natural degree, man alone from all the degrees, which are three, and are called celeſtial, ſpiritual, and natural. *D. L. W.* 346.

ANIMALS, VEGETABLES, &c. noxious, are from hell; but the mild and uſeful animals, are from the Lord. *D. W.* 336. 342.

ANIMALS ſig. the word in its ultimates. *A. R.* 672.

ANIMALS, (Rev. 7. 11. 19. 4.) ſig. thoſe who are neareſt to the Lord in heaven. *A. C.* 46.

ANIMALS. With brute animals there is influx from the ſpiritual world, and afflux from the natural world. *A. C.* 3646.

ANIMALS. The life of animals is a life merely natural, and correſponds to the life of ſuch in the ſpiritual world. *D. P.* 161. See *Beaſts*.

ANIMALS. See *Nature*.

ANIMALS. See *Sacrifice*.

ANNIHILATION. The all of the life of man would be *annihilated*, if a beam itſelf of the divine truth ſhould affect it. *A. C.* 9433.

ANOINTED of JEHOVAH, (the) is the Lord alone, as to his divine humanity, for in himſelf from conception was the divine good itſelf of divine love, and from that he made his humanity divine truth itſelf, when in the world, and moreover by union with his eſſential divinity he made that alſo the divine good of his divine love. *Ap. Ex.* 375. *p.* 516.

ANOINTED. See *Chriſt*.

ANOINTING of AARON and his SONS, repreſents the divine good of divine love in the Lord, and Impletion (*Impletio*) of their hands, divine truth and thence divine power. *A. C.* 10019.

ANOINTING. See *Unction*.

ANSWER, (to) (Pſ. 49. 8.) ſig. to bring aſſiſtance and to do good. *Ap. Ex.* 295.

ANSWER. (to) When predicated of the Lord, ſig. influx, inſpiration, perception, and information, moreover alſo, mercy and help. *Ap. Ex.* 471—*p.* 126.

ANSWER, (to) (Apoc. 7. 13.) ſig. influx, and *To Say*, perception. *Ap. Ex.* 471—*p.* 125.

"AND JOSEPH ANSWERED PHARAOH"—that hereby is ſig. thought, appears from the ſignification of anſwering to any thing when a queſtion

is aſked, as denoting to give to know how the caſe is, conſequently thought. *A. C.* 5255.

Answer, (to) when aſſent is given to what is aſked, ſig. what is reciprocal, and conſequently reception. (Gen. 23. 5.) *A. C.* 2919.

Antediluvian Church. In that church all the underſtanding of truth and will of goodneſs, periſhed. This was the caſe to ſuch a degree with the antediluvians, who were infected with direful perſuaſions and filthy luſts, that there did not appear the ſmalleſt veſtige or trace of underſtanding and will; but with thoſe who were called Noah, there was a reſerve of remains; which nevertheleſs could not form any thing of underſtanding and will, but only rational truth, and natural good. *A. C.* 635, 560.

Antipas, my faithful Martyr, (Rev. 2. 13.) in the ſpiritual or angelic language, ſig. thoſe who are hated on account of acknowledging the divine human of the Lord. *Ap. Ex.* 137. *p.* 124. *A. R.* 112.

Antiquities, (Ezek. 36. 10, 11.) ſig. the moſt ancient church. *Beginnings*, the ancient church. The *Houſe of Iſrael*, and *People Iſrael*, the primitive church, or church of the Gentiles. *A. C.* 477.

Anxieties before the reſt of the viſcera, affect the ſtomach. *A. C.* 5779.

Anxiety. If any anxiety is felt when man thinks evil, it is from conſcience, *A. C.* 5470.

Apes. There were ſeen in the world of ſpirits apes mounted on horſes, with their bodies *reverſed* or, their faces towards the horſes' tails, aſſembled from the place called Armageddon, (Rev. 16. 16.) to fight againſt thoſe who are of the Lord's new church. *A. R.* 839.

Apes. See *Ivory*.

Apocalypse. Foraſmuch as all things of heaven and the church among men are from the divine human of the Lord, therefore in the firſt chapter of the apocalypſe, he is deſcribed by various repreſentatives, and from that deſcription, are taken exordiums to the ſeven particular churches mentioned in the ſubſequent chapters. *A. Ex.* 113, 151.

Apocalypse. The 16 firſt chapters treat of the *Reformed*, the 17th and 18th, of the *Roman Catholics*, and the ſucceeding chapters of *the laſt judgement and the new church*. *A. R.* 567.

Apocalypse. The apocalypſe, from beginning to end, treats ſolely of the ſtate of the former heaven and church, and of their abolition, and afterwards of the new heaven and new church, in which one God will be acknowledged, in whom there is a trinity, and that the Lord Jeſus is that God. *A. R.* 523.

Apocalypse. All things therein relate to the acknowledgement, that the Lord is the God of heaven and earth, and to a life according to his commandments. *A. R.* 903, 957.

Apocalypse, (the) in ſeries, treats of the falſes in the church, inaſmuch as the truths of the new church cannot be received before thoſe falſes are diſcovered and removed. *A. R.* 700.

The *Apocalypſe* was manifeſted to John by the Lord, and it is now opened by the Lord. *A. R.* 953.

That nothing ſhall be added to or taken away from what is written in the apocalypſe, ſig. that nothing ſhall be added to or taken away from the truths of the new church, which contain prophecies, and are now revealed. *A. R.* 958.

Apocalypse. The laſt words in the apocalypſe, are the words of deſponſation between the Lord and the church to marriage. *A. R.* 960

Apocalypse. Seven chapters thereof, treat more particularly and expreſſly of the perverted ſtate of the church among the reformed. *B. E.* 88.

Apocalypse. All things which are contained therein, have reſpect to that which is ſig. by the ſeven golden candleſticks, viz. the new heaven and new church, as to its end and concluſion; thoſe things therefore in the laſt chapters are treated of; the reſt which come in between, are ſuch things as oppoſe, and which are to be removed, as thoſe things which are recorded of the dragon and the beaſts of Babylon; which things not oppoſing or being removed, the new heaven and new church riſe out and appear. *Ap. Ex.* 91.

Apocalypse (the) doth not treat of thoſe who *deny* truth, but of thoſe who *falſify* it; for they who deny truths, are not among thoſe who were in the former heaven, and from thence in the day of the laſt judgement were caſt into hell, for theſe *immediately* after death were caſt in thither: but they who *falſify* truths from various cauſes, are treated of in this book, becauſe they made to themſelves an heaven which was afterwards deſtroyed. *Ap. Ex.* 535.

Apocalypse. See *Babel*.

APOCALYPSE. See *Predictions.*

APOCALYPSE. See *Seal.*

APOCALYPSE. See *Works.*

APOLLYON. See *Abaddon*, which ſig. the ſame.

APOSTLES. (the twelve) ſig. all divine truths in the chriſtian church. *A. R.* 79.

APOSTLES (the) ſitting upon twelve thrones to judge the twelve tribes of Iſrael, ſig. that the Lord will proceed in judgement according to the truths and goods of faith and love. *A. C.* 2129, 6397

APOSTLES (the) are called holy, becauſe they repreſented holy things. *A. R.* 790.

APOSTLES. The Lord's twelve apoſtles who were with him in the world, were again commiſſioned by him to preach the goſpel of his new church and kingdom throughout the univerſal ſpiritual world. This was done on the 19th day of June, 1770. See Matt. 24. 31. *U. T.* 791.

APOSTLES are they who teach the goods and truths of the church, and in an abſtract ſenſe the goods and truths themſelves. *A. R.* 79.

APOSTLES. The apoſtles thought the kingdom of heaven was like the kingdoms of this world. *A. C.* 3857.

APOSTLES. See *Diſciples*,

APOSTLES. See *Peter.*

APOSTLES. See *Prophets.*

APOSTOLIC CHURCH, (the) was like a new ſtar in the ſtarry heaven. *U. T.* 176.

APOSTOLIC CHURCH. See *Trinity.*

APPAREL. See *Garments*, *Robes*, *Raiment &c.*

APPEAR, (to) (Gen. 17. 1.) ſig. manifeſtation. *A. C.* 1990.

APPEAR. (to) The Lord appears to every one according to his ſtate. *A. C.* 934.

APPEARANCE. The Lord appears manifeſtly, in the ſpiritual ſenſe of the word. *A. R.* 820.

APPEARANCE. With every celeſtial man, and every angel, even the moſt celeſtial, his propriety is nothing but what is falſe and evil; for it is an acknowledged truth, that the heavens are not pure before the Lord, and that all good and all truth are of the Lord alone; but in proportion as man and angel is in a capacity of being perfected, ſo by the divine mercy of the Lord he is perfected, and as it were receives the underſtanding of truth, and will of goodneſs; but that he poſſeſſes them, is only an appearance. *A. C.* 633.

APPEARANCE. That man doth not live of, or from himſelf, is an eternal truth; but yet, unleſs it *appeared* as if he lived of himſelf, it would be impoſſible for him to live at all. *A. C.* 1712.

APPEARANCE IN THE WORD. Evil and wrath are attributed, in the word, to the Lord; when notwithſtanding nothing but good proceeds from him. *A. C.* 2447.

APPEARANCE. When apparent truths are taken for real truths, then they are confirmed, and become fallacies. *D. L. W.*

APPEARANCE. See *Life.*

APPEARANCE. See *Providence.*

APPEARANCE. See *Regeneration.*

APPEARANCES. Eſſential divine truths are ſuch that they cannot in any ſort be comprehended by any angel, ſtill leſs by any man; in as much as they exceed every faculty of the underſtanding both of men and angels, in order therefore that they may have conjunction with the Lord, Truths divine flow in with them in appearances, and then they can be received, and acknowledged: this is effected in a manner adequate to the comprehenſion of every one. Wherefore *appearances* of truth, that is, truths angelic and human, are of a three-fold degree. *A. C.* 3362.

APPEARANCES of TRUTH are genuine goods and truths inveſted or cloathed. *Ap. Ex.* 778. —*p.* 169.

APPEARANCES of TRUTH, (the) are innumerable. *A. C.* 3207.

APPEARANCES of TRUTH in the WORD. It is not ſin and blaſphemy to interpret the word according to appearances, provided ſuch interpretations are not formed into the principles of a ſyſtem, and theſe confirmed to the deſtruction of divine truth in its genuine ſenſe. *Ap. Ex.* 778.—*p.* 170.

APPEARANCES of TRUTH. When man perceives the word according to appearances of truth therein, the angels who are round about him underſtand it *ſpiritually*; thus the ſpiritual (principle) of heaven is conjoined with the natural (principle) of the world, as to ſuch things as conduce to the life of man after death. If the word had been written otherwiſe, no conjunction of heaven could have been given with man. *Ap. Ex.* 816.—*p.* 248.

APPEARANCES. There are appearances in the hells which are not real exiſtences, but only the effects of phantaſy and inſanity, like the wild imaginations of a perſon in a delirious fever. *Ap. Ex.* 553.—*p.* 257.

APPEARANCES. See *Jehovah.*

APPEARANCES. See *Literal Sense.*

APPEARANCES. See *Predictions.*

APPEARANCES. See *Truths.*

APPERCEPTION. In the works of E. S. denotes the exterior views or apprehenſions of truth exiſting in the natural mind of man; whereas *perception* is a term applied to the more interior views thereof. *A. C.* 3549. *Note.*

There is actually given apperception from the ſenſual or exterior natural principle, and apperception from the interior natural principle, and apperception from the rational principle; for when a man is in interior thought from affection, and withdraws the mind from ſenſual things and from the body, he is then in rational apperception, for in ſuch caſe the things which are beneath, or which are of the external man, are at reſt, and the man is then almoſt in his Spirit; but when man is in exterior thought, grounded in cauſes which exiſt in the world, in this caſe his apperception is from the interior natural principle, the rational principle indeed flows-in, but not with any life of affection; but when man is in pleaſures, and in the delights of the love of the world, and alſo of ſelf-love, in this caſe the apperception is from the ſenſual principle, his life is in things external or in the body, and admits no more from interior things, than may ſuffice to moderate and check his ſallies into what is diſhonourable and unbecoming: but the more external the apperception is, ſo much the more obſcure it is, for exterior things are reſpectively common (or general), inaſmuch as innumerable interior things appear as one in what is exterior. *A. C.* 5141.

APPERCEPTION (the) of truth is from good, inaſmuch as the Lord is in good and gives apperception; when it hence receives truth, it then increaſes indefinitely; the caſe herein is like that of a little ſeed, which grows into a tree, and produces little ſeeds, and theſe next produce a garden, and ſo forth. *A. C.* 5355.

APPERCEPTION. See *Knowledge.*

APPETITE and TASTE correſpond with the deſire of ſciences (in the world of ſpirits.) *A. C.* 1480.

APPLE of the EYE. *(Pupilla.)* "*He kept him as the apple of his eye.*" (Deut. 32. 10.) ſig. that the Lord fights, (together with man) againſt evils and falſes from hell. *Ap. Ex.* 730. —*p.* 85.

APPLE TREE, (the) (Joel 1. 12.) ſig. ſenſual good and truth, which is the ultimate of the natural principle. *Ap. Ex.* 458.—*p.* 119.

APPLICATION, precedes conjunction. *A. C.* 8662.

All things in the word, have application to the thing treated of. *A. C.* 4502.

APPOINT, (to) (Gen. 24. 14.) ſig. to join together. *A. C.* 3072.

APPOINT, (to) OVER ANY THING, (Gen. 41. 33.) ſig. to ſet one over who may preſerve order, thus alſo to bring into order. *A. C.* 5288.

APPROACH. (to) So far as man approaches or draws near to the Lord, in the ſame proportion the Lord draws near to man. *U. T.* 100.

APPROACH NEAR, (to) (Gen. 20. 4.) ſig. to touch or to conſult in any manner. *A. C.* 2519.

APPROACH (to) the father and not Jeſus Chriſt is, out of one to make two, and ſo to worſhip that divine (principle) without the Lord, which is in him, by which alſo the idea of man periſhes concerning the divinity of the Lord. *Ap. Ex.* 815.—*p.* 246, 247.

APPROACH (to) the LORD. See *New Church.*

APPROACH (to) the LORD. See *Lord.*

APPROPRIATE. (to) Divine providence doth not appropriate good nor evil to any one, but ſelf-derived prudence appropriates both. *D. P.* 308.

APPROPRIATE. (to) The goods of love and the truths of faith are not *appropriated in* temptations, but after them. *A. C.* 10686.

The love of good and truth cannot be *appropriated* to man apparently as his own, unleſs he is in a ſtate of freedom. *H. H.* 293. *A.C.* 4031.

Man APPROPRIATES to himſelf, whatſoever he believes he does from himſelf. *B. E.* 69.

APPROPRIATED. (to be) The life of the Lord is ſo appropriated to the angels that they perceive to live as it were from themſelves, but yet they know that it is not from themſelves. *A. C.* 3742.

APPROPRIATION of good is its implantation in the will. *A. C.* 10109.

APPROPRIATION of good with man is the faculty of receiving, which faculty is given to him by the Lord through regeneration. *A. C.* 10109.

Whatſoever man from his will thinks, ſpeaks, and acts as well good as evil is appropriated to him and remains. *D. P.* 226, 227.

APPRO-

Appropriations (the) of evil in the things of the church, are the adulterations of good. *Ap. Ex.* 161.

Ar, (Deut. 2. 17.) sig. good not as yet defiled with falses. *A. C.* 2466.

Ar of Moab, (Is. 15. 1.) sig. the doctrine of those who are in truths from the natural man. *Ap. Ex.*, 652.

Arabia, (Jer. 49 29.) sig. the church which is in truths from good. *Ap. Ex.* 799.—*p.* 209.

Arabia, sig. the same as Kedar. Also the natural man. *Ap. Ex.* 405.—*p.* 621.

Arabia, (Jer. 49. 28.) sig. those who pervert the knowledges of good. *S. E. L. P.*—*p.* 28.

Arabia, sig. spiritual good, and the *Princes* of *Kedar*, spiritual truths. (Ezek. 27. 21.) *A. C.* 3268.

Arabia, sig. wisdom, and the *Princes* of *Kedar*, intelligence. (Ezek. 27. 21.) *A. C.* 2839.

Arabia and the Kingdoms of Hazor. (Jer. 49. 28.) in an opposite sense, sig. those who are principled in the knowledges of things celestial and spiritual, for no other end of use than that they may be reputed wise and intelligent by themselves and the world. *A. C.* 3048.

Arabia and the Sons of the East, (Jer. 49. 28. 30.) sig. the possession of celestial riches or of the things that relate to love; which things, if wasted, [*vorastated*] are said to flee and to wander, &c. when they yield no good fruit. *A. C.* 382.

Aram or Syria. The knowledges of good and of truth. *A. C.* 3676.

Aram, in the opposite sense, sig. the knowledges of good perverted. See Isa. 7. 4—6. chap. 9. 12—Deut. 26. 5. *A. C.* 1232.

Aram. See *Padan-Aram.*

Aram. See *Syria and Haran.*

Aram-Naharaim, (Gen. 24. 10.) sig. the knowledges of truth. *A. C.* 3051. See *Syria of rivers.*

Ararat, (mount) (Gen. 8. 4.) denotes the light of a regenerate person. This light is the first light after temptation, and is consequently obscure. *A. C.* 854.

Arbitrarily. See *Liberty.*

Arcana (the) of the christian church were contained in the rituals and representations of the Jewish church. *A. C.* 3478.

Arcana (the) of justification by faith alone, can scarcely be comprehended by any, except the rulers of the church who teach it. *A. R.* 426.

Arcana. He who knows the formation of good from truths, knows the greatest arcana of heaven. *A. C.* 8772.

Arcana. All the arcana of the world of nature are contained in man. *A. C.* 3702, 6057.

Arcana (the) of the internal sense of the word are such that they can scarcely be explored as to a ten thousandth part to the apprehension of man, except only in a most general way. *A. C.* 3085.

Arcana. See *Mysteries.*

Arcana. See *Predictions.*

Archangels. See *Moderators.*

Archer. A member of the church spiritual was of old so called, because he defends himself by truths and disputes about them. *A. C.* 2709.

Ariel, (Isa. 29. 1—2.) sig. the true church destroyed. (*deperdita.*) *S. E. L. P.*—*p.* 9.

Arioc, (king of Ellasar.) See *Amraphel.*

Arise. To arise is to be elevated from a state of evil to a state of good. *A. C.* 2388, 2401.

Arise and go forth. (to) See *Seir.*

Ark, (the) represented heaven, in the supreme sense the Lord, consequently the divine good. *A. C.* 4926.

Ark, sig. the inmost heaven. *A. C.* 9485.

Ark, (the translation of the) (2 Sam. 6. 1—17.) sig. the progression of the church among men, from its ultimates to its inmost principles. *Ap. Ex.* 700.—*p.* 572—582.

Ark. By its going forward, were represented combats and temptations. *A. C.* 85.

Ark. By the ark resting, is sig. regeneration. *A. C.* 850, 851.

Ark, by reason of the decalogue therein contained, was the most holy thing of the church. *D. L. W.* 53, 61.

Ark. Its going forth, sig. liberty. *A. C.* 903.

Ark, (the) (Gen. 8.) sig. the man of the ancient church who was to be regenerated. *A. C.* 896.

Ark of Jehovah, (Num. 10. 31—36) sig. the Lord as to divine truth. *Ap. Ex.* 700.—*p.* 571.

Ark, (the) (2 Sam. 6. 6, 7.) represents the Lord, consequently all that is holy and celestial. *A. C.* 878.

Ark, (Noah's) (Gen. 8. 18.) ſig. the ſtate of the man of the moſt ancient church, before regeneration. *A. C.* 876.

Ark. See *Decalogue.*

Ark. See *Propitiation.*

Ark of the Strength of Jehovah. See *Reſt.*

Arkite. See *Jebuſites.*

Arm of Jehovah, ſig. the humanity which he aſſumed. *U. T.* 84.

Armageddon. There was a combat in Armageddon, at the time of the laſt judgment on the church in 1757, with reſpect to the underſtanding of the Lord's prayer in its beginning. *A. R.* 839.

Armageddon. A ſtate and deſire of mind to wage war under the influence of falſified truths, ariſing from the love of eminence and univerſal dominion. *A. R.* 770.

Armies, in the word, mean the truths and goods of the church, alſo the falſes and evils thereof. *A. R.* 862.

Armies of the Heavens and the Sands of the Sea, (Jer. 33. 15—22.) ſig. the knowledges of truth and good in the ſpiritual and natural man. *Ap. Ex.* 444.

Arms, *(Arma)* ſig. ſuch things as belong to ſpiritual war. *A. R.* 436.

Arms and Feet, (Dan. 10. 6.) ſig. the exterior things of the word, which are its literal ſenſe. *A. C.* 2162.

Arms and Hands, in the word, ſig. power; and the right hand ſuperior power. *D. L. W.* 220. *A. C.* 878, 3091.

Arms and Hands. Thoſe who are in thoſe provinces are in eminent power of truth from good. *H. H.* 96. The ſame may be ſaid with reſpect to the ſhoulders. *A. C.* 4932.

Army, (an) ſig. doctrinals. *A. C.* 3448.

Army. See *Equilibrium*, and *Hoſt.*

Army. See *Pharoah.*

Aroer. See *Damaſcus and Aroer.*

Aromatic Wax, (Gen. 43. 11.) ſig. the truth of good; for all aromatics, inaſmuch as they have a ſweet ſcent, in the internal ſenſe ſig. truths which are grounded in good; this may be manifeſt from the conſideration, that truths grounded in good in heaven are perceived as pleaſantly as ſweet-ſcented objects are in the world; on which account alſo, when the perceptions of the angels are turned into odours, which frequently is the caſe by virtue of the Lord's good pleaſure, on ſuch occaſions the ſenſes are gratified as it were with fragrances ariſing from aromatics and from flowers; hence it is, that frankincenſe and perfumes were made of ſuch ſubſtances as had a grateful odour, and that they were applied to holy uſes, and hence alſo it is, that aromatics were mixed with the anointing oil; he who is ignorant that the cauſe and ground of ſuch circumſtances originates in perceptives in heaven, may be led to imagine that they were commanded for no other reaſon than to render external worſhip grateful; but in ſuch caſe, they would have had in them nothing from heaven, or nothing of holineſs, conſequently ſuch circumſtances of worſhip would not have had in them a divine (principle.) Frankincenſe and perfumes, and alſo the fragrant ſubſtances in the anointing oil, were repreſentatives of things ſpiritual and celeſtial. The ſpheres of faith and love are turned into grateful odours, and that hence grateful and ſweet-ſcented, and alſo aromatic odours ſig. the truths of faith which are grounded in the good of love. *A. C.* 5621.

Aromatic. See *Odour.*

Arphaxad, (Gen. 10. 24.) ſig. ſcience. *A. C.* 1235.

Arrange, (to) When ſpiritual good begins to act as principal in the natural mind, it then arranges into order the truths which are there. *A. C.* 4543.

Arrow and Bow. (Iſ. 7. 24.) Arrow is the falſe deſtroying truth, and bow is the doctrine of the falſe. *Ap. Ex.* 357.—*b.* 478.

Arrow, Poliſhed arrow denotes the truth of doctrine. *A. C.* 2680, 2709, 2799.

Arrow. See *Quiver.*

Arrows, denote truths. *A. R.* 299. Alſo ſpiritual truths. *A. C.* 2686.

Arteries and Veins of the heart correſpond to affections, and arteries and veins of the lungs, to the affections of truth. *D. L. W.* 412.

Artificer. Every kind of device in the world correſponds with ſuch things as belong to angelic wiſdom. *A. R.* 793.

Artificer. See *Workman.*

Articles of Faith. In the principal of them the Roman Catholics and Proteſtants agree. *B. E.* 17—23.

Arvadites. See *Jebuſites.*

As, ſig. what is apparently. *A. C.* 3325.

Ascend,

ASCEND, (to) involves elevation to truth and good, and to deſcend involves dejection to what is falſe and evil. *A. C.* 4815.

ASCEND. (to) The natural mind (mens) may aſcend by three degrees. *D. L. W.* 274.

ASCENDING and DESCENDING on the ladder, (Gen. 28. 12.) fig. infinite and eternal communication and thence conjunction. *A. C.* 3701.

ASCEND. See *Steps.*

ASCENT. See *Superior, to ariſe, Elevation, &c.*

ASENATH. "And gave him Aſenath the daughter of Potipher the prieſt of On for a woman." (Gen. 41. 45.) That hereby is fig. the quality of the marriage of truth with good and of good with truth, appears from the ſignification of giving for a woman, as denoting marriage; the reaſon why it is the marriage of good with truth and of truth with good is, becauſe no other is meant by marriages in the ſpiritual ſenſe, and hence no other by marriages in the word. By the daughter of the prieſt of On is fig. the truth of good, for daughter is the affection of truth, and prieſt is good, but Joſeph is the good of truth in which is the divine (being or principle,) which is the ſame with the celeſtial of the ſpiritual (principle;) hence it is evident that the marriage of truth with good and of good with truth is fig. The quality of this marriage is what is fig. but this quality cannot be further expounded, becauſe the quality which the Lord had in the world, cannot be comprehended, not even by the angels, only ſome ſhadowy idea may be formed concerning it from ſuch things as are in heaven, as from the grand man, and from the celeſtial of the ſpiritual principle which is therein by virtue of the influx of the Lord's divine (principle;) nevertheleſs this idea is but as thick ſhade compared with the light itſelf, for it is moſt common (or general,) thus ſcarce any thing reſpectively. *A. C.* 5332.

ASER. In a ſupreme ſenſe, fig. eternity; in a ſpiritual ſenſe, eternal beatitude; and in a natural ſenſe, the affection of goodneſs and truth. Alſo the love of being uſeful, which is called mutual love. *A. R.* 353.

ASHAMED, (Gen. 2. 25.) fig. to be in evil. *A. C.* 163.

ASHAMED. See *Nakedneſs and Shame.*

ASHAMED. See *Naked.*

ASHAMED and CONFOUNDED, (to be) (*pudefieri et ignominia affici*) (Jer. 22. 22.) fig. to be deſtitute of every good and truth. *Ap. Ex.* 811. —*p.* 235.

ASHER and MANASSEH. Aſher fig. the internal, and Manaſſeh the correſponding external. *Ap. Ex.* 441.

ASHER, reaſonings. *D. L. W.* 325. *A. C.* 1186.

ASHER. See *Aſer.*

ASHER. See *Regeneration.*

ASHES, (Ezek. 27. 30.) fig. what is condemned; (*damnatum*) becauſe *fire* from which they are derived fig. infernal love. *Ap. Ex.* 1175. —*p.* 92.

ASHES of the FURNACE, (Exod. 9. 8.) fig. the falſes of luſts. *A. C.* 7519. *Ap. Ex.* 962.

ASHES. See *Duſt and Aſhes.*

ASHES. See *Pans.*

ASHTEROTH, KARNAIM, and SHAVEH KIRIATHAIM, (Gen. 14. 5.) fig. the hells of ſuch who were in perſuaſions of the falſe, and whom the Lord conquered in his childhood. *A. C.* 1673.

ASHUR, or ASSYRIAN, fig. the rational principle. *A. C.* 119, 1186.

ASHUR. See *Sennacherib.*

ASHUR. The ſpiritual church. *A. C.* 776.

ASHURIM, LETUSHIM, and LEUMIM, (Gen. 25. 3.) fig. derivations from a ſecond lot pertaining to the Lord's ſpiritual kingdom. *A. C.* 3241.

ASIA, (Rev. 1. 4.) fig. thoſe who from the word are in the light of truth. *A. R.* 11. See *Tartary.*

ASIA. The angels when Aſia is named perceive the *ſouth*; when *Europe* is named, they perceive the *north*; and when *Africa* is named, they perceive the *eaſt*. *Ap. Ex.* 21.

ASIA, (the kingdom of) hath the ancient word. *S. S.* 102.

The ſcience of correſpondences was known a long time there, &c. *A. C.* 202—3.

ASIATICS. The greateſt part of them who are ignorant of the Lord are ſaved, if they believe in one God, and live agreeable to the precepts which their religion enjoins. *U. T.* 107.

ASIDE, (to be) (*a latere*) is predicated of the Gentiles, becauſe they are in collateral good. *A. C.* 4189.

ASIDE. See to *Turn aſide.*

ASK, (to) (Gen. 25. 23.) fig. communication. *A. C.* 3291.

ASK,

Ask, (to) (Gen. 26. 6.) ſig. to enter into diſquiſition. *A. C.* 3385.

Ask, (to) (Gen. 38. 21.) ſig. to conſult. *A. C.* 4889.

Ask, (to) (Gen. 43. 7.) denotes to perceive another's thought, becauſe in heaven there is a communication of all thoughts, inſomuch that no one hath any need to aſk another what he thinks; hence it is that to aſk ſig. to perceive another's thought; for the quality of any thing on earth, in the internal ſenſe, is its quality in heaven. *A. C.* 5597.

Ask (to) Questions. See *Queſtions.*

Askenas, (Jer. 51. 27.) denotes idolatrous worſhip, or external worſhip ſeparate from internal. *A. C.* 1154.

Asleep. (Matt. 8. 23—26.) When the man of the church is in a natural ſtate, and not yet in a ſpiritual ſtate, natural affections which are various cupidities ariſing from the loves of ſelf and of the world, riſe up and cauſe various emotions of the mind; (which is ſig. by the tempeſt on the ſea;) in this ſtate the Lord appears as abſent, and this apparent abſence is ſig. by that *the Lord was aſleep in the ſhip.* *Ap. Ex.* 514.—*p.* 190.

Asp. See *Lion.*

Asp. See *Serpent.*

Aspect. See *Beautiful.*

Aspect of the Lord. (to be filled with the) See *Prophets.*

Asps. (Deut. 32. 33.) Dragons and aſps ſig. the ſenſual principles which are the ultimate of the natural man full of abominable evils and their confirming falſe. *Ap. Ex.* 714—6. *p.* 35.

Ass. Natural truth. *A. C.* 2781. The ſcientific principle in particular. *A. C.* 1486.

Ass. A ſhe-aſs the affection of natural truth. *A. C.* 2781, 1486.

Ass. Son of a ſhe-aſs denotes rational truth. *A. C.* 1895, 1896, 1902. 1910.

Ass. By wild aſs is meant truth ſeparated from good. *A. C.* 1949.

Ass and the Foal of an Ass, (Luke 19. 28.—41.) ſig. the natural man as to good and truth. *A. C.* 2781.

Ass. See *Wild Aſs.*

Asses. Truths of good of the inferior or external order. *A. C.* 403.

He-Ass. (an) Natural exterior truth. *A. C.* 4244.

Asses, (wild) ſig. rational truths. *A. C.* 1947, &c.

Asses and Camels. (Iſ. 30. 6, 7.) Aſſes ſig. the things relating to the ſelf-intelligence of the ſenſual man; and camels, the things of ſelf-intelligence in the natural man. *Ap. Ex.* 654.—*p.* 482.

Assume. (to) The Lord could not aſſume the human, without Nativity. *A. C.* 3030.

The Lord aſſumed the human eſſence when he was ſeen by the prophets. *A. C.* 1573.

The one God who is inviſible, aſſumed the human by coming into the world, not only that he might redeem men, but alſo that he might become viſible, and ſo conjoined to man. *U. T.* 786.

Assyria, (the king of) (Iſa. 7. 11, 14.) repreſented the external or natural principle of the church. *Ap. Ex.* 706.

Assyria, (the kings of) (Iſa. 8. 7. 8.) ſig. phantaſies, principles of what is falſe, originating therein, which deſolate man. *A. C.* 705.

Assyria. See *Man and Euphrates.*

Assyrian. See *Jareb and Aſhur.*

Astonishment and Blindness. (Zech. 12. 4.) Aſtoniſhment is predicated of the underſtanding when there is no perception of good, and *Blindneſs*, when there is no perception of truth therein. *Ap. Ex.* 355.—*p.* 460.

At (Apud) It is one thing for the church to be at a nation, and another for the church to be *in* a nation. *A. C.* 4899.

Atad. See *Threſhing Floor.*

At hand. See *Near, Afar Off, and Shortly.*

Athanasian Creed, holds forth the doctrine of a trinity of Gods, which hath given birth to a faith that has entirely overturned the chriſtian church. *U. T.* 177.

Athanasian Creed was permitted to be written by divine providence, becauſe although it is inconſiſtent with itſelf and with the true idea of the divine unity; yet it agrees with the truth with reſpect to the union of the divinity and humanity in the perſon of Chriſt. *Ap. Ex.* 1006.

Athanasian Doctrine of the Trinity hath perverted the whole chriſtian church. *D. L. W.* 146. *U. T.* 177.

Atheism would invade the whole chriſtian world, unleſs the error concerning imputation be aboliſhed. *U. T.* 628, 771.

Atheists. See *Nature.*

Atmo-

Atmosphere corresponds to uſe, becauſe it is the receptacle and continent of heat and light. *D. L. W.* 183. *A. C.* 1621.

Atmosphere, (æreal) does not exceed in height thirty furlongs. *A. R.* 907.

Atmospheres, which are three in both worlds, the ſpiritual and the natural, in their ultimates cloſe in ſubſtances and matters, ſuch as there are in the earths. *D. L. W.* 302.

In their ultimates are fixed ſubſtances, called matter. *Idem.*

Atmospheres, Water, and Earth, are the three general principles by which and from which all things exiſt. *D. L. W.* 178.

Atmospheres. All the ſocieties in the ſpiritual world appear ſurrounded with atmoſpheres correſponding to their affections and thoughts. Thoſe which are in the third heaven appear in a pure æthereal atmoſphere; thoſe in the ſecond heaven, in an æreal, or leſs pure atmoſphere; but thoſe in the ultimate heaven appear encompaſſed with a watery atmoſphere. *Ap. Ex.* 342.

Atmospheres exiſt in another life, with innumerable varieties, and of inexpreſſible beauty. *A. C.* 2297.

Atmospheres. There are ſpiritual atmoſpheres in the ſpiritual world like Æther, Air, and Water, in which the angels of the three heavens dwell. *A. R.* 238.

Atonements, (Exod. 28. 36.) are the receptions of the good of love and faith from the Lord, after the removal of evils and thence of falſes. *A. C.* 10122.

Attend (to) It is an abominable error to maintain that God doth not attend to the works of the life of man. *U. T.* 628.

Attraction. It is according to divine order, that where there is attraction, there ought to be impulſion for attraction without impulſion cannot be given; therefore, it is according to divine order, that with man alſo, there is impulſion, which although it is in him from the Lord, nevertheleſs it appears, as if it were from man and the appearance cauſes that it may be as it were of man. That impulſion, as if from man, correſponding to the attraction from the Lord, is acknowledgment, thus reception from acknowledgment and confeſſion of the Lord, and from a life according to the Lord's commandment: this will be free on the part of man and of his life; but nevertheleſs, man ſhould acknowledge, that this alſo is from the Lord, although from the obſcure (principle) of perception, in which man is, he doth not ſenſibly perceive it any otherwiſe, than *as if it were* from himſelf. *A. E.* 646.—*p.* 440. Alſo *Reciprocality*, *Reaction*, *Freewill*, *&c.*

Attribute (the proper) of the human of the Lord, is redemption and ſalvation; which is called righteouſneſs and merit. *L.* 34.

Attributes (the divine) were changed by idolatries into ſo many gods. *S. S.* 117.

Avarice (in) there is not only the love of the world, but alſo ſelf-love, and indeed the moſt filthy ſelf-love. The Jewiſh nation hath been in ſuch avarice from the beginning. *A. C.* 4751.

Aven, (the high places of) ſig. principal falſes, and thence ratiocinations, which are from thoſe who are in that worſhip which, conſidered in itſelf, is interior idolatry; for they who are in evil of life and in falſes of doctrine, worſhip themſelves and the world. *Ap. Ex.* 391.—*p.* 575.

Aven, (the high places of) ſig. ſelf-love. *A. C.* 273.

Avenged Seventy and Seven-fold, (Gen. 4. 24.) ſig. the complete extinction of both faith and charity, whence cometh damnation, ſig. by *ſlaying a man and a little child*. *A. C.* 433.

Avims (the) who were expelled by the Caphtorites, (Deut. 2. 23.) ſig. falſes and evils which infeſt the regenerate man. *A. C.* 1868.

Augustine Confession eſpecially approves this worſhip, that Chriſt as to his human nature is to be invoked. *U. T.* 137.

Auspices of the Lord. The word is to be read under the auſpices of the Lord. *U. T.* 165.

The univerſe is under the auſpices and intuition of the Lord. *D. L. W.* 130—6.

Autumn. See *Evening*.

Awake, (to) (Gen. 41. 4.) denotes a ſtate of illuſtration. *A. C.* 5208.

Awake. See *Watching*.

Axe. (an) (Jer. 10. 3.) The work of the hands of the workman with the *axe*. ſig. that which is from man's proprium and from his proper intelligence. *Ap. Ex.* 458.—*p.* 119.

Axe. The falſe principle originating in ſelf-derived intelligence. *A. R.* 847.

Axis. The ſphere of divine good is in the midſt like an *axis*. *A. C.* 10190.

Azal, (Zech. 14. 5.) ſig. ſeparation and liberation, here ſeparation from the falſes of evil. *Ap. Ex.* 405—*p.* 626.

Azzah, (Gen. 10. 19) ſig. thoſe things which are revealed concerning charity. *A. C.* 1207.

# B.

Baal, ſig. worſhip from the evils of ſelf-love and the love of the world. *Ap. Ex.* 160.

Baale of Judah, (2 Sam. 6. 2.) ſig. the ultimate of the church, which is called its natural principle. *Ap Ex.* 700.—*p.* 579.

Baalim and her Lovers, *(Baales et Amaſios)* (Hoſea, 2. 13.) ſig. thoſe things which belong to the natural man, and are loved, viz. luſts and falſities thence derived. *Ap. Ex.* 730.—*p.* 86.

Baal-peor, (Num. 25. 5.) ſig. the adulteration of good. *Ap. Ex.* 655—*p.* 495.

Baal-peor. To commit whoredom after Baalpeor, and to worſhip their gods, ſig. to profane worſhip. *A. C.* 5044.

Babel, or Babylon, ſig. thoſe whoſe externals appear holy, whilſt their internals are profane. *A. C.* 1182, 1325.

Babel, (Jer. 20. 4, 5.) ſig. thoſe who deprive others of all knowledge and acknowledgement of truth. *A. C.* 1327.

Babel, (Jer. 51.) ſig. thoſe who by traditions or reaſonings of the natural man, pervert the truths and goods of the church. *S. E. L. P.*—*p.* 48.

Babel, (Rev. 18.) ſig. the prophanation of good and truth. In the prophets of the old teſtament, *Babel*, ſig. the prophanation of good, and *Chaldea*, the prophanation of truth. *A. C.* 4922.

Babel. Thoſe who by application to their own loves, falſify truths, and adulterate goods, are much treated of in the word, where *Babel*, is mentioned, but moſt eſpecially in the apocalypſe. *A. C.* 10307.

Babel and Chaldea, ſig. ſelf-love and the love of the world. *A. C.* 1691. Alſo, the prophanation of things celeſtial and ſpiritual in worſhip. *A. C.* 136.

Babel ſig. the prophanation of good, and *Chaldea* the prophanation of truth. *A. C.* 1182, 1283, 1295, 1304, 1306, 1307, 1308.

Babel, Erech, Accad, and Calneh, (Gen. 10. 10.) ſig. different kinds of worſhip, whoſe externals appear holy, whilſt their internals are profane. *A. C.* 1082.

Babel. See *Deſert of the Sea.*

Babel. See *Gedaliah.*

Babel. See *Mighty ones of Babel.*

Babylon, ſig. the Roman catholic religion as to its tenets and doctrinals. *A. R.* 631.

Babylon, or Babel, ſig. corrupt worſhip, in which ſelf-love and the love of the world have dominion. Such is the worſhip of the church of Rome. *D. L. W.* 65.

Babylon, ſig. the adulteration and prophanation of good and truth. *Ap. Ex.* 1032.

BABYLON. See *Nebuchadnezzar.*

BABYLONIANS (the) have tranſcribed the merit and righteouſneſs of the Lord unto themſelves. *A. R.* 758.

BABYLONISH CAPTIVITY (the) repreſented the change of the ſtate of the church, which change conſiſted in its worſhip becoming external, uninfluenced by any internal principle. *A. C.* 1327.

BACK. The wicked appear in the light of heaven as having their backs turned towards the celeſtial ſun which is the Lord. See Jer. 2. 27. *A. C.* 10307.

BACK. See *to bring back.*

BACK. See *to draw back.*

BACK. (to turn the) See *Love.*

BACK PART of the HEAD. See *Influx.*

BACK PART of the HEAD. See *Occiput.*

BACK PARTS of JEHOVAH, (Exod. 33. 23.) ſig. the externals of the word, of the church, and of worſhip. *A. C.* 10584.

BACK PARTS. Beneath the back parts *(Sub Natibus)* there is a moſt dreadful hell, where the inhabitants ſeem to ſtrike themſelves with knives, aiming the knives at the breaſt of each other, like furies; but at the inſtant of giving the ſtroke, the knife is taken from them: theſe are ſuch as bare ſo violent hatred againſt others, that they were always burning with a deſire to murder them with all cruelty, whence they had contracted ſo terrible a nature. *A. C.* 818.

BACK PARTS. They who impoſe by means of conjugial love, and by love towards children, behaving themſelves in ſuch a manner, that a huſband has no ſuſpicion, but that they are chaſte innocent and friendly gueſts, and who under ſuch and various other appearances, commit adultery with greater ſecurity. Theſe are in a hell beneath the *back parts, (ſub natibus)* in the moſt filthy excrements, and are vaſtated to ſuch a degree, as to become like mere bones, becauſe they are ranked with the treacherous. *A. C.* 827.

BACKSLIDINGS. See *Great Ones of Jeruſalem.*

BACKWARD, (to go) (Gen. 9. 23.) ſig. not to attend to error and perverſeneſs. *A. C.* 1086.

BADGERS SKINS. (Exod. 25. 5.) See *Ram's Skins.*

BAD MEN. See *Good.*

BAKER, (Gen. 40.) ſig. appertaining to thoſe things in the body which are ſubject to the will-part, the external ſenſual principle, or that of the body, which is ſubordinate or ſubject to the will-part of the internal Man; becauſe every thing which ſerves for food, or which is eaten, as bread, meat in general, and all the work of the baker, is predicated of Good, and thereby hath relation to the will-part. How the caſe is in this reſpect, *viz.* that the ſenſual things ſubject to the intellectual part, which are repreſented by the butler, were retained, and that the ſenſual things ſubject to the will-part, which are repreſented by the baker, were rejected, is an Arcanum, which without illuſtration cannot be comprehended; but the following obſervations may ſerve in ſome ſort for its elucidation; by ſenſual things are meant thoſe ſcientifics and thoſe delights, which have been inſinuated, through the five external or bodily ſenſes, into man's memory and into his concupiſcencies, and which together conſtitute the exterior natural principle, by virtue whereof man is called a ſenſual man; thoſe ſcientifics are ſubject to the intellectual part, but the delights to the will-part; the ſcientifics alſo have reference to truths which are of the underſtanding, and the delights to goods which are of the will; the former are what are repreſented by the butler and were retained, but the latter are what are repreſented by the baker and rejected; the reaſon why the former were retained is, becauſe for a time they could accord with intellectual things, and the reaſon why the latter were rejected is, becauſe they could not in any wiſe accord together; for the will-principle in the Lord, who is treated of in the ſupreme ſenſe, was divine from conception, and was the divine good itſelf, but the will-principle by nativity from the mother was evil, wherefore this latter was to be rejected, and a new one to be procured in its place from the divine will-principle by the intellectual, or from the divine good by the divine truth, thus from his own proper ability: this is the arcanum, which in the internal ſenſe is here deſcribed, *A. C.* 5078, 5157.

BAKER, ſig. the good of love, and *butler*, the truth of doctrine. *Ap. Ex.* 655.

BAKER. See *Prince of the Bakers.*

BAKERS, thoſe who blend truths or falſes together, ſo that they cohere, appear in the

ſpiritual world as bakers kneading dough, and beſide them alſo there appears an oven. *Ap. Ex.* 540.—*p.* 236.

BAKING. See *Unleavened.*

BALAAM, ſig. thoſe who as to their underſtanding are illuſtrated and teach truths, but nevertheleſs love to deſtroy *(dolo)* thoſe who are of the church. *Ap. Ex.* 140.—*p.* 125.

BALAAM was an hypocrite and a diviner or ſoothſayer, and through his counſel given to Balak he ſought to deſtroy the children of Iſrael by eating things offered to idols. *A. R.* 114.

BALAAM. By the angel of Jehovah ſtanding in the way againſt Balaam, with a drawn ſword, (Numb. 22. 22. 31.) was ſig. the principle of truth, which oppoſed the falſe principle in which Balaam was. *A. C.* 2799.

BALAAM, (the doctrine of) ſig. thoſe who do works by which worſhip was defiled. *A. R.* 114.

BALANCES, (Rev. 6. 5.) ſig. the eſtimation of goodneſs and truth. *A. R.* 313.

BALDNESS ſig. the word without its ultimates. *A. R.* 47.

BALDNESS, the natural principle in which there is nothing of truth. *A. C.* 3301.

BALDNESS, ſig. the deprivation of exterior truth, or truth of the external man. *A. C.* 10199.

BALDNESS. See *Nakedneſs.*

BALM, (Gen. 43. 11.) The truth of exterior natural good, and its pleaſantneſs. *A. C.* 5615.

BAND. See *Girdle.*

BANDS of their YOKE, (Ezek. 34. 27.) are the pleaſantneſses *(Jucunda)* of evil derived from ſelf-love and the love of the world. *Ap. Ex.* 365.

BANISHED. All the good of charity, and all the truth of faith have been *baniſhed* ſince the faith in Three Gods was introduced into chriſtian churches. *U. T.* 634.

BANQUETS and FEASTS, ſig. conjunction, ſpecifically, initiation to conjunction. *A. C.* 5698.

BAPTISM neither gives faith nor ſalvation; but is a ſign and teſtimony that the perſon baptiſed belongeth to the church, and that he may become regenerate. *N. J. D.* 203. 207.

BAPTISM of JOHN. By it a way was prepared, in order that the Lord Jehovah might come down into the world, and accompliſh the work of redemption. *U. T.* 688. 691.

BAPTISM of the LORD, ſig. the glorification of his human (principle.) *A. C.* 10239.

BAPTISM, is a ſacrament of repentance. *A. R.* 224.

BAPTISM. Adults, as well as infants, may be baptiſed. *N. J. D.* 206.

BAPTISM, (the waters of) ſig. temptations. *A. C.* 10239.

BAPTISM. By waſhing, which is called baptiſm, is meant ſpiritual waſhing, conſiſting in purification from evils and falſes, and regeneration is thereby effected.

BAPTISM was inſtituted in the place of circumciſion, becauſe by the circumciſion of the foreſkin was repreſented the circumciſion of the heart, to the end that the internal church might ſucceed the external, which in all and every thing figured the internal church.

The firſt uſe of baptiſm is introduction into the chriſtan church, and inſertion at the ſame time amongſt chriſtians in the ſpiritual world.

The ſecond uſe of baptiſm is, that the perſon baptiſed may know and acknowledge the Lord Jeſus Chriſt the Redeemer and Saviour, and may follow him.

The third uſe of baptiſm, which is the final uſe, is, that man may be regenerated. *U. T.* 670. 691.

BAPTISM. See *Holy Supper.*

BAPTISM. See *John the Baptiſt.*

BAPTIZED. (to be) See *Baptiſm.*

BARAK and DEBORAH, ſig. the truth of good. *Ap. Ex.* 447.—*p.* 93.

BARAK. See *Deborah.*

BARBARIANS and ENEMIES, (Pſ. 72. 9.) ſig. thoſe who look towards earthly and worldly things. *A. C.* 249.

BARED, (Gen. 16. 14.) ſig. what is beneath, conſequently, ſcientific truth, from which alſo the rational principle is derived. *A. C.* 1958.

BARLEY corr. to truth and alſo to the good of the natural exterior principle. *A. R.* 315. *A. C.* 7600.

BARLEY, denotes natural good, and MEAL *(farina)* from *barley*, truth from a natural origin. *Ap. Ex.* 1153.

BARLEY, (Iſ. 28. 26.) ſig. truth, and *Rye* the knowledges thereof. *Ap. Ex.* 374.—*p.* 511.

Barley. See *Wheat.*

Barn or Granary, (Matt. 13.) ſig. heaven. *Ap. Ex.* 911.—*p.* 360.

Barn. See *Garner.*

Barren, (the) ſig. thoſe who are not in good, becauſe not in truths, and yet who deſire that truths may be in good, like as the well-diſpoſed Gentiles do who are without the church. The *barren* alſo ſig. the Gentiles who are called to the church, and to whom the church is transfered, when the old church periſhes; that is, when they who have been before of the church are no more in faith, becauſe in no charity. See 1. Sam. 2. 5.—Pſ. 63. 7. 8. 9.—Iſ. 54. 1. and *A. C.* 9325.

Barren. "Sarai was barren, ſhe had no child." (Gen. 11. 30.) ſig. that evil and the falſe were not productive. *A. C.* 1371.

Barren, (the) is the church of the Gentiles, and *ſhe that had many children* is the church of the Jews who had the word. (1. Sam. 2. 5.) *A. R.* 10.

Barrenness and Abortions, ſig. pervertions and denials of the goods and truths of heaven. *A. C.* 9226.

Bars, (Lam. 2. 9.) ſig. doctrinals. *A. C.* 402. See *Wall.*

Basemath, the daughter of Elon, the Hittite, (Gen. 26. 34.) denotes truth from another ſource than what was real and genuine. *A. C.* 3470.

Base. See *Centre.*

Bases, (the ten) round Solomon's temple, (1. Kings 7. 30.) ſig. the receptacles of truth by which man is purified and regenerated. *A. C.* 8215.

Bashan, ſig. the external of the church, that is, the natural (principle.) *Ap. Ex.* 163.

Bashan, (mount of) (Pſ. 68. 15.) ſig. the good of the will principle, which is amongſt thoſe who are in the externals of the church. *Ap. Ex.* 405.—*p.* 622.

Bashan and Gilead, (Micah 7. 14.) have reſpect to the goods and truths of the word from the natural ſenſe thereof. *Ap. Ex.* 727.—*p.* 73.

Bashan. See *Fatlings of Baſhan.*

Bashan. See *Rams.*

Bashan. See *Sharon.*

Basilisk, (Iſ. 14. 29.) ſig. the deſtruction of all the truth in the church. *F.* 53.

Basilisk and Fiery Flying Serpent. (Iſ. 14. 29. 30.) They who confirm themſelves in the principle of faith alone in doctrine and life in the ſpiritual world, are ſeen as *baſiliſks*, and their ratiocinations as *fiery flying ſerpents.* *Ap. Ex.* 386.—*p.* 545.

Basilisks. See *Vipers.*

Basis. The natural world is the *baſis* of the ſpiritual world, the body is the *baſis* of the ſoul, the church on earth is the *baſis* of the angelic heaven, the ultimate delights of married partners are the *baſis* of conjugial love, the actions of man's life are the *baſis* of his will and underſtanding, and the literal ſenſe of the word is the *baſis* of its ſpiritual and celeſtial ſenſes. Theſe are ſome of the principal inſtances, wherein internal and ſuperior principles terminate and reſt in external and inferior forms, as a houſe doth upon its foundation; and thus the natural is a *baſis* to the ſpiritual. *U. T.* 210. *A. C.* 10235. *L. J.* 65. *C. L. S.* 44. &c.

Basis. Juſt before the Lord came into the world and thereby took upon himſelf the ultimates of humanity, there was no *baſis* to the heavens, for there was no divine truth in ultimates with the men of the church among them in the world, and altogether none in the church among the Jewiſh nation, unleſs falſified and perverted, wherefore unleſs the Lord had come, all the human race in this earth would have periſhed in eternal death. *Ap. Ex.*

Basis and Foundation of the Heavens, (the) is the human race. *A. C.* 4618.

Basis. See *Effect.*

Basis of the Angelic Heaven. See *Human Race.*

Basket, (Gen. 40. 16. and Exod. 29. 3.) ſig. the ſenſual principle or the ultimate of the life of man which contains all his interior principles in order. *A. C.* 9996.

Baskets denote the things of the will, becauſe they are veſſels to contain meats, and beauſe meats ſig. celeſtial and ſpiritual goods, and theſe are of the will; for all good appertains to the will, and all truth to the underſtanding; as ſoon as any thing proceeds from the will, it is perceived as a good.

Basket, *(Caniſtrum)* (Numb. 6. 15. &c.) denotes the will-principle as that which contains the cakes, wafers, oil, meat-offering, boiled ſhoulder of the ram, are the celeſtial goods which were repre-

represented; for the Nazarite represented the celestial man. At that time similar things, which were for worship, were carried in baskets (*canistris*,) or in baskets (*calathis*,) as also the kid of the goats by Gideon, which he brought forth to the angel under the oak, (Judges 6. 19.) and this by reason that baskets (*canistri et calathi*) repr. the things containing, and the things contained which were therein. *A. C.* 5144.

Baskets. See *Perforated.*

Baskets of Fragments. See *Fragments.*

Bath, (a) (Is. 5. 10.) sig. the same as *Vine*, namely, truth from good. *Ap. Ex.* 675.—*p.* 519.

Bathsheba. See *David.*

Bats, repr. those who are in the light (*lumen*) of infatuation. *A. R.* 566.

Bats. See *Light of Infatuation.*

Battle Axe, (Jer. 51. 20.) sig. the Lord with respect to divine truth. *A. C.* 2547.

Be, (to) See *Esse.*

Be, (to) See *Good.*

Beam, (Gen. 19. 18.—2. Kings 6. 2. 5. 6.—Hab. 2. 11.—Matt. 7. 3. 5.) sig. the false of evil. *Ap. Ex.* 746.—*p.* 126.

Beam in the Eye, sig. a great false from evil; and *mote* or *straw in the eye*, sig. a lesser false from evil. *Ap. Ex.* 746.

Beam of a Ship from the Isles of Kitthin, (Ezek. 28. 6.) sig. the externals of worship; consequently, rituals which respect the class of things celestial. *A. C.* 1156.

Beam. See *Shadow of a Beam.*

Beans and Pulse, sig. the less noble species of good. *A. C.* 3332.

Beans. See *Wheat.*

Bear or Carry, (to) (*portare*) is to contain in its own state. (*Continere in suo statu.*) *A. C.* 9836.

Bear. (to) See *Bearing.*

Bear (to) or Bring forth. See *To conceive.*

Bear (to) False Witness. See *Witness, and Testimony.*

Bear (to) Sins. See *Cross.*

Bear bereaved of her Whelps, (a) (Hozea, 13. 8.) sig. the power of evil from the false. *Ap. Ex.* 388.—*p.* 557.

Bear, (a) sig. power from the natural sense of the word, as well amongst the evil as the good. *Ap. Ex.* 781.—*p.* 177.

Bear. See *Bears.*

Beard, sig. the most external (part or principle.) *A. C.* 9806.

Beard, (Lev. 21. 5.) sig. the ultimate of the rational man. *Ap. Ex.* 577.—*p.* 299.

Beard. See *Hairs.*

Bearing our Diseases, and Carrying our Sorrows, (Is. 53. 3. 4.) does not mean that the faithful are to undergo no temptations, or that the Lord took sin upon himself, and thereby removed it, but, that by temptation, combats, and victories, he conquered the hells, and thus alone, even as to his human essence, endured the temptations *incident* to the faithful. *A. C.* 1846.

Bearing Iniquities. See *Goat.*

Bearing Iniquities. See *Iniquities.*

Bears, sig. the natural sense of the word separated from its spiritual sense. They who separate them appear, at a distance, like bears in the spiritual world. *A. R.* 47.

Bears out of the Wood, (2. Kings 2. 24.) sig. power from the natural or literal sense of the word. *Ap. Ex.* 781.

Bears, (white) in the spiritual world represent the power of the spiritual natural man by the word. *Ap. Ex.* 781.—*p.* 180.

Bears and Doves. (Is. 59. 11.) *Bears* have relation to the natural man, and *doves*, to the spiritual man. *Ap. Ex.* 781.—*p.* 180.

Bears. In the spiritual world there are bears that are hurtful, and bears that are harmless, and also some that are white; but they are distinguished by their heads: those of the harmless ones are like the heads of calves or sheep. *A. R.* 573. See Lam. 3. 8. to 11.—Hosea, 13. 7. 8.—Is. 11. 6. 7.

Beast. This expression in the original tongue sig. properly life, or what is alive, but in the word it not only signifies what is alive, but what is as it were not alive, wherefore unless a person is acquainted with the internal sense of the word, he sometimes cannot know what is signified. *A. C.* 908.

Beast in the word sig. those things in man which are alive, and those things which are dead, and it hath both these senses, (Gen. 8. 1.) *A. C.* 841.

Beast in the word is often described by these two words, *fera* and *bestia*, sometimes only

*fera*

*fera* and often *fera terræ*, or *fera agri*, and when it is ſaid *fera* and *beſtia*, then is ſignified the affection or love of falſe and evil; by *fera* the affection of the *falſe*, and by *beſtia* the love of evil, or in an oppoſite ſenſe, by *fera* the love of truth, and by *beſtia*, the affection of good; but when *fera* is mentioned alone, or when *beſtia* is mentioned alone, then by *fera* is underſtood the affection, as well of falſes as of evil, and in an oppoſite ſenſe the affection of truth and good, but by *beſtia* the affection of evil, and thence of the falſe, and in an oppoſite ſenſe the affection of good and thence of truths, when beaſts of the earth *(fera terræ)* are mentioned, the wild beaſts are underſtood which devour animals and men; but when beaſts of the field *(fera agri)* are mentioned, then are underſtood the beaſts, *(fera)* which conſume ſeeds; conſequently *beaſts of the earth* ſignify thoſe who deſtroy the goods of the church; and *beaſts of the field* thoſe who deſtroy the truths of the church. *Ap. Ex.* 388.—*p.* 564.

Beast and Wild Beast. (*Beſtia et Fera*) In many places of the word, theſe words are uſed; and by wild beaſt, (*fera*) is not underſtood. Wild beaſt in that ſenſe which is received concerning wild beaſt for (*fera*) in the Hebrew language is derived from a word which ſignifies life; thence for (*fera*) in ſuch places it is rather to be called *animal*, ſee Rev. chap. 1. chap. 10. but nevertheleſs there is a diſtinction to be made between *beſtiæ* and *feræ*, and by *beſtia* are ſignified the affections of the natural man, which are of his underſtanding, but foraſmuch as *fera* in the Hebrew language is derived from a word, which ſignifies life, therefore *Eve*, the wife of *Adam*, was named from that word. *Ap. Ex.* 650.—*p.* 444.

Beast. By *man and beaſt* both named together, is ſig. man with reſpect to ſpiritual affection, and natural affection. *A. R.* 567.

Beast. (Gen. 9. 10.) Beaſt (*beſtia*) ſig. the affection of good; and beaſt (*fera*) the affection of truth. *Ap. Exp.* 701 —*p.* 592.

Beast ascending out of the Sea, (Rev. 13. 1.) ſig. reaſonings from the natural man, confirming the ſeparation of faith from life. *Ap. Ex.* 773.

Beast (the) which roſe out of the earth, (Rev. 13. 11.) ſig. the faith among the *clergy* of the churches of the reformed. *A. R.* 594.

Beast aſcending out of the earth, (Rev. 13. 11.) ſig. confirmations by the natural man of faith, ſeparate from charity, from the literal ſenſe of the word. *Ap. Ex.* 774.—*p.* 161.

Beast, (the ſcarlet coloured) ſig. the word. (Rev. 17. 3.) *A. R.* 740.

Beast and Creeping Thing, (Gen. 8. 19.) ſig. the goodneſſes of the internal and external man. *A. C.* 916.

Beast, (the) (Rev. 19. 19.) ſig. the good things of love profaned. *A. C.* 2015.

Beasts. Foraſmuch as beaſts ſig. affections in both ſenſes, and the poſterity of Jacob were in externals, without the internal; therefore they were prohibited from making any figure or image of beaſts, &c. for if they had, they would have made idols of them, and worſhipped them. See Deut. 4. 17. 18. *Ap. Ex.*—*p.* 650.

Beasts (ſouls of) are ſpiritual. *W. H.*—*p.* 77. *Eng. Edn.*

Beasts. There are beaſts of various kinds, by which the things of the will which relate to good are ſignified, as lambs, ſheep, kids, ſhe-goats, cows, and oxen. *A. C.* 1823, 2179.—And there are alſo beaſts, by which are ſignified things of the underſtanding, which relate to truth, viz. horſes, mules, wild aſſes, camels, aſſes, and all birds. *A. C.* 2781, 2761, 2762, 1949, 2180, 2566.

Beasts of the South, (Iſ. 30. 6.) ſig. thoſe who are principled in the knowledges of good and of truth, but who do not apply them to life, but to ſcience. *A. C.* 2781.

Beasts ſig. affections, good, or bad. *A. C.* 45, 46, 3519, 9280.

Beasts, (the clean) ſig. the affections of goodneſs, but *Beaſts not clean*, luſts. *A. C.* 45, 46, 721, 743.

Beasts which were ſacrificed, ſig. various kinds of good and truth. *Ap. Ex.* 741.—*p.* 115.

Beasts from an Herd, *(Ex Armento)* ſig. exterior affections and *beaſts of a flock. (Ex. Grege)* interior affections. *Ap. Ex.* 710.—*p.* 26.

Beasts of the Fields, *(Feræagrorum)* (Pſ. 104. 11.) ſig. the gentiles who are in the good of life. *Ap. Ex.* 483.—*p.* 141.

Beasts, *(Feræ)* (Ezek. 31. 2, 9,) ſig. affections of truth. *Ap. Ex.* 588.—*p.* 563.

Beasts, (Daniel's four) (Dan. 7. 3, 7.) repr. the

the ſucceſſive ſtates of the church, from the beginning to the end of it, until it is entirely waſted as to all good and truth of the word, and then the Lord comes. *A. R.* 574.

Beasts, *(Beſtiæ)* (Mark 1. 13.) ſig. devils with whom the Lord fought, and whom he ſubdued. *A. V. C. R.* 3.

Beasts have no thoughts from underſtanding, but merely ſcience from affections, they can only utter ſounds, expreſſive of their affection, and vary them according to their appetite. *W. H.* —*p.* 84.

Beasts are born into the ſciences correſponding to the love of their life; for as ſoon as they drop from the womb, or are excluded from the egg, they ſee, hear, walk, know their food, &c. but man alone, at his birth, knoweth nothing of this ſort, for nothing of ſcience is connate with him, only he hath the faculty of receiving thoſe things. *C. L. S.* 350.

Beasts (the lives of) are nothing elſe than affections, for they follow their affection from inſtinct without reaſon, and are thereby carried each to its uſe; to thoſe affections without reaſon, no other bodily forms are ſuitable, than ſuch as they appear in on earth; hence it is, when the diſcourſe is about affections only, that their ultimate forms appear like to the forms of the bodies of ſuch beaſts, for thoſe affections cannot be cloathed with other forms than ſuch as correſpond: There alſo are ſtrange beaſts ſuch as do not exiſt any where in the world. *A. C.* 5198.

Beasts have no reception and appropriation of the divine being. *A. C.* 5114.

Beasts have no ideas nor thoughts. *U. T.* 335.

Beasts. The ſpiritual principle cannot be ſeparated from their natural principle after death, and live by itſelf. *H. H.* 435. *I.* 15.

Beast. See *Dragon.*

Beast. See *Image of the Beaſt.*

Beast. See *Man.*

Beast. See *Seed of Beaſt.*

Beast. See *Throne.*

Beasts. See *Four Beaſts.*

Beasts. See *Freedom.*

Beasts. See *Men.*

Beasts. See *Men and Beaſts.*

Beasts. See *Swift Beaſts.*

Beasts. See *Teeth of Beaſts.*

Beasts. See *Wild Beaſts.*

Beat (to) or pound any thing as in a mortar, (Exod. 30. 36.) ſig. the diſpoſition of truths in their order. *A. C.* 10303.

Beat. (to) See *Heart.*

Beating Noise. (a) See *Diſputation.*

Beautiful in Form, (Gen. 39. 6.) ſig. the good of life hence, and *beautiful in aſpect*, ſig. the truth of faith hence; for form is the eſſence of a thing, but aſpect is the exiſtence thence derived; and whereas good is the very eſſence, and truth is the exiſtence thence, by beautiful in form is ſignified the good of life, and by beautiful in aſpect the truth of faith. *A. C.* 4985.

Beautiful in Aspect. (Gen. 41. 2.) Spiritual beauty is the affection of interior truth, and ſpiritual aſpect is faith, hence by beautiful in aſpect is ſignified the affection of the truth of faith. The ground and reaſon why ſpiritual beauty is the affection of interior truth, is, becauſe truth is the form of good; the good itſelf, which is from the divine [being or principle] in heaven, is what the angels have life from, but the form of their life is by the truths which are from that good; nevertheleſs the truth of faith doth not conſtitute beauty, but the affection itſelf which is in the truths of faith, which affection is from good; beauty derived from the truth of faith alone is as the beauty of a painted or inraged face, but the beauty derived from the affection of truth which is from good, is as the beauty of a living face animated by celeſtial love, for as the quality of the love is, or the quality of the affection beaming forth from the form of the face, ſuch is the beauty: hence it is that the angels appear of ineffable beauty; from their faces beams forth the good of love by the truth of faith, which principles not only appear before the ſight, but are alſo perceived by the ſpheres which are derived from the reaſon why this is the ſource and origin of beauty is, becauſe the univerſal heaven is a *grand man*, and correſponds to all and ſingular things appertaining to man. *A. C.* 5199.

Beautiful. A woman who is not deſirous to be beautiful is not a woman who is deſirous to love and to be loved, and conſequently ſhe is not truly a woman. *C. S. L.* 330.

Beautiful. See *Centre.*

Beautiful. See *Face of the Earth.*

Beauty. All beauty is from good, in which is innocence. Good when it flows in from the internal

ternal man into the external, conſtitutes what is beautiful, and hence is all human beautifulneſs. *A. C.* 3080.

Beauty. The affection of wiſdom is *beauty* itſelf. *C. S. L.* 56.

Beauty of his Ornament, (Ezek. 7. 20.) (*Decus Ornatus*) ſig. the church and its doctrine. *Ap. Ex.* 827.—*p.* 271.

Beauty. See *Decripit Old Men and Women.*

Beauty. See *King in his Beauty.*

Bdellium and the Onyx Stone, ſig. truth. *A. C.* 110.

Bed, ſig. doctrine, becauſe as the body reſts in its bed, ſo doth the mind in its *doctrine*. "There ſhall be two in one bed, the one ſhall be taken, (or accepted) the other left." (Luke 17. 35.) meaning two in one doctrine, but not in ſimilar life. *A. R.* 137.

Every one's Bed in the ſpiritual world, is conformable to the quality of his ſcience and intelligence; the wiſe have them magnificent, the fooliſh have mean ones, and falſe ſpeakers have filthy ones. *A. R.* 137.

Bed, (Rev. 2. 22.) ſig. the natural man, and alſo the doctrine of falſes. *Ap. Ex.* 163.

Bed. Inaſmuch as *Jacob* repreſents the doctrine of the church, when any one thinks much concerning him, there appears in the ſpiritual world a man above, towards the right, as it were lying in a bed. *A. R.* 137. *at the end.*

"And came to his Bed-chamber, and wept there." (Gen. 43. 30.) that hereby is ſignified in himſelf, not apparently, appears from the ſignification of coming to a bed-chamber, as denoting in himſelf, ſo as not to appear. It was a cuſtomary form of ſpeech among the ancients, to talk of entering into a bed-chamber, and alſo of ſhutting the door on the occaſion, when they meant to do any thing which ſhould not appear; this form of ſpeech was derived from ſignificatives. *A. C.* 5694.

Bed, Couch, and Bed-chamber, have a ſimilar ſignification. *A. R.* 137.

Beds of Ivory, (Amos 6. 4.) are doctrines apparently from rational truths. *Ap. Ex.* 1146.—*p.* 65.

Bee. (Iſa. 7. 19.) ſig. ratiocinations of the falſe. *Ap. Ex.* 410.—*p.* 655.

Bee. See *Bees.*

Beech Trees, ſig. natural good. *C. S. L.* 270.

Beeri the Hittite. See *Jehudith.*

Beer-la-hai-roi, (Gen. 24. 62.) denotes divine good rational born from eſſential divine truth. *A. C.* 3194, 3261.

Beer, or Beersheba, (Gen. 21. 33.) ſig. the doctrine of faith, alſo divine doctrine. (Gen. 28. 10.) *A. C.* 3722, 3690.

Beersheba, (Gen. 21. 31.) ſig. the ſtate and quality of doctrine. *A. C.* 3466.

Beersheba, (Gen. 26. 23.) ſig. the doctrine of faith, which is the very literal ſenſe of the word. *A. C.* 3436.

Beersheba, (Gen. 26. 33.) ſig. human rational things, again adjoined to the doctrine of faith. *A. C.* 3723.

Bees. Foraſmuch as the rational principle derives its all from the ſcientifics of the natural man, from thence his reaſonings, are ſignified by *bees*, becauſe as *bees* ſuck and draw their nouriſhment from flowers, ſo doth the rational principle from the ſcientifics of the natural man. *Ap. Ex.* 410.—*p.* 655.

Befall. (to) (Gen. 42. 29.) The things which *befell* are the things which were of providence, or which were provided, becauſe every thing which befalls, or happens, in other words what is called fortuitous, and is aſcribed to chance, or to fortune, is of providence; the divine providence operates thus inviſibly and incomprehenſibly, to the intent that man from a free principle may aſcribe it either to providence, or to chance; for if providence acted viſibly and comprehenſibly, there would be danger leſt man from what is viſible and comprehenſible ſhould believe that it is of providence, and afterwards ſhould fall into a contrary belief; thus what is true and what is falſe would be joined together in the interior man, and the true would be profaned, which brings with it eternal damnation; therefore ſuch a man is kept rather in unbelief, than admitted to a ſtate of faith from which he ſhould afterwards recede. *A. C.* 5508.

Befall. (to) See *Hurt Befalling.*

Before. See *Afore.*

Beginning of the Work of God, (Rev. 3. 14.) ſig. the faith of the church. *Ap. Ex.* 229.—*p.* 238. See *Faith, Firſt Born,* and *Primogeniture.*

Beginning. (Gen. 1. 1.) ſig. the moſt ancient time. By the prophets it is uſually called the day of antiquity, and alſo the day of eternity. Beginning alſo implieth the firſt time when man

is regenerated; for then he is born anew, and receiveth life. It is from this ground that regeneration is called a new creation of man. *A. C.* 16.

Beginning, (a) *initium* (Gen. 13. 3.) and *beginning*, (*principium*) (Gen. 13. 4.) every ſtate previous to man's inſtruction is an *initium*, and when he begins to be inſtructed it is a *principium*. *A. C.* 1560.

Beginning of Creation. See *Deceaſed*.

Beginning of the Work of God. See *Faith*.

Beginning. See *Antiquities*.

Begotten. See *Firſt Begotten*.

Begotten of the Father. See *Only Begotten*.

Behave (to) Strange. See *Hard Things*.

Behemoth, (Job 40. 15.) or the Elephant, as ſome think, ſig. the natural man as to good. *Ap. Ex.* 455.—*p.* 115.

Behind, (to be) (Gen. 18 10.) ſig. not to be joined together, but at his back. What is ſeparated from any one, this is repreſented in another life, by a kind of rejection, as it were to the back. *A. C.* 2196.

Behind, (Gen. 16. 13.) ſig. within or above, or an interior or ſuperior principle. *A. C.* 1955.

Behold I have Two Daughters. See *Daughters*.

Behold I stand at the door and knock. See *to Knock*.

Behold, (to) See *To Look Upon*, and to *See*.

Being (eſſe). Every perſon and thing hath it's being or eſſe from conception; but its exiſting (*exiſtere*) from birth. As conception is prior to birth, ſo is being prior to exiſting. *A. C.* 2621.

Bel, (Iſ. 46. 1.) ſig. the prophanation of truth. *S. E. L. P.*—*p.* 12.

Belief. Matters of belief called faith, which are not joined with love and charity, vaniſh into nothing in another world. *A. C.* 553, 2364, 10153. *H. H.* 474.

From a Belief that all good and evil come by *influx*, man doth not appropriate evil to himſelf, nor the good to himſelf which he doth. *N. J. D.* 277.—*p.* 320.

Belief. See *Faith*.

Belief. See *Omnipotence*.

Belief. See *Rational Man*.

Belief. See *Rational Principle*.

Belief of Man. See *Goods and Truths*.

Believe (to) in Jesus, is to go to him, and to have faith that he can ſave, becauſe he is the Saviour of the world. *A. R.* 839.

Believe, (to) in Jesus, and not to approach him, but to pray to the Father *for his ſake*, is *not* to believe in him, for all faith approaches him in whom man believeth. *Ap. Exp.* 808.

Believe (to) in the Lord, is to approach him immediately, and to have confidence that it is he who ſaveth, and ſince no one can have this confidence, who doth not lead a good life, therefore this alſo is implied by believing in him. *A. R.* 553.

Believe (to) in the Lord, ſig. not only to adore and worſhip him, but alſo to live from him, or to live according to his word. *Ap. Ex.* 815.—*p.* 246.

Believe (to) in the Lord, and to love him, is to do his precepts. *A. C.* 10645.

Believe (to) in the Son, is to believe in the Father. *U. T.* 107.

Believe (to) the Word, is the firſt thing with the man of the church. *A. C.* 9222.

Believe, (to) to ſee, and to acknowledge, make one. *U. T.* 159.

Believed. Nothing at all of truth is believed if ſcientifics are confirmed in the firſt place. *A. C.* 6015.

Believe (to) from proprium, is not from truth, but to believe not from proprium, but from the Lord is from the truth. *A. C.* 4137.

Believe, (to) From the rational ſcientific and ſenſual principle, or to conſult it in order to *belief*, is quite another thing, than to confirm thereby, that which is already believed. *A. C.* 2538.

Believe (to) in the Lord, is derived from him and not from man. *A. C.* 10731.

No one can believe in God, and love him, unleſs he can comprehend him under ſome particular form. *A. C.* 9356.

Believe in God, (to) is the faith which ſaves, but to believe thoſe things which are from God, is hiſtorical faith, which without the former will not ſave, and therefore it is not a true faith; for to believe in God, is to know, will, and to do; but to believe thoſe things which are from God, is only to know. *Ap. Ex.* 349. *A. C.* 9239.

Believe. (to) See *Celeſtial Man*.

Believe. (to) See *To Come*.

BELIEVE (to) on the LORD. See *Free Will.*

BELIEVE. (to) See *Learned.*

BELIEVE. (to) in the LORD. See *Christian.*

BELLS, (the sound of) fig. divine spiritual truths. *A. C.* 9926.

BELLS, *(tintinnabula)* fig. all things of doctrine and worship, passing over to those who are from the church, because by them the presence of Aaron in his ministration, was heard and perceived by the people; for by the people are signified they who are of the church, and by Aaron the minister, is signified all things of doctrine and worship. *A. C.* 9921.

BELLS of GOLD, (Exod. 28. 33.) fig. all things of doctrine and worship from good, passing over to those who are of the church. *A. C.* 9921.

BELLS of the HORSES, (Zech. 14. 20.) fig. the understanding of the spiritual things of the word, which are holy. *A. C.* 2761. Also, scientifics and knowledges, and from thence predications, which are from the understanding of truth. *A. Ex.* 355.—*p.* 461.

BELLY, (the) (Ps. 17. 4.) fig. the interior understanding. *Ap. Ex.* 622.—*p.* 377.

BELLY. (Gen. 3. 14.) those things which are nearest to the earth. *A. C.* 247.

BELLY fig. natural good. *A. C.* 10030.

BELLY (Matt. 15. 17.) from correspondence, fig. the world of spirits, from whence, thoughts flow into man, and the *draught* there mentioned, signifies *hell.* *Ap. Ex.* 580. See *Stomach.*

BELLY (the) (John 7. 37.) corr. to the interiors of the understanding and of thought. *Ap. Ex.* 518, 622.

BELLY. The reason why *walking upon the belly to the earth,* signifies the infernal falses, is, because under the earths in the spiritual world, are the hells, which send up an exhalation of the falses of evil, and the interiors of the understanding and thought, (to which the belly corresponds) would thereby be infected, and imbue those falses; wherefore nothing in the spiritual world goes with his belly upon the earth, but to walk upon the earth *with the feet,* hath no such corresponding connection, except only with those who are merely natural and principled in evil and the falfe. *Ap. Ex.* 622.—*p.* 379.

BELLY of the GREAT FISH, (the) into which Jonah was cast, fig. the lower parts of the earth. *A. C.* 247.

BELLY and THIGH. (Numb. 5. 29.) Belly fig. conjugial love, also spiritual love; and thigh fig. natural love. *Ap. Ex.* 618.—*p.* 370.

BELLY. See *Borne from the Belly.*

BELLY. See *Bowels.*

BELLY of the FISH. See *Jonah.*

BELOVED of JEHOVAH, (the) (Deut. 33. 12.) fig. spiritual truth derived from celestial good. *A. C.* 4586.

BELOVED or WELL-BELOVED, (Isa. 5. 1.) fig. the Lord. *Ap. Ex.* 375.—*p.* 523.

BELOW or BENEATH. See *Underneath.*

BELT. See *Girdle.*

BELSHAZZAR. His kingdom being divided, fig. the diffipation of goods and truths; and he himself being slain that night, fig. the privation of the life of truth and good, consequently damnation. *A. C.* 9093.

BELZEBUB, who was the God of Ekron, fig. the God of *every* falfe. *Ap. Ex.* 740.

BEMOAN, (to) (Gen. 37. 35.) fig. the ultimate of grief and sorrow. *A. C.* 4786.

BENCHES. See *Oars.*

BEND (to) The natural mind either bends itself towards heaven or towards hell. *D. L. W.* 275.

"AND THEY BENDED THEMSELVES, AND BOWED THEMSELVES." (Gen. 43. 28.) Bending themselves denotes exterior humiliation, and bowing themselves, interior humiliation; for bending is a less degree of bowing, on which account also it denotes exterior humiliation; and bowing is a greater degree, on which account it denotes interior humiliation: moreover bending is the humiliation of truth, that is, of those who are in truth, thus of the spiritual, and bowing is the humiliation of good, that is, of those who are in good, thus of the celestial; hereby also bending denotes exterior humiliation, and bowing interior humiliation, for they who are in good are more interior men than those who are in truth. *A. C.* 5682.

BEND. (to) If the literal sense is bended to the falfe, then its internal sanctity perishes, and with this the external. *U. T.* 207.

BEND. In proportion as man suffers it, the angels bend evils as they flow in, into goods. *A. C.* 5980, 6489.

BEND (to) to what is true and good. See *Good.*

BENEATH. The things which are beneath are nothing but derivations and consequent compositions,

tions, inasmuch as the inmoſt (principle) is all in all in whatever is beneath it, for whatever is beneath unleſs it exiſts from things interior, or what is the ſame, from things ſuperior, as an effect from its efficient cauſe, hath no exiſtence at all. *A. C.* 3562.

Beneath Heaven. See *Connubial.*

Beneficent Acts of Charity. See *Charity.*

Benjamin, ſig. the ſpiritual of the celeſtial principle, which is the medium proceeding from the internal repreſented by Joſeph. *A. C.* 5469.

Benjamin, ſig. the ſpiritual celeſtial man. *A. C.* 3969.

Benjamin, (Numb. 2. 18—24.) ſig. the conjunction of good and truth. *Ap. Ex.* 449

Benjamin. (Pſ. 68. 28.) ſig. the innocence of the natural man. *Ap. Ex.* 449. Alſo, the word in its ultimate ſenſe. (Deut. 33. 12.) *Ap. Ex.* 449.

Benjamin ſig. the conjunction of the ſpiritual natural and the celeſtial natural angels, in the ultimate heaven. *Ap. Ex.* 449.—*p.* 102.

Benjamin, (Rev. 7. 8.) ſig. a life of truth originating in good. *A. R.* 361.

Benjamin and Joseph. *Benjamin* ſig. the conjunction of good and truth in the natural man, and conſequently the conjunction of the ſpiritual man with the natural; and *Joſeph* ſignifies the conjunction of the celeſtial man with the natural. *Ap. Ex.* 449.—*p.* 105.

The medium which Benjamin repreſents, is the medium between the internal and the external, or between the ſpiritual and the natural man, and is the truth of good which proceeds from the truth derived from the divine (being or principle,) which is repreſented by Joſeph; that truth of good is called the ſpiritual of the celeſtial principle; Benjamin is the ſpiritual of the celeſtial principle. Man's internal and external are moſt diſtinct from each other, for his internal is in the light of heaven, and his external in the light of the world; and inaſmuch as they are moſt diſtinct, they cannot be conjoined except by a medium, which muſt partake of the properties of each. *A. C.* 5566.

Benjamin, (ſons of) (Jer. 6. 1. 2.) ſig. thoſe who in the ultimate heaven, have conjunction with the Lord. *S. E. L. P.*—*p.* 19.

Benjamin. *Joſeph* could not be conjoined with his brethren, nor with his father, but by Benjamin, for without an immediate, conjunction cannot have place, and this was the reaſon why Joſeph did not ſooner reveal himſelf. *A. C.* 4592.

Benjamin. See *Ephraim.*

Benjamin, See *Joſeph.*

Benjamin. See *Tribes.*

Benoni. See *Benjamin.*

To Bereave of Children denotes to deprive the church of its truths and goods, becauſe the church is compared to a marriage, its good to the huſband, and its truth to the wife, and the truths born from that marriage to ſons, and the goods to daughters, and ſo forth; when therefore mention is made of being made childleſs or being bereaved of children, it ſignifies that the church is deprived of its truths, and thence becomes no church. *A. C.* 5536.

Bereaved of Whelps. See *Bear.*

Berravings, (ſons of) (Iſa. 49. 18.) denote truths reſtored to the vaſtated church. *A. C.* 5536.

Beryl, (the) ſig. the good of charity and faith or the ſpiritual love of truth, *A. C.* 6135, 9873.

Bethaven. See *Gibeah.*

Bethdiblathaim. See *Holon.*

Bethel, (Gen. 12. 8.) ſig. the knowledge of things celeſtial. *A. C.* 1451.

Bethel. (Gen. 28.) the natural principle, or the good of that principle; alſo the knowledges of good, and truth, in a proximate ſenſe; alſo, the divine in the natural principle, or in the ultimate of order. *A. C.* 3720, 3729.

Bethel, (Amos, 3. 14.) ſig. divine good. *A. C.* 2832.

Bethel. See *El-bethel.*

Bethel. See *Luz.*

Bethgamul. See *Holon.*

Bethlehem, the ſpiritual of the celeſtial principle. This is the reaſon why the Lord was born there, for he alone was born ſpiritual celeſtial, the divine principle being in him. *A. C.* 4592.

Bethlehem, ſig. truth conjoined with good in the natural man. *Ap. Ex.* 449.—*p.* 102.

Bethlehem, ſig. the ultimate of good, and *Dan* the ultimate of truth. *Ap. Ex.* 391,—*p.* 575.

Bethlehem. See *Ephrata*.

Beth-Meon. See *Holon*.

Bethsaida, (the pool of) sig. condemnation from non-reception of the Lord. *Ap. Ex.* 239.

Bethtogarmah. See *Togarmah*.

Bethuel, (Gen. 24.) the origin of the affection of good. *A. C.* 3160.

Bethuel, (Gen. 22.) repr. the good of the Gentiles of the first class. *A. C.* 268, 311.

Betrayed. (to be) See *Lord*.

Betrothing. The state of betrothing, commonly called courtship is a necessary state of preparation and introduction to the consumation of the nuptials, in order that a certain union of spirits should previously commence before such union be ultimately formed in the body also. *C. S. L.* 295, 314.

Betrothed. See *Virgin*.

Bezaleel, repr. those who are in the good of love. *A. C.* 10329.

Bilhah, (Rachel's handmaid) sig. the affection subservient to the affection of interior truth as a medium. *A. C.* 3849.

Bilhah, (the concubine of Israel) (Gen. 35.) sig. good. *A. C.* 4601.

Bilhah. See *Reuben*.

Bind, (to) (Gen. 22. 9.) sig. to put on a state of undergoing the last degrees of temptation. *A. C.* 2813.

Bind, (to) See *Bound*.

Bind (to) the Hands and Feet. See *Wedding Garment*.

Bird of Abominations, (Dan. 9. 27.) sig. faith alone, or separate from charity. *Ap. Ex.* 684.—*p.* 537.

Birds in general sig. things spiritual, rational and also intellectual. *A. C.* 40, 1832.

Birds of Paradise, (a pair of) repr. conjugial love of the middle or spiritual region of the human mind. *C. S. L.* 270.

Bird. See *Fowl*.

Birds. See *Perfect*.

Birds and Animals. See *House*.

Birth, in the word, relates to the work of regeneration. *A. C.* 613, 1255.

Birth. See *Nativity, and Generation, and To Bring forth*.

Birthright. See *Primogeniture*.

Bite, (to) sig. to cleave unto, and to bring an injury upon any one. *A. C.* 6400.

Bitter, corresponds to truth falsified. *A. R.* 481, 411.

Bitter, in the word, sig. unpleasantness; (*injucundum*) but the bitterness of *wormwood*, signifies one kind of it, the bitterness of *gall*, another kind, and the bitterness of *hemlock*, a third kind. There is one kind of unpleasantness signified by the bitterness of unripe fruit, and another kind by that bitterness which is neither from herbs or fruit; this bitterness signifies grief of mind and anxiety from many causes. *Ap. Ex.* 522.

Bitter Apple. See *Coloquintida*.

Bittern. See *Cormorant*.

Bitterness. When man applies the literal sense of the word to the evils of earthly loves then it becomes to the angels who are in the internal or spiritual sense like the unpleasant (taste) of bitterness. *Ap. Ex.* 618.—*p.* 369.

Bitterness. See *Grapes of Gall*.

Bitter Things. See *Desperation*.

Black, (Gen. 30. 32.) sig. proprium. *A. C.* 3994.

Black, (Rev. 6. 5.) sig. what is false. *A. R.* 312.

Black Garment, repr. the word in the letter. *A. C.* 1872.

Blackness. There are in the spiritual world two kinds, which proceed from a two-fold origin; one from the absence of flaming light, which is the light of those who are in the Lord's celestial kingdom, and the other from the absence of white light which is the light of those who are in the spiritual kingdom. *A. R.* 312.

Blackness, (Gen. 4. 23.) sig. the devastation of charity. *A. C.* 43.

Bladder. It is a known thing that there are secretions and excretions, and these in a series, from the kidneys even into the bladder; in the first of the series are the kidneys, in the middle thereof the ureters, and in the last the bladder: they, who in the grand man constitute those provinces, are in like manner in a series, and although they are of one genus, still they differ as the species of that genus: they speak with a harsh voice as if bifid, and are desirous to introduce themselves into the body, but it is only a *conatus*; their situation in respect to the human body is as follows; they who have reference to the kidneys, are on the left side next to the body, beneath the elbow; they who have reference to the ureters, are

are towards the left from thence to a great distance from the body; they who have reference to the bladder, are at a distance still greater; they together form nearly a parabola on the left side towards the fore-parts, for thereby they project themselves towards the fore-parts from the left, thus in a tract of considerable length: this is one common (or general) way towards the hells, another is through the intestines, for the termination each way is in the hells; for they who are in the hells corr. to such things as are excreted by the intestines and by the bladder, inasmuch as the falses and evils, in which they are principled, are nothing but urine and excrement in the spiritual sense. *A. C.* 5380.

There are companies of spirits who wander about, and by turns return to the same places; evil spirits are much afraid of them, for they torment them with a certain kind of torture; it was told me that they correspond to the bottom or lower part of the bladder in general, and to the muscular ligaments thence concentrating towards the *sphincter*, where the urine is extruded by a mode of contorsion. *A. C.* 5389.

Bladder. See *Gall-Bladder, and Kidneys.*

Blasphemies, sig. truths of the word falsified or scandals. *A. C.* 584.

Blains. See *Boyl.*

Blank Table. See *Faith alone.*

Blasphemy, (Rev. 13. 1.) sig. the falsification of the word. *Ap. Ex.* 778.

Blasphemy, sig. the denial of the Lord's divine human, and church doctrine from the word. *A. R.* 571.

Blasphemy. The commonly received doctrine concerning three persons in the Godhead and the atonement is blasphemy. *Ap. Ex.* 778. —*p.* 167.

Blasphemy, (Rev. 2. 9.) sig. false assertion. *A. R.* 96.

Blasphemy against the Holy Spirit. They are guilty of it who exclude the works of charity from the means of salvation, and assume the doctrine of faith exclusively from them, as the one only medium, and confirm this not only in doctrine but also in life, saying in their heart that good works cannot save them, nor evils condemn them because they have faith. *Ap. Ex.* 778.—*p.* 169.

Blasphemy against the Holy Spirit. To speak a word against the son of man, sig. to interpret the natural sense of the word, according to *appearances*, but *blasphemy against the Holy Spirit* sig. falsification of the word, even to the destruction of divine truth in its genuine sense. *Ap. Ex.* 778.

Blast of the Breath of His Nostrils, (Ps. 18. 16.) sig. the East wind which destroys by drying up (*ex siccando*) and overthrows (*evertit*) by its penetration (*penetrando.*) *Ap. Ex.* 741. —*p.* 117.

Blasting and Mildew, (Amos 4. 9.) sig. evil and the false in the extremes, or from the sensual corporeal principle. *Ap. Ex.* 638.

Bleatings of the Flocks. See *Burdens.*

Bless, (to) (Gen. 24. 60.) sig. devout wishes. *A. C.* 3185.

Bless, (to) (Gen. 25. 11.) sig. a beginning of representation. *A. C.* 3260.

Bless, (to) (Gen. 31. 55.) sig. to testify joy when one departs. *A. C.* 4216.

Bless (to) And he blessed him there, (Gen. 32. 29.) in the internal historical sense, sig. that it was so done as a representative of the church. *A. C.* 4309.

Bless, (to) sig. a prediction. *A. C.* 6275.

Bless, (to) (Deut. 10. 8. and Ch. 21. 5.) sig. worship from spiritual truths, and to *minister*, worship from good. *Ap. Ex.* 340. —*p.* 437.

Bless, (to) (Jer. 4. 2.) in an opp. sense, sig. to love and imbue (*imbuere*) evil and the false. *Ap. Ex.* 340.

Blessed, (the) sig. those who have the felicity of eternal life. *A. R.* 639, 951.

Blessed, (to be) is to be enriched with spiritual and celestial good. *A. C.* 3017.

Blessed, (to be) denotes being conjoined. *A. C.* 3504.

Blessed, (Rev. 1.) is pred. of one who with respect to his spirit is in heaven, consequently who while he lives in the world, is in communion with the angels of heaven. *A. R.* 8.

Blessed (the) See *Conscience.*

Blessed of Jehovah. See *To Generate.*

Blessed and Happy. (to make) See *Divine Love.*

Blessedness, sig. Eternity. *A. C.* 3938.

Blessedness is internal delight, and delight is external blessedness. *C. L. S.* 51.

Blessedness (the) of all things in heaven is from God alone. *U. T.* 46.

Blessedness and Happiness, with wisdom and

and intelligence is only in the affection of good and truth. *A. C.* 366.

BLESSEDNESSES and HAPPINESSES. See *Centre.*

BLESSEDNESS. See *Heaven.*

BLESSING when pred. of the Lord's human principle, (Gen. 24. 1.) sig. to dispose all things into divine order. *A. C.* 3017.

BLESSING (the Lord's) in the word, sig. fructification and multiplication because it giveth birth thereto, *A. C.* 43.

BLESSING OF GOD, (Gen. 9. 1.) sig. the presence and grace of the Lord. *A. C.* 981.

BLESSING (a)(Gen. 12. 2. and *alibi*) sig. the Lord from whom are all things celestial and spiritual which alone are good, and in consequence thereof, alone are true; wherefore in proportion as things natural, worldly and corporeal, partake of things celestial and spiritual so as to be influenced thereby, in the same proportion they are good and blessed. *A. C.* 1420.

BLESSING, sig. celestial, spiritual, natural, worldly and corporeal good, which things are good when they thus succeed each other in orderly arrangement, and in these good things is happiness. *A. C.* 1422.

BLESSING, and GLORY, and WISDOM, and THANKSGIVING, (Rev. 7.) sig. divine spiritual things of the Lord. *A. R.* 372.

BLESSING, GLORY, and WISDOM. (Rev. 7.) The reception of divine truth in the first heaven, is called *Blessing*; the reception of divine truth in the second heaven is called *glory*, and the reception of divine truth in the third heaven is called *wisdom*. *Ap. Ex.* 465.—*p.* 123.

BLESSING and RIGHTEOUSNESS. (Is. 24. 5.) *Blessing* sig. the reception of divine truth, and *righteousness*, the reception of divine good. *Ap. Ex.* 340.—*p.* 439.

BLESSING, when pred. of the Lord, is the all of heaven and of the church in him and from him in those who are in heaven and in the church. *A. R.* 291.

BLESSING of JEHOVAH. The blessing of Jehovah in the general sense sig. love to the Lord and charity towards the neighbour, for they who are gifted with these, are called the blessed of Jehovah, for they are gifted in such case with heaven and eternal salvation; hence the blessing of Jehovah in the external sense, or in the sense which respects the state of man in the world, is to be content in God, and hence to be content with the state of honour and wealth in which he is, whether it be amongst the honoured and rich, or amongst the less honoured and poor; for he who is content in God, regards honours and riches as means of uses, and when he thinks concerning them, and at the same time concerning eternal life, he makes the former of no account, and the latter essential. Inasmuch as the blessing of Jehovah or the Lord involves these things in the genuine sense, it also contains in it innumerable things, and hence signifies various things which are consequent, as to be enriched with spiritual and celestial good, to be made fruitful from the affection of truth, to be arranged into heavenly order, to be gifted with the good of love, and thereby to be conjoined to the Lord: what therefore it specifically signifies, may appear from the series of what goes before and of what follows; that in the present case the blessing of Jehovah signifies increases in good and truth, or in life and doctrine, is evident from what follows. *A. C.* 4981.

BLESSINGS of the BREASTS and of the WOMB, (Gen 49. 25.) sig. spiritual and celestial goods. *Ap. Ex.* 340.—*p.* 441.

BLESSINGS of the BREASTS, (Gen. 49. 25.) sig. the affections of good and truth, and *blessings of the womb*, the conjunction of good and truth thus regeneration. *Ap. Ex.* 7.—*p.* 22.

BLESSING. See *Curse.*

BLESSING. See *Thanksgiving.*

BLESSING of the LORD. See *Satisfied.*

BLESSING. See *Honours and Riches.*

BLIND and NAKED. (Rev. 3.) By *blind* is understood they who are in no understanding of truth, and by *naked* they who are in no understanding and will of good. *Ap. Ex.* 238.—*p.* 253.

BLIND. See *Poor.*

BLIND. See *Servant.*

BLINDNESS sig. *Falsity*. *A. C.* 2383, 1068. Also, ignorance of truth. *A. C.* 1328, 1059.

BLOOD, sig. divine truth, and in an opposite sense, divine truth falsified. *A. R.* 332.

BLOOD, (Gen. 9. 6.) sig. the holy principle of charity. *A. C.* 1010.

BLOOD, sig. things celestial, and in a superlative sense the human essence of the Lord, consequently essential love or his mercy towards mankind. Blood was therefore called the blood of

of the covenant, and was ſprinkled upon the people in the Jewiſh repreſentative church. *A. C.* 1011.

Blood, (the redneſs of the) is occaſioned by correſpondence of the heart with love and its affection. *D. L. W.* 380. See *Fire and Red.*

Blood ſometimes means violence, according to the ſubject. *A. R.* 327, 379.

Blood of the Lamb means divine truth proceeding from the Lord, which is the divine truth of the word. *A. R.* 379.

Blood. The Lord's blood ſig. the divine truth proceeding from the divine good of the principle of his divine love. *A. C.* 4795, 4978, 7317, 7326, 7846, 7850.

Blood, (Rev. 16. 3. 4.) ſig. the unmercifulneſs and hatred of the laſt times. *A. C.* 374.

Blood as of one dead, (Rev. 16. 3.) ſig. the infernal falſe principle. *A. R.* 681.

Blood. By drinking blood is ſig. not only to falſify the truths of the word, but alſo to imbibe ſuch falſifications in life. *A. R.* 688.

Blood of Grapes, (Gen. 49. 11.) ſig. what is celeſtial in reſpect to ſpiritual churches. *A. C.* 1071.

Blood and Water which iſſued from the breaſt of the Lord, (John, 19. 34. 5.) ſig. the conjunction of the Lord with the human race by divine truth ſpiritual and natural proceeding from the divine good of his love. *Ap. Ex.* 329.

Blood. See *Chylification.*

Blood. See *Fat and Blood.*

Blood. See *Hatred.*

Blood. See *Reception of the Blood.*

Blood. See *To Shed.*

Blood. See *Sprinkling.*

Blood. See *Vitiated things of the Blood.*

Blood and Fat. See *Jews.*

Blood of the Grape. See *Grape.*

Blood of Grapes. See *Judah.*

Blood of the Lamb. See *Waſhing.*

Blood Veſſels. See *Sinuſes.*

Bloods, ſig. violence offered to the truths and goods of the word and of the church. *Ap. Ex.* 329.—*p.* 425.

Bloods, (Ezek. 16. 6. 22.) ſig. the abominations of Jeruſalem. *A. C.* 374.

Bloods, (Ezek. 16. 9.) ſig. evil. *A. C.* 3147.

Blood-Shedding, ſig. violence offered to good. *A. C.* 3400.

Bloods. See *Crying of Bloods.*

Bloods. See *Excrements*

Bloods. See *Voice.*

Bloſſom. See *Flower.*

Bloſſoms. See *Leaves.*

Bloſſom (to) See *Lilly.*

Blotted Out. See *Evils.*

Blue, ſig. truth from a celeſtial origin. *A. C.* 9933. *U. T.* 220.

Blue, in an opp. ſenſe, ſig. the diabolical love of the falſe, and alſo the love of the world. *Ap. Ex.* 576.—*p.* 295.

Blue and Purple, ſig. celeſtial goods and truths, and *ſcarlet double-dyed and fine twined linen*, ſpiritual goods and truths. (Exod. 28. 33.) *A. C.* 4922.

Blue and Purple from the Iſles of Eliſhah, (Ezek. 27. 7.) denote rituals correſponding with internal worſhip, conſequently thoſe repreſentative of things celeſtial. *A. C.* 1156.

Blue and Purple. See *Needlework.*

Blunt. See *Divine Good.*

Boanerges, or ſons of Thunder, (Mark, 3. 17.) ſig. truths from celeſtial good. *Ap. Ex.* 821.—*p.* 262.

Boar in the Wood, (Pſ. 80. 11.) ſig. the falſe, and *the Wild Beaſt of the Fields*, is the evil which deſtroys the church as to faith in the Lord. *A. C.* 5113.

Bodies of Angels are held in connection, form, and order, by the ſpiritual atmoſpheres. *D. L. W.* 176.

Bodily Action, whether external in ſpeech or in work, is only an effect from the internal and external of man's ſpirit, for the body is only obedience. *D. P.* 103.

Bodily Things. See *External Man.*

Body (the) (Matt. 6. 22.) ſig. the man. (*homo*). *Ap. Ex.* 1081.—*p.* 523.

Body, (Matt. 6. 25.) ſig. the good of love, which is the good of the will. *Ap. Ex.* 750.—*p.* 136. *A. C.* 6135.

Body (the form of the) corr. to the form of the underſtanding and the will. *D. L. W.* 136.

Body. All who are in good, although as to body diſperſed throughout the univerſe, form as to life, but one body: ſo alſo the church, and all members in it. *A. C.* 2853. 2854.

Body (the) which clothes the inmoſt of the life of man is from the mother. *A. C.* 1815, 6716.

Body. *(Cadaver)* "His body ſhall not remain all night upon the tree," (Deut. 21. 23.) ſig. leſt it ſhould be repreſentative of eternal damnation. *Ap. Ex.* 655.—*p.* 494.

Body, (Luke, 17. 37.) ſig. the *world of ſpirits* where all men are together *for a time*, both the evil and the good: and the eagles in this paſſage ſignify thoſe who are in truths, and in an oppoſite ſenſe, thoſe who are in falſes. *Ap. Ex.* 281. *p.*— 322.

Body. There is an human body proceeding from the eſſence of the Father. *A. C.* 1815, 10269.

Body (the ſpiritual) appears before thoſe who are ſpiritual like as the natural body does to thoſe who are natural. *C. L. J.* 3.

Body. Into the interiors of their body flow the heat and light of heaven whoſe interior mind is opened and elevated by actual converſion to the Lord. *D. L. W.* 138.

Body (the earthly) in itſelf is heavy and doth not receive its primary motions and ſenſations from the ſpiritual but from the natural world. *H. H.* 331.

Body. Man cannot be encompaſſed with a body of fleſh and bones in the ſpiritual world, becauſe this would be to be again encompaſſed with terreſtial duſt. *A. C.* 4527.

Body, (the) is an organ compoſed of all the moſt myſterious things which are in the world of nature. *A. C.* 4523.

Body. The human body of the Lord cannot be thought of as great, or ſmall, or of any particular ſtature. *D. L. W.* 285.

Body. The Lord's glorified body was not a material but a divine ſubſtantial body. *L.* 35.

Body and Flesh of the Lord, ſig. the divine good of the principle of his divine love, which is that of his divine human. *A. C.* 3813, 10283.

Body (the) of man after death is ſubſtantial and ſpiritual. *A. C.* 3726.

Body. See *Carcaſe.*

Body. See *To Deſcend.*

Body. See *Doctrinals.*

Body. See *Heart.*

Body. See *Human Body.*

Body. See *Influx.*

Body. See *Interiors.*

Body. See *Lord.*

Body. See *Mind.*

Body. See *Nakedneſs.*

Body. See *Organs.*

Body. See *Spirit.*

Body. See *Spiritual Body.*

Body. See *Viſcera.*

Body and Spirit. See *Death.*

Body of Man. See *Connection.*

Body of Man. See *External.*

Bogs. See *Dunghills.*

Boil (to) in Water, is to reduce truths into doctrine, and ſo to prepare them to the uſe of life. *A. C.* 10105. See *Roaſted and Boiled.*

Boil, (to) (Gen. 25. 29.) ſig. to heap up. *A. C.* 3316.

Boiled Shoulder of a Ram. See *Baſkets.*

Boils and Sores, ſig. interior evils and falſes deſtructive of goodneſs and truth. *A. C.* 644.

Boils. See *Boyl.*

Bolsters. See *Pillows.*

Bondage, ſig. infeſtations from falſes. *A. C.* 7120, 7129.

Bondmen. See *Freemen.*

Bonds. All affections are bonds, becauſe they rule the man and keep him bound to themſelves. *A. C.* 3835.

Bonds of Marriage. See *Wives.*

Bones, (a fire of) (Ezek. 24. 5.) ſig. the affection of truth. *A. C.* 3812.

Bones, ſig falſes, and ſepulchres evils. (Num. 19. 16. 18.) *A. C.* 3812.

Bones. The ſpreading out of bones, (Jer. 8. 1.) ſig. the infernal things attendant on luſts. *A. C.* 2441.

Bones, intellectual propriety in the external man, as to truth. *A. C.* 156.

Bones of the head and other parts. Societies and ſpirits anſwering thereto are craſs when compared to others. *A. C.* 5570.

Bones. The ſocieties of ſpirits, to whom the cartilages and bones correſpond, are very many in number; but they are ſuch as have in them little of ſpiritual life; as there is very little of life in the bones compared with what is in the ſoft ſubſtances which encompaſs them; for example, as there is in the ſkull and the bones of the head compared with what is in each brain, and the *medulla oblongata*, and the ſenſitive ſubſtances therein; and alſo as there is in the *vertebræ* and ribs, compared with what is in the heart and lungs; and ſo forth. *A. C.* 5560.

BONES. See *Cheek Bone, To number Bones, Smell of Burnt Bones, and Spreading out of Bones.*

BONNETS, (Exod. 28. 40.) being a covering for the head fig. intelligence and wiſdom, the ſame as mitre which ſee. *A. C.* 9949.

BOOK. (Rev. 10. 9.) "And I went unto the angel ſaying give me the little book." fig. the faculty of perceiving the quality of the word from the Lord. *Ap. Ex.* 616.

BOOK, (little) (Rev. 10.) fig. the doctrine of the New Jeruſalem concerning the Lord. *A. R.* 472.

BOOK. By taking and eating the little book, which ſhall make thy belly bitter, but in thy mouth it ſhall be ſweet as honey, is ſignified that the reception of the doctrines of the New Jeruſalem, ſo far as that his *humanity* is *divine*, would be unpleaſing and difficult by reaſon of falſifications. *A. R.* 481, 482.

BOOK, (the) which the angel had in his hand, (Rev. 10.) fig. the *word*, and the *eating thereof*, the exploration of its quality. *Ap. Ex.* 614. —*p.* 356.

BOOK. By book (Rev. 6.) is underſtood *a Roll*, for in ancient times, there were no types and thence books, as at this day, but only *rolls* of parchment. *Ap. Ex.* 404.

BOOK of the COVENANT, (Exod. 25. 7.) fig. the divine truth which they had at that time. *A. C.* 4735.

BOOK of GENERATIONS. (Gen. 5. 1.) an account of thoſe who were of the moſt ancient church. *A. C.* 470.

BOOK of LIFE, fig. the word of the Lord, and all doctrine reſpecting him. *A. R.* 588.

BOOK of LIFE, (Rev. 3. 6.) fig. heaven. *Ap. Ex.* 199.

BOOK of LIFE, (Rev. 5.) fig. the ſtates of the life of all in heaven and earth which is inſcribed or implanted in the ſpirit of man. See *Interior memory. Ap. Ex.* 299.

BOOK of the WORD. In order to conſtitute a genuine book of the word, it is neceſſary, that it treat in an internal ſenſe, of the Lord Jeſus Chriſt alone and his kingdom. See Luke, 24. 27. 44. John, 5. 39. &c. &c. *A. C.* 3540. and article *Word*.

BOOKS, fig. the interiors of the mind of man, becauſe in them are written all things appertaining to his life. *A. R.* 867.

BOOK. See *Volume and Scrawl.* Alſo *a Roll and To Devour.*

BORDER, (Iſ. 54. 12.) fig. the ſcientific and ſenſual principle. *A. C.* 655.

BORDER. (Exod. 25. 25.) "And thou ſhalt make unto it a border *(clauſuram)* of an hand-breadth round about," fig. conjunction there with truth from the divine (being;) for *border* is the ultimate (principle) of termination, conſequently, conjunction with truth from the divine (being.) That this is ſig. by *border* (*clauſuram*) cannot be known, unleſs it be known how the caſe is with the extenſion and termination of the ſphere of good from the Lord, which encompaſſes heaven and all the ſocieties therein, and ſo preſerves them from the irruption of evils from hell. That divine ſphere extends itſelf even into the hells and keeps them alſo; hence it is, that the Lord alſo governs in the hells, but with this difference, that the divine ſphere which encompaſſes and preſerves heaven is a ſphere of divine truth conjoined to divine good, but that which preſerves hell is a ſphere of divine truth ſeparate from divine good; becauſe all who are in hell, receive divine good, thus the mercy of the Lord: ſuch a ſphere reigns in its external form in hell, but nevertheleſs, the ſphere of divine truth conjoined to divine good in its internal form; hereby they who are there are kept by the Lord leſt they ſhould do evil to one another beyond meaſure (*ultra modum.*) From thence it appears that the ſphere of divine good in its external form ends where heaven ends, and the ſphere of divine truth ſeparate from divine good commences where hell commences, and in the ſpace or diſtance between (*interſtitio*) there is conjunction which is ſignified by the border of an hand-breadth round about. *A. C.* 9534.

BORDER. See *Hem.*

BORE (to) the ear through with an awl, (Exod. 28. 6.) was a repreſentative of obedience. *A. C.* 8990.

BORN, (to be) denotes to exiſt. *A. C.* 2637.

BORN of GOD, (the) (John, 1. 11. 13.) are thoſe who are principled in love, and thence in faith. *A. C.* 2531.

BORN of the HOUES, (Gen. 17. 12.) fig. the celeſtial, and bought with ſilver, fig. the ſpiritual, conſequently, thoſe who are within the church. *A. C.* 2048.

BORN. See *Firſt Born.*

Born from Eternity. See *Divine Human.*

Born in the House. See *Initiated.*

Born in Time. See *Divine Human.*

Born of the Lord. See *Evil.*

Born. (to be) See *Births, Generations, and Nativities.*

Borne from the Belly and carried from the Womb. (Is. 46. 3. 4.) Man who is regenerated by the Lord, is first of all conceived, and afterwards born, and at length educated and perfected, and since regeneration in this respect is like the natural generation of man; therefore by *being borne from the belly*, is signified the state of man whilst he is regenerating, from conception to nativity, and that nativity itself and afterwards education and perfection is signified by *being brought forth from the womb*: "Even unto old age I am the same and even to hoary hairs I will carry you." The like things are signified by, "I have made, I will bear, and I will deliver you." But by the former things is understood regeneration by the good of love and charity; and by the latter, regeneration by truths derived from those goods; by *delivering*, is understood to withdraw from and remove the evils and falses which are from hell. *Ap. Ex.* 710.

Bosom (the) or Breast, sig. spiritual love, which is love in act. *Ap. Ex.* 821.—*p.* 263.

Bosom. See *Hand.*

Bottles. (Matt. 9. 17.) *Old bottles* sig. the the statutes and judgments of the Jewish church, and *new bottles*, the precepts and commands of the Lord (to the Christian church.) *Ap. Ex.* 376.—*p.* 534.

Bottle (Jer. 13. 12.) sig. the mind of man *(mens hominis,)* because that is the recipient of truth or false, as a bottle contains wine. *Ap. Ex.* 376.—*p.* 537.

Bottles, sig. the knowledges which contain truths. *Ap. Ex.* 195.

Bottles, sig. the exterior worship of the church. *A. R.* 316. See *Vials.*

Bottomless Pit. See *Key.*

Boughs of thick Trees, (Lev. 23. 40.) sig. scientific truth with its good. *Ap. Ex.* 458.—*p.* 118.

Bought from the Earth, (Rev. 14. 3.) are they which could be regenerated. *A. R.* 619, 622.

Bought with Silver, See *Born of the House.*

Bound, (the) or those who are *in prison*, (Matt. 25. 35.) sig. those who acknowledge that in themselves there is nothing but what is false, or who are in the false. *A. C.* 4956, 4958.

Bound, (Gen. 42. 16.) denotes to be separated, for he who is kept bound is separated, *viz.* from the spiritual good, which is signified by the Father Israel. *A. C.* 5452.

Bound (to be) or be a surety for another, (Gen. 43. 10.) sig. to adjoin to himself. *A. C.* 5839. See *To Bind.*

Bound. See *Brother.*

Boundaries. See *Border, Circuit, and Seas.*

Bow, (to) (Gen. 18. 2,) sig. to humble. *A. C.* 2153.

Bow (to) One's self, (Gen. 23. 7.) sig. to rejoice. *A. C.* 2927.

Bow, (to) (Gen. 37. 7.) sig. adoration. *A. C.* 4689.

Bow (to) the Head, (Gen. 43. 28.) sig. adoration, or the effect of humiliation. *A. C.* 4689.

"And bowed themselves to him their Faces to the Earth, (Gen. 42. 6.) that hereby is sig. humiliation, appears from the signification of bowing themselves, as denoting humiliation; and that the faces to the earth denote the humiliation of adoration. By humiliation here is not meant humiliation from acknowledgment, and consequently internal humiliation, but external humiliation, because it was before the governor of the land grounded in a received custom; the reason why internal humiliation is not meant but only external, is, because there was not as yet correspondence, and by correspondence conjunction; when the natural principle is in this state, it can indeed humble itself, and also in the highest degree, but only in consequence of acquired habit, being a gesture without the genuine affection producing it, thus it is somewhat corporeal without its soul; such humiliation is here meant. *A. C.* 5420.

Bow. (to) See *To bend.*

Bow (to handle or bend the) sig. to reason. *A. C.* 1195.

Bow of Jonathan, sig. doctrine, and the sword of Saul, is truth from good. (2. Sam. 1. 22.) *Ap. Ex.* 357.—*p.* 475.

Bow, ſig. doctrinals. *A. C.* 3899. Alſo the doctrine of truth. *A. C.* 2685, 2686.

Bow and Spear. (Jer. 6. 23.) Bow ſig. the falſe of doctrine deſtroying truth, and *ſpear*, the falſe of evil deſtroying good. *Ap. Ex.* 357.—*p.* 478.

Bow. See *Quiver*.

Bow. See *Shooter*.

Bow in a Cloud, (the) (Gen. 9.) repr. regeneration. *A. C.* 1042, 1048.

Bow. See *Rainbow*.

Bowels, (Iſ. 16. 11.) ſig the ſame as *Belly*, which ſee. *Ap. Ex.* 622.—*p.* 379.

Bowels, *(viſcera)* (Ezek. 7. 19.) have reſpect to the will of good. *Ap. Ex.* 750.—*p.* 133.

Bowels, in the word, ſig. love or mercy, by reaſon that the bowels (*viſcera*) of generation, eſpecially the mother's womb, repr. and thereby ſig. chaſte, conjugial love, and conſequently love towards infants. *A. C.* 1803.

Bowels, ſig. eſſential love or eſſential mercy and the Lord's compaſſion towards mankind. *Ibid.*

Bowels, (to come forth out of the) (Gen. 15. 4.) ſig. the ſtate of thoſe who are principled in love to the Lord and towards their neighbour. *A. C.* 1803.

Bowels. See *To be Separated from the Bowels.*

Bowls, (Exod. 25. 33.) ſig. ſcientific truths derived from the good of charity. *A. C.* 9557.

Box Tree, (Iſ. 41. 19.) ſig. the underſtanding of good and truth. *Ap. Ex.* 730.

Box Tree. See *Fir Tree.*

Boy. What is interior, is in the word, reſpectively called *boy*, becauſe there is more of *innocence* in what is *interior*, than in what is *exterior*, and innocence is ſignified by an *Infant*, and alſo, by a *boy*. *A. C.* 5604.

Boy, (Gen. 18. 7.) ſig. the natural man, and conſequently him who miniſters and adminiſters. *A. C.* 2181.

Boy. (Gen. 21. 14.) The ſpiritual principle. *A. C.* 2677.

Boy, (Gen. 22. 5.) ſig. the Lord's divine rational principle in a ſtate of truth prepared for the moſt grievous and inmoſt temptation combats. *A. C.* 2793.

Boy, (a) (Gen. 37. 2.) ſig. the firſt ſtate of a New Church. *A. C.* 4672.

Boy, (*puer*) (Iſ. 11. 6.) ſig. innocence and love to the Lord. *Ap. Ex.* 780.—*p.* 173.

Boy, (Gen. 21. 17.) ſig. ſpiritual truth. *A. C.* 2691.

Boy and Boys in the word have various ſignifications, becauſe they are predicated as well of home-born ſons as of the ſons of a ſtranger, and alſo of ſervants. *A. C.* 2782.

Boy and Son. (Iſ. 9. 5.) It is ſaid, "Unto us a boy is born and unto us a ſon is given." By boy in the word is ſig. good, here divine good; and by ſon, truth, here divine truth. *Ap. Ex.* 365.—*p.* 493.

Boy. See *Hebrew Boy.*

Boy. See *The Lord.*

Boy. See *Boys.*

Boyl breaking forth with blains upon man and beaſt, (Exod. 9. 9.) ſig. the unclean things which are from evil and blaſphemy which is thence derived. *A. C.* 7524.

Boys, (Gen. 22. 3.) ſig. the Lord's former rational principle merely human which he adjoined and which was to ſerve the divine rational. *A. C.* 2782.

Boys, (Gen. 22. 19.) ſig. things human rational. *A. C.* 2858.

Boys, (Gen. 25. 27.) ſig. good and truth. *A. C.* 3308.

Boys, (the) who were torn in pieces by the two ſhe-bears, (2. Kings, 2. 23. 24.) repr. thoſe who blaſpheme the word by denying that truth is contained therein. *A. C.* 2762, 3301.

Boys. They who are in the third heaven appear at a diſtance before the eyes of others, as infants and boys. *Ap. Ex.* 780.—*p.* 173.

Boys and Girls, (Zech. 8. 5.) ſig. the truths and goods of innocence, ſuch as the truths and goods of the word which eſſentially conſtitute the church. *Ap. Ex.* 863.

Boys playing in the Streets, denote truth in the firſt ſtage of their growth; and *girls* denote goodneſſes in the firſt ſtage of their growth, and the affections thereof, together with the joys thence derived. *A. C.* 2348.

Boys, and Old Men, in a bad ſenſe, denote falſes and evils, both ſuch as are in an early ſtage of growth, and ſuch as are confirmed. *A. C.* 2349, 1259, 1260.

Boys crying Hosannah to the Son of David. See *Explanations.*

Bozrah (Is. 6. 3. 1.) sig. a vintage, which is pred. concerning truth. *Ap. Ex.* 922.

Bozrah, hath respect to the divine truth, and Edom, to the divine good, of the word. (Is. 63. 1.) *Ap. Ex.* 922.

Bozrah. See *Holon.*

Bracelets, (Gen. 24. 22.) sig. truth, and in this passage divine truth, because the Lord is treated of. *A. C.* 310.

Bracelets upon the arms, sig. the power of truth from good. *A. C.* 358.

Brain (the) is the primitive formation in man. *D. L. W.* 432.

Brain. All the humours thereof have spirits answering to them. The ordinate fluids answer to ordinate spirits, but those to be excreted, to the inordinate. *A. C.* 5724. In the heavens are those who answer to *all its parts*. *A. C.* 4045. They and the nerves shew the heavenly form. 4042. In the whole is heaven. 4050.

Brain. The indurated humours thereof answer to those societies which regard no use and induce stupidity. *A. C.* 4054.

The Brain like heaven is in the sphere of ends which are uses. *A. C.* 4054.

Brain. (the human) is a recipient form of divine truth and divine good, spiritually and naturally organized. *U. T.* 224, 351.

From the Brain under the forehead, the origin of all things of the life of man is proximately derived. *A. R.* 347.

Glands or Cortical Substances of the Brain. Those who have reference thereto, are in the principles of good, but those who are in the principles of truth, have reference to those things in the brains which flow forth from those principles, and are called *fibres*; but still with this distinction, that they who correspond to the right part of the brain, are those who are in the will of good, and thence in the will of truth; whereas they who correspond to the left part of the brain, are those who are in the understanding of good and truth, and thence in the affection thereof; the ground and reason of this, is because they who are in heaven at the Lord's right hand, are they who are principled in good grounded in the will, but they who are at the Lord's left hand, are they who are principled in good grounded in the understanding; the former are called celestial, whereas the latter are called spiritual. *A. C.* 4052.

Brains. The cortical substances are full of glands, answering to the heavenly societies, and the medullary, full of fibres, answering to the rays of goods and truths, issuing from thence; as those of the light of the stars on the earth. *D. L. W.* 366.

Brains. The form of the circumvolutions in the human brains, is a celestial form in its lowest sphere. *A. C.* 4041.

Brains (the) consist of two hemispheres, the cerebellum for the will, and the cerebrum for the understanding. *D. L. W.* 42, 384. And the interiors thereof, by which descent from the heavens, into the world, and ascent from the world into the heavens is made, for therein are the very principles, or first and last ends, from which all and singular the things that are in the body flow forth and are derived; it is also thence come the thoughts of the understanding, and the affection of the will. *A. C.* 1042, 4053.

Brain (the) is an organical recipient of the interior senses. *A. C.* 444.

Brain. See *Bones.*

Brain. See *Dura Mater.*

Brain. See *Fibres.*

Brain. See *Human Form.*

Brain. See *Isthmus.*

Brains. See *Juices.*

Brains. See *Life.*

Brains. See *Obstipations.*

Brain. See *Ventricles.*

Brain. See *Love.*

Brains. See *Respiration.*

Brains. See *Will and Understanding.*

Bramble. (Jud. 9. 13.) sig. spurious good. *A. C.* 9277.

Branch, (Matt. 24. 32.) sig. affection, for affection springs and flourishes from good as a branch from its trunk. *A. C.* 4231.

Branch (Mal. 4. 1.) denotes truth. *A. C.* 1861.

Branch and Bulrush. (Is. 19. 15.) *Branch* sig. spiritual truth, and *bulrush* that which is sensual and scientific. *Ap. Ex.* 559.—*p.* 274.

Branch. See *Vineyard.*

Branches of a Tree, sig. sensual and natural truths in man. *A. R.* 936.

Branches. See *Top.*

Branches. See *Tree.*

Brand. See *Fire-brand.*

Brass ſig. natural good. *A. C.* 421—425. Alſo rational good. *A. C.* 2576.

Brass, (fine) (Rev. 1.) the natural good of truth. *A. R.* 49.

Brass and Iron, (Iſ. 48. 4. and Dan. 7. 19.) ſig. what is hard. *Ap. Exp.* 70.—*p.* 59.

Brass. See *Gold.*

Brass. See *Laver of Braſs.*

Brazen Sea. See *Explanations.*

Brazen Serpent (the) ſig. the Lord, as to his divine humanity. *A. R.* 469.

Brazen Serpent (the) which was ſet up in the wilderneſs, ſignifies the ſenſual (nature or principle) of the Lord who alone is a celeſtial man and alone is circumſpect and provident over all, ſo that all who look upon him are preſerved. *A. C.* 197.

Breach, (Gen. 38. 29.) ſig. the infraction and perverſion of truth, by ſeparation from good. *A. C.* 4926.

Breach, *(Ruptura)* (Pſ. 60. 3. 4.) ſig. the undermining of the church, and thence the perverſion of truth, and irruption of the falſe. *Ap. Ex.* 400.—*p.* 593.

Breach ſig. the falſe of doctrine, and the ſtroke of their wound, *(Vulnus Plagæ)* evil of life. (Iſ. 30. 26.) *Ap. Exp.* 962.

Breaches, (Amos 4. 3. &c.) ſig. the falſe which exiſts by the ſeparation of truth from good. *A. C.* 4926,

Bread ſig. the Lord himſelf, and of courſe his love towards the whole human race, and whatever appertains thereto. As alſo man's reciprocality to the Lord, and towards his neighbour, thus it ſignifies all things celeſtial. *A. C.* 2165.

Bread ſig. every good that is for ſpiritual food to man. All the burnt offerings and ſacrifices in the Jewiſh church, were called by the ſingle name, *bread*, although they had each reſpectively a particular repreſentation, therefore when ſacrifices were aboliſhed and other things ſucceeded inſtead thereof, for external worſhip, it was commanded, that bread and wine ſhould be uſed for this purpoſe. *A. C.* 2165, 2177.

Bread, (Gen. 37. 25.) ſig. evil derived from the falſe principle. *A. C.* 4745.

Bread, (Ezek. 4. 16.) ſig. both good and truth. *Ap. Ex.* 727.—*p.* 73.

Bread ſig. ſpiritual and heavenly food. See Matt. 4. 4. Amos 8. 2. and John 6. 27. *U. T.* 707.

Bread (to break) ſig. to communicate one's own good with another. *Ap. Ex.* 617.

Bread. By eating bread in the ſweat of the face, is ſignified to have an averſion to what is celeſtial. *A. C.* 275, 279.

Bread. To eat the bread of the Lord, (Pſ. 41. 10.) ſig. appropriation of divine truth, here, its communication, becauſe it could not be appropriated to the Jews. *Bread* ſig. the word from which ſpiritual nutrition is derived, *Ap. Ex.* 617.—*p.* 363.

Bread. See *Daily Bread.*

Bread. See *Day.*

Bread. See *Fine Flour.*

Bread. See *Glut of Bread.*

Bread. See *Shewbread.*

Bread. See *Staff of Bread.*

Bread. See *Unleavened.*

Bread and Wine. See *Holy Supper.*

Bread of Proposition. See *Bread of Faces.*

Breadth ſig. the truth of the church, becauſe in the ſpiritual world, or in heaven, the Lord is the centre of all things, for he is the ſun therein; they who are in a ſtate of good, are more inward according to the quality and quantity of the good in which they are; hence *altitude* is predicated of good; they who are in a like degree of good, are alſo in a like degree of truth, and thereby as it were in a like diſtance, or in the ſame periphery. This is the reaſon why by *breadth* in the word, the angels underſtand truth. *A. C.* 4482.

Breadth. See *Length.*

Break (to) Bread. See *Bread.*

Break Forth (to) (Gen. 28. 14.) ſig. extenſion. *A. C.* 3708.

Break (to) Forth to a Multitude, (Gen. 30. 30.) ſig. fruitfulneſs. *A. C.* 3985.

Break Forth. (to) See *Boyl breaking forth on man and beaſt.*

Break Out. (to) *(Erumpere)* An evil ſpirit cannot break out and manifeſt his interior quality in the world, becauſe of external reſtraints and human conſiderations. *H. H.* 577.

Break the Neck, (to) (Exod. 13. 13.) ſig. ſeparation and ejection. *A. C.* 8079.

Breaking. *(Confractio)* See *Vaſtation.*

Breast (the) ſig. goodneſs and truth, by rea-

ſon

ſon of the heart and lungs being therein. *A. C.* 1788.

Breast (the) corr. to the ſecond or middle heaven. *Ap. Exp.* 65.

Breast (the) ſig. things rational. *A. C.* 2162.

Breast. By the Lord's breaſt, and eſpecially by the paps, his divine love is ſignified. *A. R.* 46.

Breast of Conſolations, (Iſ. 66. 11.) ſig. divine good; and *the ſplendour* (or abundance) *of her glory*, divine truth, from which doctrine is derived. (Iſ. 66. 11.) *Ap. Ex.* 365.—*p.* 498.

Breast Plate of Judgment, (Exod. 28. 15.) ſig. divine truth ſhining forth from the divine good of the Lord in the ultimates. *A. C.* 9823.

Breast Plate of Judgment. The twelve precious ſtones therein repreſented all the goods and truths of heaven in their order. *A. C.* 9873.

Breast Plates, (Rev. 9. 9) ſig. argumentations. *A. R.* 450.

Breasts (the) corr. to the affections of good and truth of that order, *viz. the ſpiritual*, the right to the affection of good, and the left to the affection of truth. *A. C.* 6745.

Breasts, (Gen. 49. 25.) ſig. the affections of good and truth. *A. C.* 6432.

Breasts Fashioned, (Ezek. 16. 7.) ſig. natural good. *A. C.* 3301.

Breast. See *Heaven.*

Breast. See *Paps.*

Breast. See *Rib.*

Breast of the Lord. See *John.*

Breasts. See *Womb.*

Breasts and the Womb. See *Bleſſing of the Breaſts, &c.*

Breath of the Lips, (Iſ. 11. 4.) ſig. doctrines which with the wicked is falſe. *A. C.* 1286.

Breath of the Nostrils, (Lam. 4. 20.) is the eſſential celeſtial life which is from the Lord. *Ap. Ex.* 375.—*p.* 521. *A. C.* 9818. See *Blaſt of the Breath of the Noſtrils.*

Breathe (to) in Man's Nostrils the Breath of Lives, (Gen. 2. 7.) ſig. to give the life of faith and love. *A. C.* 94.

Breathe, (to) See *Love.*

Breathing and a Cry. *(Reſpiratio et Clamor)* (Lam. 3. 56.) *Breathing* is predicated of truths, and *Cry* concerning goods.—*Ap. Ex.* 419.—*p.* 15.

Breeches, (Exod. 28. 42.) ſig. the external of conjugial love. *A. C.* 9959.

Brethren, (Gen. 27. 29.) ſig. the affections of good. *A. C.* 3582.

Brethren. *My brethren, and thy brethren.* (Gen. 31. 37.) ſig. what is juſt and equitable, *A. C.* 4167.

"And they said, thy twelve Servants we are Brethren." (Gen. 42. 13.) that hereby is ſig. that all things of faith are thus conjoined together, appears from the ſignification of twelve, as denoting all, and when predicated of the ſons of Jacob, as in the preſent caſe, or of the tribes named from them, and alſo of the apoſtles, denoting all the things of faith in one complex; and from the ſignification of *Brethren*, as denoting conjunction by good, for truths, when they are conjoined by good, put on a ſort of brotherhood one amongſt another. In caſe they appear conjoined without good, ſtill however they are not conjoined, inaſmuch as the falſes of evil are always entering in and disjoining; the reaſon is, becauſe they have not one origin from which they are derived, nor one end to which they are directed; the firſt principle and the laſt muſt conjoin, before conjunction can be effected, the firſt principle muſt be the good from which they are derived, and the laſt principle muſt be the good to which they tend: and further, that truths may be conjoined, the principle of good muſt reign univerſally, for what reigns univerſally, that conjoins. *A. C.* 5440.

Brethren. See *Accuſer.*

Brethren. See *Brother.*

Brethren. See *Covenant.*

Brethren. See *To Fall on the Face of his Brethren.*

Brethren. See *Houſe of Brethren.*

Brethren. See *Joſeph's Brethren.*

Brick ſig. what is falſe, being an artificial imitation made by man of ſtone, which correſponds to truth. *A. C.* 1296.

Brick Kiln, (to repair the) (Nahum 3. 14.) ſig. worſhip grounded in falſes. *A. C.* 1296.

Brick Kiln. See *Clay.*

Bride. The church is *a bride*, when ſhe is deſirous to receive the Lord; and a *Wife*, when ſhe actually does receive him. *A. R.* 895.

Bride. See *Spirit and Bride.*

Bridegroom and Bride. By virtue of the marriage

marriage of the Lord with the church, the Lord is called *bridegroom*, and the church *bride*. Hence the new church, which is the New Jerusalem, is called the *bride*, the *Lamb's wife*, and at the end of the *Apocalypse*, the *bride* and *bridegroom* speak, *i. e.* the Lord and the church, as if it were during the desponsation. *A. R.* 797, 895, 960.

BRIDEGROOM. See *Ruler and Voice of the Bridegroom.*

BRIDLES of the HORSES, (Rev. 14. 20.) sig. truths of the word, by which the understanding is guided. *A. R.* 298, 653.

BRIERS sig. falses of evils. *A. R.* 439.

BRIERS and THORNS, (Is. 9. 17.) sig. falsity and lust. *A. C.* 2831.

BRIERS. (Is. 32. 13.) sig. evil, and Thorns what is false. *Ap. Ex.* 304.

BRIGHTNESS. They are exterior truths which are represented by the brightness of garments in the heavens, and interior truths by the brightness and splendor of the countenance. *A. C.* 5319.

BRIGHTNESS of FIRE. See *Coal.*

BRILLIANCY. See *Colours.*

BRIMSTONE, (Is. 34. 9. &c.) sig. filthy lusts. *A. C.* 643.

BRING AWAY, (to) (Gen. 31. 18.) sig. to separate. *A. C.* 4105.

BRING BACK, (to) (Gen. 28. 15.) sig. to join together again. *A. C.* 3712.

BRING BACK, (to) (Gen. 43. 21.) sig. to submit. *A. C.* 5659.

BRING (to) BACK UPON A STATION, (Gen. 40. 21.) denotes to reduce into order, that they may be in the last place. *A. C.* 5165.

BRINGING FORTH, (Gen. 18. 13.) sig. that the rational principle should be made divine. *A. C.* 2208.

BRING FORTH (to) (Gen. 19. 16.) sig. to withhold. *A. C.* 2413.

BRING FORTH (to) hath respect to the existence of good and truth. *A. C.* 3298.

BRING FORTH (to) (Gen. 30. 1.) sig. to acknowledge in faith and in act. *A. C.* 3905.

BRING FORTH, (to) sig. the existence of the spiritual things which are of truth, and of the celestial things which are of good. *A. C.* 4586.

BRING FORTH, (to) *(parturi)* (Micah 1. 8. 9.) is pred. of the restoration and reformation of the church. *Ap. Ex.* 721.—*p.* 49.

BRING FORTH (to) and TRAVAIL IN BIRTH, sig. to conceive and bring forth those things which appertain to spiritual life. *A. R.* 535. See *Birth, Nativity, Generation, and Borne.*

BRING FORTH ABROAD (to) (Gen. 15. 5.) sig. the vision of the interior man, which from things external sees things internal. *A. C.* 1806.

BRING HER FORTH, AND LET HER BE BURNED, (Gen. 38. 25.) sig. extirpation. To *bring forth* is predicated of the *truth*, and to *burn* of the *good*, which were to be extirpated. *A. C.* 4906.

BRING, (to) TO HIS HOUSE, (Gen. 29. 13.) sig. conjunction. *A. C.* 3809.

BRING TO (to) (Gen. 30. 14.) sig. application. *A. C.* 3943.

BRING (to) HIMSELF NEAR, (Gen. 33. 3.) sig. to conjoin himself. *A. C.* 4348.

BRING, (to) (Gen. 37. 28.) sig. consultation. *A. C.* 4760.

BRING UP UPON THE KNEES, (to) (Gen. 50. 23.) sig. conjunction of good and truth. *A. C.* 6585.

BRING. See *Brought.*

BROIDERED. See *Embroidered, &c.*

BROIDERED WORK, (Ezek. 16. 10—13.) sig. genuine scientifics. *A. C.* 5954.

BROIDERED WORK. See *Fine Linen.*

BROIDERED WORK. See *Work.*

BROILED FISH. See *Fish and Honey Comb.*

BROKEN CISTERNS. (Jer. 2. 13.) See *Pits.*

BROOKS of HONEY and BUTTER, (Job. 20. 17.) are things spiritual and celestial, which reasonings were not to see. Reasonings are called *the poison of asps, and the viper's tongue. A. C.* 195.

BROOK. See *Willows.*

BROTHER, sig. the affection of good. *A. C.* 3179.

BROTHER, is an expression of love. *A. C.* 2360.

BROTHER, sig. good in the natural man. *A. C.* 3166.

"LET ONE BROTHER OF YOUR'S BE BOUND IN THE HOUSE OF YOUR CUSTODY." (Gen. 42. 19.) sig. that faith in the will should be separated, which appears from the representation of Simeon, who in this case is the one brother who was bound, as denoting the principle of faith in the will, and

and from the signification of being bound in the house of custody, as denoting to be separated. The case herein is this; when faith in the will, or the will of doing the truth which is of faith, is separated from those who are in the truths of the church, connection with the divine (being or principle) in such case is so slight, that it is scarce more than acknowledgment; for the influx of the divine (principle) from the Lord with the regenerate man is into good and thence into truth, or, what is the same thing, into the will and thence into the understanding; so far therefore as man, who is in the truths of faith, receives good from the Lord, so far the Lord forms in him a new will in his intellectual part, and so far the Lord flows-in, and causes the affection of doing good, that is, of exercising charity towards the neighbour; from these considerations it may be manifest what is meant by faith in the will, which is represented by Simeon, being separated, before that the medium, which was Benjamin, was made present. *A. C.* 5461.

Brother, (Gen. 12. 5.) sig. the truths of faith. *A. C.* 1434.

Brother, in the word, sig. the same thing as neighbour. *A. C.* 2360.

"Because his Brother is dead." (Gen. 42. 38.) That hereby is sig. since the internal is not present, appears in the representation of Joseph, who is here the brother, as denoting the celestial of the spiritual principle, or truth from the divine, consequently the internal of the church, and from the signification of being dead, as here denoting not to be present, for he was amongst the living, but he was not present. *A. C.* 5547.

Brother. External worship is called brother to internal worship, in the word. *A. C.* 1244.

Brother sig. such as are in the good of charity. *A. R.* 32.

Brother. It is not allowable for any man to call the Lord *brother*, because he is God as to his humanity, and God is not *brother* but *father*. The only reason why he calls his disciples, his *brethren* (Matt. 25. 40. John 20. 17. and *alibi*) is because he is *father*, from divine love, but *brother* from the divine proceeding from himself. *Ap. Ex.* 746.—*p.* 124.

Brother delivering up Brother to Death, sig. that the false shall destroy good; but in specie, that faith alone should destroy charity. *Ap. Ex.* 315.—*p.* 378.

Brother and Companion. (Jer. 23. 35.) *Brother* means he who is principled in the good of love, and *Companion* he who is principled in the truth of doctrine. *S. S.* 84.—*C.*

Brother, sig. the affection of good, and *Sister*, the affection of truth. *A. C.* 3129.

Brothers and Sons. *Brothers* sig. goods, and *Sons* sig. truths. (Deut. 33. 9.) *Ap. Ex.* 444.—*p.* 88.

Brother. See *Elder Brother*.

Brother. See *Good*.

Brother. See *Lot*.

Brother. See *Man*.

Brother-in-Law (to perform the duty of a) was a law enjoined in the Jewish church not merely for the sake of preserving a name and thence of inheritance, but in order to represent the conservation and continuation of the church. *A. C.* 4835.

Brought out (to be) *(Educi)* Man cannot be brought out from an infernal society unless he sees that he is therein, is willing to go out, and endeavours to accomplish this. *D. P.* 278.

A Bruised Reed shall he not break, and the smoaking Flax shall he not quench, (Is. 42. 3. 5.) sig. that the Lord doth not break the falses nor quench the lusts of the senses. *A. C.* 25.

Bruise. (to) See *Heel*.

Bruised Reed. See *Reed*.

Bruised in the Privy Parts. See *Burst with Bursting*.

Brute. Man when born is more a brute than any animal. *A. C.* 565.

Brute Creation. See *Conjugial*.

Buckets, (Numb. 24. 7.) sig. knowledges. *A. C.* 3079.

Bud forth (to) is pred. of goodnesses and truths and consequently of every thing relating to the church. *A. C.* 2452.

Budding, or producing Leaves and afterwards blossom, sig. the first of re-birth; the reason why influx is also denoted is, because when man is in the act of being re-born, spiritual life flows-in into him, as life by heat from the sun into a tree, when it is in the act of budding. He who is born a man, in the word throughout is compared to the subjects of the vegetable kingdom, especially to trees, and this because the whole vegetable kingdom, as also the animal kingdom, represents such things as appertain to

man, consequently such as are in the Lord's kingdom, for man is a heaven in the least form, as may appear evident from what hath been shewn at the close of the chapters concerning the correspondence of man with the grand man, or heaven; hence also the ancients called man a microcosm, they might have called him likewise a little heaven, if they had been better acquainted with the state of heaven; that universal nature is a theatre representative of the Lord's kingdom, but man who is born anew, that is, who is regenerated by the Lord, is especially called a heaven, for in this case he is implanted in good and truth divine which is from the Lord, consequently he is implanted in heaven. *A. C.* 5115.

BUILD (to) sig. to raise up that which is fallen, and is predicated of evils, and sometimes of goods. *A. C.* 153.

BUILD (to) sig. to collect scientifics. *A. C.* 1488.

BUILD (to) (Gen. 22. 9.) sig. to prepare. *A. C.* 2811.

BUILD (to) an house, (Gen. 33. 17.) sig. to instruct the internal man in intelligence and wisdom. *A. C.* 4390.

BUILD and ERECT (to) (Is. 61. 4.) To build is applied to the *old waste places*, and to erect, to the *former desolations*. *A. C.* 153.

BUILDED UP, (to be) (Gen. 30. 5.) sig. not to die. *A. C.* 3916.

BUILD (to) See *House*.

BUILD (to) See *Tower*.

BUILDING (a) or Structure, sig. every subject to which it relates, because the all of it is in the building. *A. R.* 911.

BULLOCK, sig. the good of innocence in the natural man. *A. C.* 9391, 10122.

BULRUSHES, (Exod. 2. 3.) sig. what is vile, but nevertheless derived from truth. *A. C.* 6723. See *Branch*.

BULWARKS, (Is. 26. 2.) sig. truths. *A. C.* 402.

BUNCHES of GRAPES. See *Clusters*.

BUNDLE, (Gen. 42. 3.) sig. orderly arrangement, because the truths appertaining to man are disposed and arranged into series; those which are in greatest agreement with the loves, are in the midst; those which are not in so much agreement, are at the sides, and lastly those which are in no agreement, are rejected to the remotest circumferences; the things out of the series are those which are contrary to the loves; wherefore those things which are in the midst, are said to be of consanguinity, for love makes consanguinity, and the things which are more remote are said to be of affinity; at the ultimate boundaries affinities expire; into such series all things appertaining to man are arranged, and are signified by fascicles and bundles. *A. C.* 5530.

BURDEN, (Jer. 17. 4.) sig. that which is from the proprium of man. *Ap. Ex.* 1208.—*p.* 215.

BURDENS sig. infestations from falses, and from thence combats. *A. C.* 7109.

BURDENS (Judges 5. 15.) *(Sarcinæ)* (In the common version, *sheepfolds*) sig. knowledges and scientifics in the natural man; and the *bleatings (sibila) of the flocks*, sig. the perceptions and thoughts arising from them. *Ap. Ex.* 434.—*p.* 67.

BURIAL (by) wheresoever mentioned in the word, the angels understand resurrection. *A. C.* 4016. See *Death*.

BURIAL. See *Grave and Lord*.

BURIED (to be) (Gen. 34. 8.) sig. to be rejected. *A. C.* 4564.

BURIED. (to be) Not *to be buried*, (Jer. 14. 16.) sig to be damned. *Ap. Ex.* 386.—*p.* 546.

To be BURIED, sig. to rise again, and to continue life, because all earthly and impure things are rejected. And *not to be buried*, signifies to continue in things earthly and unclean, and for that reason to be rejected, as damned. *A. R.* 506.

BURNING, *(Combustio)* (Rev. 18. 18.) sig. damnation and punishment of evils arising *(scaturientium)* from earthly and corporeal loves. *Ap. Ex.* 1173.—*p.* 90.

BURNING, FIRE, SULPHUR, and PITCH, are pred. of evil lusts, especially of those which are derived from self love. *A. C.* 1297.

BURNED (to be) See *Bring Forth*.

BURNED (to be) See *Fire*.

BURNING. See *Adustion*.

BURNING. See *Spirit of Judgment*.

BURNING COALS. See *Coals*.

BURNT OFFERINGS and SACRIFICES (the) in the Jewish Church, represented nothing else but celestial things appertaining to the Lord's kingdom in the heavens and in the earth, gener-

and particular, consequently all the things of love and charity. *A. C.* 2165.

Burnt Offerings and Sacrifices sig. all worship: burnt offerings worship from love, sacrifices worship from faith proceeding from love. *A. C.* 916, 924.

Burnt Offerings and Sacrifices sig. the Lord's divine human principle. *A. C.* 10057.

Burnt Offering. See *Flesh of the Sacrifice.*

Burst with bursting, and bruised in the privy parts, (Deut. 22. 30, and chap. 23. 1—7.) sig. such as reject whatever relates to love and charity. *A. C.* 2468.

Burthens. See *Burdens.*

Bury (to) See *Bury, &c.*

Bush, (Exod. 3. 2.) sig. scientific truth. *A. C.* 6832.

Butler (the chief) (Gen. 40. 1.) is the sensual part of the understanding in a state of subjection. *A. C.* 5227.

Butler denotes the sensual principle which is subject or subordinate to the intellectual part of the internal man, because every thing which serves for drinking, or which is drunk, as wine, milk, water, hath relation to truth, which is of the intellectual part, thus it hath relation to the intellectual part, and whereas the external sensual principle, or that of the body, is what sub-ministers, therefore by butler is signified that sub-ministering sensual principle, or that which sub-ministers of things sensual. *A. C.* 5977.

Butler. See *Prince.*

Butter, (Is. 7. 14—15.) sig. the Lord's celestial principle, and *Honey* that which is derived from thence. *A. C.* 2184.

Butter, (Is. 7. 22.) sig. celestial good. *A. C.* 5620.

Butter of the Herd, (Deut. 32. 13.) sig. the celestial natural principle, and *Milk of the flock*, the celestial spiritual principle of the rational. *A. C.* 2184.

Butter and Honey, (Is. 7. 15.) sig. the good of celestial and spiritual love, and the good of natural love, which the Lord should appropriate to himself. *Ap. Ex.* 304, 617.

Butter and Oil, (Is. 55. 21.) Butter sig. the good of external affection, and Oil the good of internal affection. *Ap. Ex.* 537.—*p.* 2252.

Butter. See *Brooks.*

Butter. See *Honey.*

Butter. See *Milk.*

Butterflies. He that confirms himself in favour of the divine from the visible things of nature, sees a certain image of the earthly state of man in these creatures as worms, and an image of his celestial state in them as butterflies. *D. L. W.* 354.

Buttocks (the) Under the buttocks is the hell of those who worship nature, and do good only with a view to themselves, and who have lived without any other regard than to themselves and their lusts, *A. C.* 4221, 5396. Also those who inveigle by innocent appearances, and these seek to be adored as gods. *A. C.* 945, 4221.

Buttocks (the) They who have been cruel, and adulterers, in the other life love nothing better than filths and excrements, the stenches arising from such things being to them the sweetest and most delightful, and being preferred by them above all delights, the reason is, because they correspond: those hells are partly beneath the buttocks, partly beneath the right foot, and partly at a depth in front; these are the hells into which the way through the *rectum intestine* leads. They, who have lived solely to themselves and to pleasure, without regarding any other use as an end, are also beneath the buttocks, and according to the species of their pleasures, and according to the ends they regarded, they pass their time in filth. *A. C.* 5394, 5395.

Buy (to) fig. to procure for one's-self, and thereby to appropriate; procuration and appropriation is effected spiritually by good and truth; to this corresponds the procuration and appropriation which in the world is effected by silver and gold, for silver is truth, and gold is good in the spiritual sense, hence buying signifies appropriation. *A. C.* 5374.

Buy (to) (Gen. 42.) denotes appropriation. *A. C.* 5406.

Buy (to) fig. redemption. *A. C.* 6549.

Buy (to) (Rev. 3. 18.) fig. to procure or acquire to one's self. *A. R.* 211. *A. C.* 2967.

Buy. See *to Sell and to Trade.*

Buy (to) Food. See *Coming Down.*

Bye Way. See *Way.*

# C.

CADESH (Gen. 14. 7.) fig. truths and alſo contentions about truths. *A. C.* 1677.

CADESH, (Gen. 20. 1.) the affection of interior truth, proceeding from things rational. *A. C.* 2503.

CAIN fig. faith ſeparate from love. *D. P.* 242.

CAIN fig. the knowledges of truth and good, ſeparate from a life according to them. *Ap. Ex.* 817.—*p.* 250.

CAIN ſaying, *Am I my brother's keeper?* means faith making light of charity. *A. C.* 370, 372.

CAIN. The mark ſet upon Cain was faith, by which charity might be implanted; and therefore Cain, that is, faith, was to be preſerved for the ſake of charity. *A. C.* 330, 392 *to* 404, 389, 391, 394.

CAIN SPEAKING TO JEHOVAH, fig. a kind of confeſſion from internal pain. "His iniquities greater than he could bear, fig. deſperation, and that every one who found him would ſlay him," ſignifies that every evil and falſe would deſtroy him. (Gen. 4. 13. 14.) *A. C.* 383, 385.

CAIN. See *Tubal-Cain.*

CAINAN, (Gen. 5. 12.) fig. a fourth church from Adam. *A. C.* 506.

CAKE fig. the good of celeſtial love. *Ap. Ex.* 147.

CAKES (Gen. 18. 6.) denote the conjunction of the ſpiritual and celeſtial principles, which appertained to the Lord. *A. C.* 2177.

CAKES. See *Baſkets.*

CAKES. See *Fine Flour.*

CALAH (Gen. 10. 12.) fig. the falſe derived from evil luſts. *A. C.* 1184. See *Nineveh and Reſin.*

CALAMUS (ſweet) (Exod. 30. 23.) the perception and affection of interior truth, but when mentioned alone by itſelf, it ſignifies good. *A. C.* 10256.

CALAMUS. See *Caſſia.*

CALEB (Numb. 14. 24.) repr. thoſe who are introduced into the church, and accordingly his ſeed ſignified the truth of the doctrine of the church. *Ap. Exp.* 768.

CALE fig. the affection of knowing divine truth. *A. R.* 244, 242.

CALF (Iſa. 11. 6.) fig. the good of exterior innocence. *A. C.* 10132.

CALF, (male) (Gen. 18. 7.) the natural principle which the Lord put on, conformable to his ſpiritual and celeſtial principles. *A. C.* 2137.

CALF. See *Calves.*

CALF. See *Golden Calf.*

CALF. See *Innocence.*

CALF. See *Covenant of the Calf.*

CALF. See *Lamb.*

CALF. See *Oxen.*

CALL (to) without the addition of name, in the internal ſenſe of the word, ſignifies to be of ſuch or ſuch a quality. *A. C.* 3421.

CALL (to) on the NAME of JEHOVAH is a cuſtomary and general form of ſpeaking expreſſive of all worſhip of the Lord. *A. C.* 440.

CALL (to) on the NAME of JEHOVAH, (Gen. 4. 24.) is worſhip from a principle of charity. *A. C.* 438.

CALL (to) on the NAME of JEHOVAH, (Gen. 12. 8.) fig. internal worſhip. *A. C.* 1455.

CALL (to) to any one, fig. perception of quality. *A. C.* 3650.

CALL FORTH. (to) Angels call forth truths and goods in man. *A. C.* 5992.

CALL FORTH. (to) The internal ſight of man calls forth from ſcientifics thoſe things which are derived from his love. *A. C.* 9394.

CALL FORTH. (to) Truths are called forth from the natural memory or the external of man, into the internal, by the Lord. *A. C.* 10252.

into

Called. By the called in a general ſenſe, are meant all throughout the world, becauſe all are called. By *the called* in a particular ſenſe, are meant they who are with the Lord. The *called to the Marriage Supper of the Lamb*, ſignify thoſe who receive the things of the New Church, and *the called, the choſen, and the faithful* ſignify thoſe who are in the externals, the internals and inmoſt principles of the church. *A. R.* 744, 816.

Called (to be) by Jehovah in the hiſtorical parts of the word, ſig. influx from the Lord. *A. C.* 6840.

Called. See *Elect.*

Called (to be) See *Name.*

Calneh. See *Babel.*

Calves of Egypt and of Samaria, (Jer. 46. 20.—1 Kings 12. 28. 32.) ſig. the affection of knowing falſes. *A. R.* 242.

Calves of the Lips, (Hoſea 14. 2.) are confeſſions from the affection of truth. *A. R.* 242.

Calves of the Stall, (Mal. 4. 2.) or *fatted calves*, ſig. thoſe who are filled with knowledges of things true and good from the affection of knowing them. *A. R.* 242.

Calves. See *Oxen.*

Calves or Sheep. See *Bears.*

Camel, (Matt. 22. 24.) ſig. ſcientific knowledge. *A. C.* 3048, 10227. *H. H.* 365.

Camel ſig. the ſcientific principle in general and *Aſs* the ſcientific principle in particular. *A. C.* 2781.

Camels in the word, ſig. common ſcientifics in the natural man. *A. C.* 3048.

Camels ſig. common principles in the natural ſcientific principle. *A. C.* 4104.

Camels and Cattle. (Jer. 49. 32.) *Camels* are confirming ſcientifics and *Cattle* are the knowledges of good and truth. *Ap. Ex.* 417.—*p.* 7.

Camel. See *Explanation of Matthew* 29. 34.

Camels Hair. See *Raiment of Camels Hair.*

Camp ſig. all the truths and goods of the church. *A. R.* 862.

Camp. To ſacrifice in the camp was holy, but out of the camp profanation. *A. C.* 1010.

Camp of God (Gen. 32. 2.) ſig. heaven. *A. C.* 423.

Camp of the Saints (Rev. 20. 8.) ſig. the good things of love and charity. *A. C.* 2418.

Camp of the Sons of Israel (Deut. 23. 14. 15.) repr. the church. *C. S. L.* 431.

Camp in the opp. ſenſe, ſig. evils and falſes and conſequently hell. *A. C.* 4236.

Camps in a good ſenſe, denote genuine order, and in an opp. ſenſe, order not genuine. *A. C.* 4236.

Camps (Gen. 33. 8.) ſig. ſpecial things or principles. *A. C.* 4364.

Camp. See *To Encamp.*

Camp. See *To Pitch a Camp.*

Cana of Galilee. (John 2. 1.) ſig. the Church among the Gentiles. *Ap. Ex.* 376. *p.* 535.

Canaan. (Gen. 9. 18.) a worſhip in things external without internal, which aroſe out of the internal church corrupted; called *Ham*. Thus it is that *Ham* is named the father of *Canaan*. *A. C.* 1060, 1167.

Canaan (daughters of) (Gen. 28. 8.) ſig. affections of truth from a ground not genuine, whereas in (Gen. 28. 1.) they ſig. the affections of what is falſe and evil, the reaſon of which diſtinction is, that the Hittites were in the land of Canaan of the church of the Gentiles and not ſo much principled in what is falſe and evil, as the other nations therein, viz. the Canaanites, the Amorites, and the Perizites. *A. C.* 3686, 3662.

Canaan (the land of) in the word ſig. the church, becauſe the church had been in that land from the moſt ancient time, firſt the moſt ancient church which was before the flood, next the ancient church which was after the flood, afterwards the other ancient church which was called the Hebrew church, and at length the Jewiſh church; and that the Jewiſh church might be there inſtituted, Abram was commanded to betake himſelf thither out of Syria, and it was there promiſed that that land ſhould be given to his poſterity for an inheritance. *A. C.* 5136.

Canaan. See *Churches.*

Canaan. See *Daughters.*

Canaan. See *Land of Canaan.*

Canaan. See *New Church.*

Canaan. See *Shem.*

Canaan. (land of) See *Word.*

Canaanite and Perizite (the) being in the land, (Gen. 13. 7.) ſig. hereditary evils and falſes in the Lord's external man. *A. C.* 1414, 1570.

CANAANITE. See *Jews.*

CANCER (a) corr. to the conſummation of the church in the manner of its progreſs and fatal termination. *A. V. C. R.* 13. *U. T.* 120.

CANDLE. (Luke 15. 8.) *By the woman lighting a candle,* to find the piece of ſilver ſhe had loſt, is ſignified inquiſition in herſelf from affection. *Ap. Ex.* 675.—*p.* 519.

CANDLES. See *Lamps.*

CANDLESTICK ſig. intelligence and faith in particular. *A. R.* 493.

CANDLESTICK, (Exod. 25. 31.) ſig. the ſpiritual heaven, or the divine ſpiritual in heaven and in the church from the Lord. *A. C.* 9548.

CANDLESTICK. The ſhaft, branches, bowls, knops, and flowers belonging to the candleſtick, (Exod. 25. 31.) ſig. ſpiritual things in natural, for the natural is produced and derived from the ſpiritual, as the ſpiritual is from the celeſtial, and as the external appendages of the candleſtick proceed from the candleſtick itſelf. *A. C.* 9551, 9552.

CANDLESTICK repr. the church as to illumination from the Lord through the word. *A. R.* 43.

CANDLESTICK, in an extended ſenſe, ſig. the ſpiritual kingdom of the Lord, and thence the ſpiritual church; alſo the truth of doctrine and of faith. *Ap. Ex.* 638.—*p.* 421.

CANDLESTICKS (ſeven golden) (Rev. 1. 12.) ſig. the New Church which will have her light from the Lord. *A. R.* 43.

CANE (ſweet) FROM A FAR COUNTRY, (Jer. 6. 20.) ſig. adorations of the Lord, deſtitute of charity. *A. C.* 1171.

CANKER-WORM, CATERPILLAR, and PALMER-WORM (Joel 2. 25.) (*Melolontha, Bruchus, et Eruca,*) ſig. falſes and evils vaſtating or conſuming the truths and goods of the church. *Ap. Exp.* 573.—*p.* 292.

CAPTAINS OVER A THOUSAND, (Rev. 19. 18.) ſig. thoſe who are in knowledges of things good and true, and abſtractedly, thoſe knowledges. *A. R.* 337.

CAPTAINS AND RULERS, (*Præfecti et Antiſtites.*) (Jer. 51. 23.) ſig. principal evils and falſes. *Ap. Ex.* 863.—*p.* 314.

CAPTAINS and RULERS, (Ezek. 23. 6.) (*Præfecti et Duces,*) ſig. principal truths. *Ap. Ex.* 579.—*p.* 296.

CAPTAINS. See *Chief Captains.*

CAPHTORITES. See *Avims.*

CAPTIVES, (in the word,) ſig. the Gentiles. *Ap. Ex.* 811.—*p.* 236.

CAPTIVES, in the word, ſig. the ſame as thoſe who are bound. *Ap. Ex.* 811.—*p.* 238.

CAPTIVITY, in the word, ſig. ſpiritual Captivity, and generally has reſpect to the ſeclusion and deprivation of truth. *Ap. Ex.* 811.—*p.* 234.

CAPTIVITY (the) of the tribe of Judah in Babel, ſeventy years, repr. the plenary deſtruction of truth, and devaſtation of the church. *Ap. Exp.* 811.—*p.* 235.

CAPTIVITY ſig. being ſeduced, and ſo led away from truths and goods. *A. R.* 591.

CAPTIVITY and SPOIL, (Dan. 11. 33.) ſig. the deprivation of every truth and good. *Ap. Ex.* 811.—*p.* 235.

CAPTIVITY. See *Babyloniſh Captivity.*

CAPTIVITY. See *Exile.*

CARBUNCLE, (Exod. 28. 17.) ſig. the good of celeſtial love. *A. C.* 9865.

CARCASE, (Matth. 24. 28.) ſig. the church void of the life of charity and faith. *A. C.* 3900.

CARCASES. See *Slain.*

CARE. There is no ſuch care of the neceſſities of life with angels as there is with men. *D. L. W.* 334.

CARE (the) of the world, hath for its objects, earthly and not heavenly things. *A. C.* 3688.

CARMEL, (Iſa. 16. 10.) ſig. the good of the church. *Ap. Ex.* 376.—*p.* 530.

CARMEL (mount) (Iſa. 16. 10.) ſig. the ſpiritual church. *A. C.* 1071. See *Sharon.*

CARMEL (mount) (Iſa. 35. 2.) ſig. the celeſtial church. *A. C.* 5922.

CARMEL. See *Honour of Carmel.*

CARRIED FROM THE WOMB. See *Borne from the Belly.*

CARRY (to) See *To bear.*

CARRY (to) INIQUITIES. See *Iniquities.*

CART (the new) (Sam. 1. 5, 6.) upon which the Philiſtines ſent back the ark, ſig. new but natural doctrine. *D. P.* 326.

CARTILAGES. See *Bones.*

CARTILAGES and BONES. See *Correſpondent.*

CASK, or WATER POT, (Gen. 24. 14.) ſig. ſcientifics. *A. C.* 3068.

CASK, (Gen. 24. 20.) ſig. truth which was initiated into good divine. *A. C.* 3095.

CASLUKIM.

CASLUKIM. See *Pathruſim.*

CASSIA, (Exod. 30. 24.) ſig. interior truth from good, or interior truth of the internal man. *A. C.* 10258.

CASSIA and CALAMUS, (Ezek. 27. 19.) ſig. natural truth from which good cometh. *A. C.* 3923.

CASSIA. See *Myrrh.*

CAST OUT (to) (Gen. 21. 10) ſig. to exterminate. *A. C.* 2657.

CAST OUT (to) He who hath for an end the pleaſure of ſelf and the world, *caſts out* from his heart whatſoever pertains to eternal life. *A. C.* 3427.

CAST OUT (to be) of the garden of Eden, (Gen. 3. 24.) ſig. to be deprived of all intelligence and wiſdom. *A. C.* 306.

CAST (to be) into Hell follows condemnation. *A. C.* 8146.

CAST (to) LOTS. See *Lots.*

CAST OUT. See *Demons caſt out.*

CAST OUT (to be) See *Evil.*

CAST (to) DUST ON THE HEAD. See *Duſt.*

CASTLES (Gen. 25. 17.) ſig. the intellectual things of faith and of the church. *A. C.* 2371.

CASTLES and CITIES. Rational and natural truths are called *Caſtles*, when the truths of faith are called *Cities*. *A. C.* 3271.

CATARACTS of HEAVEN. See *Fountains.*

CATERPILLAR, (Joel 1. 4.) ſig. the evil of the ſenſual man. *Ap. Ex.* 543.

CATERPILLAR. See *Canker-worm.*

CATERPILLAR. See *Locuſt.*

CATHOLIC CHURCH of the LORD (the) conſiſts of all throughout the world who lead good lives, and believe in a Supreme Being. *A. C.* 2589 *to* 2604.

CATHOLICS. See *Roman Catholics.*

CATS. They who confirm themſelves in the negation of the things of the church are like cats who can ſee in the dark, for they acquire to themſelves a deceitful light *(lucem fatuam)* which is excited by the activities of their concupiſcences. *A. V. C. R.* 9. *A. R.* 566.

CAT (wild) See *Harlots.*

CATTLE, (Gen. 22. 7. 8.) ſig. thoſe of the human race who may be ſanctified. *A. C.* 2807.

CATTLE, (Gen. 29. 7.) ſig. the goods and truths of churches. *A. C.* 3786.

CATTLE of the EARTH, (Gen. 9. 2.) denote luſts. *A. C.* 987.

CATTLE and BEASTS of the field in the word, have a diſtinct ſignification. *A. C.* 46.

CATTLE. *Cattle* ſig. the celeſtial affections, and *Fowls of the air*, ſpiritual affections. *A. C.* 142.

CATTLE. See *Camels.*

CATTLE. See *Oxen.*

CAVE, ſig. an obſcure principle, becauſe it is a dark place; when it is ſaid *the cave of a mountain*, it then ſig. an obſcure principle of good, but when it is ſaid *the cave of a field*, it then ſig. an obſcure principle of truth. *A. C.* 2935.

CAVE, (Gen. 19. 30.) ſig. the good of a falſe principle, and (1. Kings 19. 9.) it ſig. ſuch an obſcure ſtate of good as exiſts in temptations. *A. C.* 2463.

CAVES. See *Dens.*

CAVES. See *Forts.*

CAUDA EQUINA. Their mode of operating, who correſpond thereto, is by quick reciprocations, which no one can reſtrain, the mode being conſtringent and reſtringent in a direction upwards, and ſharp-pointed in form of a cone; the evil ſpirits, who are caſt within that cone, eſpecially on the upper part, are miſerably tormented by reciprocal diſtorſions. *A. C.* 5386.

CAUGHT UP (to be) to God and his throne. See *Child.*

CAUL above the Liver. See *Liver.*

CAUSE (the) of natural things is an inmoſt ſpiritual principle, of which natural things are its effect, and both together act as one, like ſoul and body in man. *A. R.* 1.

CAUSE. The cauſe principal is the all in all of the cauſe inſtrumental. *U. T.* 442.

CAUSE. The Lord is not the cauſe of evil, but only the wicked themſelves. *D. P.* 292, 330.

CAUSE. God would be the cauſe of evil, if men were without free will in ſpiritual things. *U. T.* 489.

CAUSES. The final cauſes of actions are known to the Lord alone. *A. C.* 8620.

CAUSES. The cauſes of natural things are from ſpiritual things, and the principal cauſes of ſpiritual things are from celeſtial things. *A. C.* 2993.

CAUSES explain effects, and to know effects from

from cauſes is to be wiſe; but to inquire into cauſes from effects is not to be wiſe. *D. L. W.* 119.

CAUSES produce effects, not by continuous but by diſcrete order. *D. L. W.* 185.

CAUSE. See *End.*

CAUSE. See *Good of Love*

CAUSE. See *Natural Principle.*

CAUSE. See *To plead.*

CAUSE of TIMES and STAGES. See *Diſtinction.*

CAUSE and EFFECT. See *Beneath.*

CAUSE. (firſt) See *Given.*

CAUSES. See *Effects.*

CAUSES. See *To exiſt.*

CAUSES and EFFECTS. See *Spiritual World.*

CAUSES LEGITIMATE, JUST and TRULY CONSCIENTIOUS. See *Concubinage.*

CAUSES of COLD TOWARDS CONJUGIAL PARTNERS. See *Conjugial Love.*

CEDAR, ſig. the ſpiritual man. *A. C.* 776.

CEDAR, ſig. the church ſpiritual rational. *Ap. Ex.* 1100.—*p.* 15.

CEDARS of LEBANON, ſig. the knowledges of truth. *A. R.* 242. See *Lebanon.*

CELEBRATION and GLORIFICATION of the LORD, is a living acknowledgment that the humanity of the Lord is divine, and that he hath all omnipotence and omniſcience. *Ap. Ex.* 321.—*p.* 387.

CELESTIAL, as well as SPIRITUAL, is pred. both of the rational and of the natural principle, that is, of the internal man, which is the rational man, and of the external, which is the natural man; for the ſpiritual principle in its eſſence is the divine truth which proceeds from the Lord, and the celeſtial is the divine good which is in that divine truth; divine truth in which is divine good, when it is received by the rational principle or by the internal man, is called the ſpiritual principle in the rational, and when it is received by the natural principle or by the external man, is called the ſpiritual principle in the natural; in like manner the divine good which is in the divine truth, when it is received by the rational principle or the internal man, is called the celeſtial principle in the rational, and when it is received by the natural principle or external man, is called the celeſtial principle in the natural: each principle flows-in with man from the Lord both immediately and mediately by angels and ſpirits; but with the Lord, when he was in the world, the influx was from himſelf, becauſe the divine (principle) was in himſelf. *A. C.* 4980.

CELESTIAL. It is celeſtial to think and act from the affection of good. *A. C.* 2718.

CELESTIAL (the) in the grand man conſtitute the head. *A. C.* 4938.

CELESTIAL. See *Divine Celeſtial.*

CELESTIAL. See *Equilibrium.*

CELESTIAL. See *Happy.*

CELESTIAL. See *Inaugurations.*

CELESTIAL. See *Internal Man.*

CELESTIAL. (the) See *Light.*

CELESTIAL. See *Love.*

CELESTIAL. See *Man.*

CELESTIAL. See *Marriage.*

CELESTIAL. See *Perception.*

CELESTIAL ANGELS reaſon not concerning the truths of faith, but the ſpiritual angels do. *H. H.* 25. *A. C.* 202, 337, 397.

CELESTIAL ANGELS far excel the ſpiritual angels in wiſdom. *A. C.* 2718, 9995.—*H. H.* 25.

CELESTIAL ANGELS. See *Angels.*

CELESTIAL ANGELS. See *Doctrine.*

CELESTIAL ANGELS. See *Influx.*

CELESTIAL ANGELS. See *Naked.*

CELESTIAL ANGELS. See *Odour.*

CELESTIAL AFFECTION. See *Charity.*

CELESTIAL CHURCH (the) is the truth of good implanted in the voluntary part which was before the proper ſeat of good. *A. C.* 5733.

CELESTIAL CHURCH. See *Lord.*

CELESTIAL DIVINE GOOD. See *Rational Principle.*

CELESTIAL DOCTRINE. See *Doctrine.*

CELESTIAL FORM. See *Lord.*

CELESTIAL GOOD conſiſts in looking to the Lord, and in believing that from him alone is all good and truth; and that from man, or his proprium, there is nothing but evil. *Ap. Ex.* 324.—*p.* 394.

CELESTIAL GOOD is the ſame with the good of love in the will, and in act. *Ap. Ex.* 821.—*p.* 262.

CELESTIAL GOOD. See *Cloathed.*

CELESTIAL GOOD. See *Doctrine.*

CELESTIAL GOOD. See *Elevation.*

CELESTIAL GOOD. See *Good.*

CELESTIAL INDIGNATION. See *Wrath, Zeal, &c.*

CELESTIAL KINGDOM. See *Essential Good.*

CELESTIAL KINGDOM. See *Government.*

CELESTIAL KINGDOM. See *Ways.*

CELESTIAL LIGHT. See *Elevation.*

CELESTIAL LOVE is love to the Lord, received in the celestial kingdom; and *spiritual* love is love to the Lord, received in the spiritual kingdom. *Ap. Ex.* 433.—*p.* 50.

CELESTIAL LOVE (the good of) immediately proceeds from the divine human of the Lord. *Ap. Ex.* 364.—*p.* 486.

CELESTIAL LOVE. See *Fire.*

CELESTIAL LOVE. See *Love.*

CELESTIAL LOVE. See *To Vanish.*

CELESTIAL MAN (a) believes and perceives spiritual and celestial truth and goodness, nor doth he acknowledge any other faith, but what hath its ground in love, which love is also the principle of his actions. *A. C.* 81.

The ends which influence him, regard the Lord and thereby his kingdom and eternal life. He is engaged in no combats, and in case he is assaulted by evils and falses he despises them, and is therefore called a conqueror; he hath no apparent restraints by which he is tied, but is free; the restraints which operate upon him, and are not apparent are the perceptions of goodness and truth. *A. C.* 81.

CELESTIAL MAN (a) does nothing of his own pleasure but of the good pleasure of the Lord which is his pleasure: thus he enjoys peace and internal felicity, which is expressed by "riding on the high places of the earth," and he enjoys at the same time tranquillity and external delight which is signified by feeding on the "heritage of Jacob." Is. 58. 13, 14. *A. C.* 85.

CELESTIAL MAN (the) is the interior rational man. *A. C.* 4402.

CELESTIAL MAN. See *Celestial Men.*

CELESTIAL MAN. See *Light.*

CELESTIAL MAN. See *Man.*

CELESTIAL MAN. See *Sabbath.*

CELESTIAL MAN. See *Spiritual Man.*

CELESTIAL MARRIAGE. See *Doctrinal.*

CELESTIAL MARRIAGE. See *Proprium.*

CELESTIAL MEN. There are few celestial men. *A. C.* 6396.

CELESTIAL MYSTERIES. There is not a single expression in the word which doth not involve them. *A. C.* 4136.

CELESTIAL NATURAL ANGELS. See *Spiritual natural Angels.*

CELESTIAL NATURAL PRINCIPLE (the) is the good in the natural principle which corresponds to the good of the rational, that is, which corresponds to the celestial of the spiritual principle from the rational. *A. C.* 4080.

CELESTIAL NATURAL PRINCIPLE (the) is natural good. *A. C.* 2184.

CELESTIAL ORDER. See *Equilibrium.*

CELESTIAL PRINCIPLE (the inmost) corresponds to *Gold*, the interior to *Brass*, and the corporeal or lowest, to *Wood*. *A. C.* 643.

CELESTIAL PRINCIPLE (the) consists in love towards the Lord. See *Love.*

CELESTIAL PRINCIPLE (the) consists in perceiving solely the affection of the things contained in the internal sense. *A. C.* 3225.

CELESTIAL PRINCIPLE. When things celestial are joined with intellectual truths, and these truths become celestial, then all things which are vain and unprofitable are dissipated of themselves: this is a constant effect of the celestial principle. *A. C.* 1498.

CELESTIAL PRINCIPLES. All laws relating to what is true and right flow from celestial principles, or from the order of life in the celestial man; for the whole heaven is a celestial man in consequence of the Lord alone being a celestial man; and this is the true ground of they being called celestial. *A. C.* 163.

CELESTIAL PRINCIPLE. See *Doctrine of Faith.*

CELESTIAL PRINCIPLE. See *Internal Sense.*

CELESTIAL PRINCIPLE. See *Love.*

CELESTIAL and ANGELICAL Proprium from the Lord. It is by virtue thereof that the church is called a *Woman*, and also a *Bride*, a *Wife*, a *Virgin*, and a *Daughter*. *A. C.* 452.

CELESTIAL PROPRIUM. In order that man may receive a celestial proprium, he ought to do good from himself, and to think truth from himself, but still to know that all good and truth is from the Lord. *A. C.* 2883.

The Celestial Proprium exists from the new will which is given by the Lord, and differs from man's proprium in this, that they no longer respect themselves in all and singular the things which they do, and in all and singular the things which they learn and teach, but they respect the neighbour, the public, the church, the kingdom of the Lord, and thereby the Lord himself; the ends of life are what are changed; the ends of having respect to lower things, *viz.* the

world and ſelf, are removed, and the ends of having reſpect to higher things are ſubſtituted in their place: the ends of life are nothing elſe but man's life itſelf, for ends are the very will of man, and his very loves, in aſmuch as what a man loves, this he wills and regards as an end; he who is gifted with a celeſtial proprium is alſo in tranquillity and in peace, for he truſts in the Lord, and believes that nothing of evil befalls him, and knows that concupiſcencies do not infeſt him; and moreover, he who is in celeſtial proprium is in freedom, for to be led of the Lord is freedom, and he is led in good, from good to good; hence it may be manifeſt, that ſuch a one is in bleſſedneſs and happineſs, for there is nothing which diſturbs, nothing of ſelf-love, conſequently nothing of enmity, of hatred, of revenge; nor any thing of the love of the world, conſequently nothing of fraud, of fear, or reſtleſſneſs. *A. C.* 5660.

CELESTIAL SENSE (the) of the word, is the higheſt or moſt interior; but this ſenſe cannot eaſily be unfolded, not being ſo much the object of intellectual thought, as of will affection. *S. S.* 19.

CELESTIAL SENSE. See *Literal Senſe*.

CELESTIAL SOCIETIES (there are) which corr. to the organs of generation in both ſexes. *A. C.* 5053.

CELESTIAL SPIRITS are intermediate angelical ſocieties called celeſtial ſpiritual. *A. C.* 4047. *H. H.* 26.

CELESTIAL-SPIRITUAL is that which is ſpiritual from a celeſtial origin. *A. C.* 1001.

CELESTIAL SPIRITUAL. See *Lord*.

CELESTIAL SPIRITUAL PRINCIPLE. See *Celeſtial*.

CELESTIAL, SPIRITUAL, and CORPOREAL. See *Interior Man*.

CELESTIAL SPIRITUAL and NATURAL THINGS follow and ſucceed in order, and with thoſe things the Divine from whom they are. *N. J. D.* 48.

CELESTIAL SPIRITUAL and NATURAL. See *Church*.

CELESTIAL SPIRITUAL and NATURAL THINGS. See *Cauſes*.

CELESTIAL SPIRITUAL and NATURAL THINGS. See *Equilibrium*.

CELESTIAL SPIRITUAL and NATURAL. See *Heavens*.

CELESTIAL, SPIRITUAL, HOLY, PURE, and CLEAN, See *Conjugial Love*.

CELESTIAL, SPIRITUAL, RATIONAL, and SCIENTIFIC. See *Order*.

CELESTIAL (the) of the ſpiritual principle is truth from the Divine [being or principle,] becauſe the Lord's internal human [principle,] before it was fully glorified, inaſmuch as it was the receptacle of the divine [principle] itſelf, was the celeſtial of the ſpiritual principle, ſo to be called, becauſe it cannot be expreſſed in other terms. *A. C.* 5471.

CELESTIAL and SPIRITUAL. The divine love of the Lord in the heavens is called celeſtial and ſpiritual with reſpect only to its reception by the angels and not from any diviſibility in itſelf. Moreover ſpiritual love exiſts from celeſtial love, as an effect from its efficient cauſe, and as truth from good; for the good of ſpiritual love in its eſſence is the truth of the good of celeſtial love; thence it is, that the two kingdoms of heaven called *celeſtial* and *ſpiritual* are conjoined together and are beheld as one by the Lord. *Ap. Ex.* 496.

CELESTIAL and SPIRITUAL. See *Conjunction*.

CELESTIAL and SPIRITUAL. See *Knowledges*.

CELESTIAL and SPIRITUAL ENDS. See *Prayer*.

CELESTIAL and SPIRITUAL KINGDOM. See *Blackneſs*.

CELESTIAL and SPIRITUAL KINGDOMS. See *Love*.

CELESTIAL and SPIRITUAL MEN. See *Geneſis* III.

CELESTIAL and SPIRITUAL THINGS. See *Dimenſions*.

CELESTIAL and SPIRITUAL THINGS. See *Effects*.

CELESTIAL SUN. See *Back*.

CELESTIAL. It is one thing to be principled in things celeſtial, and another, in *the knowledges* of things celeſtial. *A. C.* 1453.

CELESTIAL THINGS. In them alone the Lord is preſent, and from them all perception is derived. *A. C.* 1442.

CELESTIAL THINGS. When celeſtial things have the dominion, they illuſtrate worldly things, place them in a clear light, and take away doubts. *A. C.* 4099.

CELESTIAL THINGS EXTERIOR, appertain to the external man; *celeſtial things interior*, appertain to the internal man; and *Celeſtial Things Spiritual* are what are thence derived. The eſ-

ſentia

ſential celeſtial principle is love to the Lord and neighbourly love; and in the interior man is called *the celeſtial interior principle*. In the exterior man it is called the *celeſtial exterior principle* which is every affection of good, and alſo every pleaſure thence derived, and the *celeſtial ſpiritual principle* is every affection of truth which is generated from the affection of good. *A. C.* 1824.

CELESTIAL THINGS are not clothed, but ſpiritual and natural things are. *A. C.* 5248.

CELESTIAL THINGS. See *Celeſtial Principle.*

CELESTIAL THINGS. See *Worſhip.*

CELESTIAL THINGS of the WORD. See *Externals.*

CELIBACY. Chaſtity cannot be pred. of thoſe who have renounced marriage by vows of perpetual celibacy, unleſs there be and remain in them the love of a life truly conjugial. *C. L.* 155.

CELIBACY hath place only amongſt thoſe who are in external worſhip, and who do not addreſs themſelves to the Lord, nor read the word. *C. S. L.* 155.

CELIBACY. The reaſon why they who live in celibacy are on the ſide of heaven, is becauſe the ſphere of perpetual celibacy infeſts the ſphere of conjugial love, which is the very eſſential ſphere of heaven. *C. S. L.* 54.

CELIBACY. See *Chaſtity.*

CENSER (a) fig. worſhip from ſpiritual love. *A. R.* 395.

CENSER (Rev. 8. 5.) *To caſt the cenſer upon the earth*, fig. influx into the parts beneath. *A. R.* 395.

CENTRE. The centre from the expanſe of nature ought to be viewed from the centre and expanſe of life. *U. T.* 35. *C. S. L.* 380.

CENTRE. The Lord is the common centre whereunto all the angels in heaven turn themſelves. *A. C.* 3633, 9828, 10130.

CENTRE. The nearer the centre, the more beautiful are the angels. *A. C.* 3475.

CENTRE. Every one in his ſociety, has an influx from the univerſal heaven. Every one is a centre of all influences and a baſe in which terminates the influx of all. *A. C.* 4226.

CENTRE. In the univerſal heaven, every individual is a centre of the bleſſedneſſes and happineſſes of all and all together are the centre of the bleſſedneſſes and happineſſes of each individual. *A. C.* 2872.

CENTRE. See *Evils with Falſes.*

CENTRE of SOCIETY. See *Governors.*

CEREBELLUM. In the cerebellum which is in the hinder part of the head, dwells the will. *I.* 13.

CEREBELLUM. The angelic ſpirits who diligently watch over man during ſleep, belong to that province. *A. C.* 1977.

CEREBELLUM (the) is awake when the *Cerebrum* is aſleep, for the will or love of man never ſleeps. *A. C.* 1977.

CEREBELLUM. See *Influx of the Celeſtial Angels.*

CEREBELLUM. See *Occiput.*

CEREBELLUM and CEREBRUM. See *Brain.*

CEREBRUM. The left part thereof correſponds to rational or intellectual things, and the right part to affections or the things of the will. *A. C.* 3884.

CEREBRUM (in the) which is under the forehead, dwells the underſtanding. *I.* 13.

CEREBRUM. See *Sinuſes.*

CEREBRUM and CEREBELLUM. See *John.*

CEREMONIALS by themſelves, are of no moment. *A. C.* 2342.

CEREMONIES. See *Conſent.*

CEREMONY. See *Marriage.*

CERTIFICATE of CONJUGIAL LOVE. See *Defloration.*

CHAFF, (Matt. 3. 12.) fig. the falſe of every kind, derived from an infernal origin. *Ap. Ex.* 374.

CHAFF, (Matt. 3. 12.) fig. the things in which there is nothing of good. *A. C.* 3941.

CHAFF (*Palea*) The faith of the falſe, is as chaff before the wind. *Ap. Ex.* 740.—*p.* 110.

CHAFF. See *Stubble.*

CHAIN in the HAND (to have a) (Rev. 20. 1.) fig. the endeavour proceeding from the power of binding and looſing. *A. R.* 840.

CHAIN of GOLD (a) (Gen. 41. 42.) fig. conjunction by good. *A. C.* 5320.

CHAIN. See *Connection.*

CHAIN. See *Correſpondences.*

CHALDEA fig. worſhip in which inwardly are falſes.

CHALDEA. See *Babel.*

CHALDEANS fig. those who are principled in knowledges prophaned. *A. C.* 3079.

CHALDEANS (the) called the sciences of things, *wisdom*. *A. C.* 7296.

CHALDEANS. See *Nebuchadnezzar*.

CHALDEANS. See *Nobles*.

CHALDEANS. See *Ur*.

CHALICE. See *Cup*.

CHAMBERS, or inner apartments of an house, fig. such things as are more interior. *A. C.* 3900.

CHAMBERS of an IMAGE. See *Explanation of Ezek.* 8. 12.

CHAMBERS of JEHOVAH, (*Triclinia*) (Pſ. 104. 3.) fig. the heavens and the church. *Ap. Ex.* 594.—*p.* 328.

CHAMBERS. See *Bed-Chambers*.

CHANCE. See *Contingencies*.

CHANGE (to) (Gen. 41. 14.) fig. to remove and reject. *A. C.* 5248.

CHANGE (to) the GARMENTS, was a repreſentative that holy truths were to be put on. *A. C.* 4545.

CHANGES. There are changes in the ſtates of the angels of heaven. *H. H.* 154—161. See *Alternate*.

The ſtate of the life of man from infancy to the end of life, and afterwards to eternity, is continually *changing*, and in like manner the internal form of man, which is that of his ſpirit. *C. S. L.* 185, 186. See *Marriage*.

CHANGES of STATE have reſpect both to the thoughts and the affections. *A. C.* 1463.

CHANGES. There are changes relative to things ſpiritual and celeſtial, both in general and in particular. Life without ſuch changes and varieties would be one or uniform, conſequently none, nor would goodneſs and truth be known or diſtinguiſhed, much leſs perceived. Theſe changes are in the prophets called *Ordinances*. (*Statuta*) *A. C.* 37.

CHANGE in the ſtate of the Church. See *Church*.

CHANGE of CIRCUMSTANCES. See *Internal Senſe*.

CHANGED (to be) See *Elevce*.

CHANGED. See *Good*.

CHANGES. See *Stated*.

CHANGES of STATE. See *Love*.

CHANGES of STATE. See *Marriage*.

CHANGES of STATE. See *Providence*.

CHARACTERISTIC MARK, or teſt of ſelf examination. See *Man*.

CHARACTERS. See *Hieroglyphical Characters*.

CHARCOAL FIRE, repr. the life of luſts and the obſcure light thence proceeding, correſponds to the falſities thereof. *A. C.* 1666.

CHARIOT fig. doctrine; alſo the being grounded in ſpiritual truth. *D. P.* 326. See *Fiery Chariots*.

CHARIOT of FIRE. See *Marriage of Divine Good and Truth*.

CHARIOTS, (*Rhedæ*) (Rev. 18. 13.) fig. goods from a rational origin. *Ap. Ex.* 1155.—*p.* 75. See *Coaches*.

CHARIOT. See *Fiery Chariot*.

CHARIOT of an Ass. See *Deſert of the Sea*.

CHARIOT of a CAMEL. See *Deſert of the Sea*.

CHARIOTS. See *Horſes*.

CHARITY, or GOOD, is actually the firſt principle or conſtituent of the church, and *Truth* or *Faith* the ſecondary principle, although it appears otherwiſe. *A. C.* 3324.

CHARITY is the very ground of the ſeeds of faith; truth and good agree together, but truth and evil do not agree. *A. C.* 2343.

CHARITY is an internal affection of the ſoul, proceeding from the Lord Jeſus Chriſt, as its proper fountain, and prompting a man to do good, and to act uprightly from a pure love of goodneſs and uprightneſs, without any regard to reward or recompenſe; for it bringeth its own reward along with it, and in its exerciſe is attended with the higheſt and pureſt ſatisfaction of life. *N. J. D.* 104.

CHARITY is a celeſtial affection, which is from the Lord alone. *A. C.* 4776.

CHARITY (the genuine goods of) are all from a ſpiritual origin. *A. C.* 5119.

CHARITY alone is a natural, not a ſpiritual affection. *Ap. Ex.* 232.

CHARITY, with the ſpiritual appears like the affection of good, but it is the affection of truth and is the good of their faith. *A. C.* 2088.

CHARITY is the alone medium of loving the Lord. *A. C.* 4776.

CHARITY is the uniting medium of the rational, natural, and ſenſual principles. *A. C.* 5122.

CHARITY (the ſtate of) with man is according to the quality and quantity of truth. *A. C.*

CHARI

CHARITY. The most general classes only of charity, can be expressed. *A. C.* 7131.

CHARITY. The offices exercised towards the hungry, thirsty strangers, naked, sick, and bound in prison, which are spoken of, by our Lord, (Matt. 25. 34—36.) comprehend the whole doctrine of charity. *A. C.* 3954. 4059.

CHARITY is of the internal man, and is the internal man himself. *A. C.* 1082.

CHARITY, which is the life of the Lord, is not in man, but with him, (*apud Illum.*) *A. C.* 1019.

CHARITY gives the faculty of receiving influx from the Lord, and salvation thereby. *A. C.* 8321.

CHARITY to our NEIGHBOUR consists in truth, justice, and integrity, in all our dealings. *A. C.* 8120, 8121, 8122, 8150.

CHARITY (the doctrine of) in the ancient church, was chiefly instituted on, which constituted a great part of their wisdom. *A. C.* 2417, 2358, 3419, 3420. 4844.

CHARITY (the life of) consists in man's thinking well of others, and desiring good to others, and perceiving joy in himself at the salvation of others. *A. C.* 1284.

In performing the exercises of charity, man does not ascribe merit to works, while he believes that all good is from the Lord, moral life if it be at the same time spiritual, is charity.

The first part of charity, consists in putting away what is evil, and the second in doing what is good and profitable to our neighbour.

There is such a thing as spurious charity, hypocritical charity, and dead charity. *U. T.* 439—450.

CHARITY may be compared to flame, which is the essential of heat and light, for heat and light are thence derived, *faith* in a separation may be compared to light which is without heat, in which case there is light, like that of winter, causing death. *N. J. D.* 114.

CHARITY and FAITH. By charity there is conjunction of the Lord with man, and by faith there is conjunction of man with the Lord. *H. R.* 571. *U. T.* 456.

All things which are of the doctrine of faith lead to charity, are in it, and are derived from it. *A. C.* 2128.

CHARITY is the essence of faith, and faith separated therefrom is merely natural, but conjoined thereto becomes spiritual. *A. R.* 417.

CHARITY and FAITH. That charity produces faith and not faith charity. See an elaborate and clear demonstration, in *Ap. Exp.* 789—791.

CHARITY may be *adjoined* to any heretical faith. *U. T.* 456.

CHARITY and FAITH are not any thing unless they exist in works in which they exist and subsist. But *Charity* and *Faith* in man, are inwardly in act, consequently in works, when they are in the will, because they are then in the endeavour. *A. R.* 875.

CHARITY and GOOD WORKS are two distinct things, like willing what is good, and doing what is good. Charity consisteth in acting justly and faithfully in whatsoever office, business, or employment a person is engaged, and with whomsoever he hath any commerce or connection.

Beneficent acts of CHARITY consist in giving to the poor and relieving the indigent, but with prudence.

There are debts of CHARITY, some public, some domestic, and some private. *U. T.* 420—9.

CHARITY. See *Church.*

CHARITY. See *Divine Truth.*

CHARITY. See *Doctrines.*

CHARITY. See *Essentials.*

CHARITY. See *Exercises.*

CHARITY. See *Faith.*

CHARITY. See *Good.*

CHARITY. See *Hatred.*

CHARITY. See *Heaven.*

CHARITY. See *Knowledges.*

CHARITY (the goods of) See *Lord.*

CHARITY. See *Love.*

CHARITY. See *Neighbour.*

CHARITY. See *Piety.*

CHARITY. See *Praying.*

CHARITY. See *Works.*

CHARITY and FAITH. See *Church.*

CHARITY and FAITH. See *Co-operation.*

CHARITY and FAITH. See *Lord.*

CHARITY and FAITH. See *Regeneration.*

CHASTE LOVE of the FEMALE SEX (the) is to love them for their beauty, virtue, and intelligence, free from all allurements of libidinous desire. *Conjugial love* is another thing, but with those who are principled in it, there is also *the chaste love of the sex* in general. There is a distinction also to be made between the *chaste principle*,

*principle, the non-chaſte principle*, and *the unchaſte principle. The chaſte principle* is predicated only of marriage, *the non-chaſte principle* is only a removal of what is unchaſte, from what is *chaſte*, but the *unchaſte* is abſolutely *oppoſite* to the *chaſte*, as vice is abſolutely oppoſite to virtue. *C. S. L.* 55, 138.

The CHASTE PRINCIPLE, and the NON-CHASTE are pred. only of marriages, and of ſuch things as relate to marriages. *C. S. L.* 139, 140.

The CHASTE PRINCIPLE is pred. only of monogamical marriages, or the marriage of one man with one wife. *C. S. L.* 141.

The Chriſtian conjugial principle alone is CHASTE. 142.

Love truly CONJUGIAL, is eſſential *chaſtity*. *C. S. L.* 143.

All the delights of love truly conjugial, even the ultimate, are *chaſte*. *C. S. L.* 144.

CHASTE. See *Chaſtity*.

CHASTE. See *Pure*.

CHASTE LOVE. See *Conjugial Love*.

CHASTE WIVES. See *Conjugial Love*.

CHASTEN. See *Rebuke*.

CHASTITY cannot be pred. of thoſe who abſtain from adulteries, only for various external reaſons. *C. S L.* 153.

CHASTITY cannot be pred. of thoſe who believe marriages to be unchaſte. *C. S. L.* 154.

CHASTITY cannot be pred. of thoſe who have renounced marriage by vows of perpetual celibacy, unleſs there be and remain in them the love of a life truly conjugial. *C. S. L.* 155.

CHASTITY. See *Religion*.

CHASTITY. See *Defloration*.

CHAUNTING of the LAND (Gen. 43. 11.) denotes things excellent, and *Land* denotes the church, and *Veſſels* denote the truths of faith, The expreſſion *chaunting* is uſed, becauſe in the original tongue it is derived from ſinging; hence the *chaunting of the land* ſignifies productions chaunted and commended, conſequently in the internal ſenſe things more excellent. *A. C.* 5618.

CHEDORLAOMER (Gen. 14. 4. 5.) denotes apparent good and truth in the Lord's external man. *A. C.* 1669—71.

CHEDORLAOMER (Gen. 14.) repr. the divine good and truth of the Lord in childhood, conſequently the human eſſence of the Lord as to goodneſs and truth, by which he deſtroyed the perſuaſions of the falſe, which tended to lay waſte the world of ſpirits and mankind. *A. C.* 1675.

CHEDORLAOMER, king of Elam, (Gen. 14. 9.) ſig. truths; and *Tidal, king of Gojim*, goodneſſes. *A. C.* 1685.

CHEEK (Matt. 5. 39.) ſig. the perception and underſtanding of interior truth. The *right cheek*, the *affection*, and thence *perception*, and the *left cheek*, its underſtanding. *Ap. Ex.* 556.—*p.* 268. *A. C.* 9049.

CHEEKBONE. (Pſ. 3. 8.) *To ſmite the cheek bone, and to break the teeth* ſig. to deſtroy interior and exterior falſes. *Ap. Ex.* 556.—*p.* 267.

CHEMOSH. See *Nebo*.

CHEMOTH (the people of) (Jer. 48. 46.) ſig. thoſe who are in natural truth. *Ap. Ex.* 811.

CHERES (the city of) (Iſ. 19. 18.) commonly rendered "*the city of deſtruction*" ſignifies the doctrine of the good of charity. *(in ſingulis)* See *Ap. Ex.* 654.

CHERUB (Pſ. 18. 11.) ſig. the inmoſt heaven. *Ap. Ex.* 529.

CHERUBIM ſig. the providence of the Lord, to prevent man, who is in a bad ſtate, entering into the things of faith; alſo the guards which are ſet by the Lord to preſerve the ſpiritual ſenſe of the holy word from being violated and prophaned. *A. C.* 306, 308.

CHERUBIMS. See *Eyes of the Cherubims*.

CHERUBIMS. See *Seraphims*.

CHIDE (to) (Gen. 31. 36.) ſig. zeal. *A. C.* 4164.

CHIEF CAPTAINS or COMMANDERS of one thouſand men (Rev. 6. 15.) ſig. external goods. *Ap. Ex.* 408.

CHIEFS of the PEOPLE, (Numb. 31. 18.) ſig. inferior truths, ſuch as are contained in the literal ſenſe of the word. *A. C.* 3424.

CHIEF PLEASURE of EVIL SPIRITS. See *To Deſtroy*.

CHIEF PRIESTS and ELDERS. See *Lord*.

CHIEFS. See *Princes*.

CHILD (to be with) (Gen. 38. 24.) ſig. to produce ſomething. *A. C.* 4904.

CHILD. *Being with child, travailing in birth, and pained to be delivered*, (Rev. 12.) ſig. the doctrine of the new church, in its birth, and the difficult reception thereof. *A. R.* 535.

CHILD

CHILD (the) was caught up unto God and his throne, (Rev. 12. 5.) sig. the protection of the doctrine of the New Church by the Lord. *A. R.* 545.

CHILD. *The women with child*, (Jer. 31. 8.) sig. those who receive truths, and "*her that travaileth with child*," those who do them. *A. Ex.* 721.—*p.* 48.

CHILD (the) is perfected in the womb by the ministry of angels. *A. C.* 5052.

CHILD of LIGHT (John 12. 35, 36.) sig. The spiritual man. *A. C.* 51.

CHILD. See *Regeneration.*

CHILD (a little) See *Devils.*

CHILDBIRTH. See *Delivery of Women in Childbirth.*

CHILDHOOD (the good of) is not spiritual good, but becomes so by the sowing of truth into the mind. *H. H.* 277. *A. C.* 3504, 3494.

CHILDHOOD. See *Good of Infancy and Childhood.*

CHILDHOOD. See *Lord.*

CHILDREN sig. innocence. *A. C.* 429.

CHILDREN (Gen. 14. 23.) sig. good spirits, and angelic spirits. *A. C.* 1752.

CHILDREN (Isa. 29. 22—24.) sig. the regenerate who have the understanding of goodness and truth. *A. C.* 489.

CHILDREN or INFANTS, (Lam. 2. 19.) sig. those who love truths and desire them. *Ap. Ex.* 187.

CHILDREN of the DESOLATE, the truths of the primitive church, or gentiles. *A. C.* 489.

CHILDREN of the MARRIED WIFE, the truths of the Jewish church. *A. C.* 489.

CHILDREN that are CORRUPTERS, (Isa. 1. 4.) sig. the falses which are of the understanding or persuasions. *A. C.* 622.

CHILDREN rising up against their PARENTS, and causing them to be PUT TO DEATH, (Mark 13. 12.) sig. that the falses of evil would oppose and destroy the goods and truths of the church. *Ap. Ex.* 315.

CHILDREN of Delight (Micah 1. 17.) are the genuine truths of the church from the word. *A. R.* 47.

CHILDREN. To implant in children, and young people, the idea of three divine persons, to which is unavoidably annexed the idea of three Gods, is to deprive them of all spiritual milk, and afterwards of all spiritual meat, and lastly, of all spiritual rationality, the consequence whereof is spiritual death to all those, who confirm themselves in such an opinion. *U. T.* 23.

CHILDREN. All the little children of christians are in the new heaven. *A. R.* 876.

CHILDREN. All children go to heaven, whose number amounts to the fourth or fifth part of the human species on earth. *H. H.* 416.

CHILDREN as soon as they die are taken up into heaven, and delivered to such of the female angels as, when in this world, were more particularly fond of children, and who also loved God. *H. H.* 332.

CHILDREN are instructed in heaven by the most exquisitely delicate representations adequate to their tender capacities. *H. H.* 335, 336.

CHILDREN are born with inclinations to such things as their parents were inclined to. *C. S. L.* 202, 205. See *Hereditary Evil.*

CHILDREN born from parents who are principled in love truly conjugial, derive from their parents the conjugial principle of good and truth, by virtue whereof, they have an inclination and faculty, if sons, to perceive the things appertaining to wisdom; and if daughters, to love those things which wisdom teaches. *C. S. L.* 202, 205.

CHILDREN. See *Affection.*

CHILDREN. See *To bereave of Children.*

CHILDREN. See *To comb.*

CHILDREN. See *Fathers and Mothers.*

CHILDREN. See *Historicals.*

CHILDREN. See *Infants.*

CHILDREN. See *Parents.*

CHILDREN of ISRAEL. See *Entrance of the Children of Israel.*

CHILDREN of ISRAEL. See *Goat.*

CHILDREN of ISRAEL. See *Murmuring.*

CHILDREN of ISRAEL. See *Passing.*

CHILIADS. See *Myriads.*

CHIMERA. Justification by faith alone is a *chimera*. *U. T.* 181.

CHINESE (the) in the spiritual world present at a distance an appearance of a woolly he-goat, a cake made of millet, an ebony spoon, and likewise the idea of a native city. *A. C.* 2596.

CHITTIM (land of) (Isa. 23. 1.) sig. falses. *Ap. Ex.* 406.—*p.* 642.

CHOICE,

Choice, Choosing, and Chosen, fig. what is wished for, or well pleasing. *A. C.* 2912.

Choirs. See *Gentiles*.

Choose. Man may choose from free will according to the knowledges given to him. *U. T.* 362.

Chosen. See *Called*.

Chosen. See *Elect*.

Christ, or the Messiah, is the Son of God, the divine human of the Lord, or the divine truth. And by false Christs are meant divine truths falsified. *A. R.* 520, 595. See *Jesus Christ*.

Christ. See *Christs*.

Christian (a) is one who is principled in truth grounded in good. *A. C.* 3010.

Christian (a) is one who acknowledges the Lord Jesus Christ as the only God of heaven and earth, and follows his commandments. *U. T.* 682.

Christian. No christian can be admitted into heaven, unless he believeth in the Lord God and Saviour, and approacheth him alone. *U. T.* 107, 108.

Christian. See *Christians*.

Christian. See *Heaven*.

Christian Church, (the) is one with the church instituted with the Jews, only the latter was external, but the former was internal. *A. C.* 4868.

Christian Church (the) in its essence is the same as to its internal form, with the representative church. *A. C.* 4489.

The true quality of the christian church, is almost the same as was that of the sons of Shem. *A. C.* 1141.

The christian church at this day is in the extremes. (*Extremis.*) *A. C.* 3489.

The christian church founded by the Lord when he was in the world, is now for the first time built up by himself. (*ab ipso ædificatur.*) *U. T.* 674.

The christian or New church is instituted, which not like the former was led by representatives of internal things, but knows them without representatives. *A. C.* 4284.

Christian Church. The former christian church is at an end. *U. T.* 257.

The Christian Church which is in possession of the word, is as the heart and lungs in the grand man, with respect to those who are without the pale of the church. *A. C.* 4217.

Church (the universal christian) is founded upon the worship of Jehovah in human form. *U. T.* 94.

Church (the christian) at this day, is in the extremes, or at the lowest degree. *A. C.* 3489, 4649.

Christian Church. The rituals and representatives of the Jewish church contained the arcana of the christian church. *A. C.* 3478.

Christian Church (the men of the) alone can receive love truly conjugial. *C. S. L.* 337.

Church (the christian) is now transferred to the Gentiles. *A. C.* 9256, 409.

There is no Christian Church amongst the Papists. *N. J. D.* 8.

Christian Church. See *Banished*.

Christian Church. See *Church*.

Christian Church. See *Circumcision*.

Christian Church. See *Communication*.

Christian Church. See *Conjugial Love*.

Christian Church. See *Correspondences*.

Christian Church. See *Divinity of the Lord*.

Christian Church. See *Faith*.

Christian Church. See *Paul*.

Christian Church. See *Predictions*.

Christian Church. See *Prophanation*.

Christian Church. See *Spiritual Sense*.

Christian Religion. See *Essence of the Christian Religion*.

Christian World (the) is in works alone, and in no truths of doctrine, wherefore they cannot be called any thing else but Gentiles; they know the Lord indeed, but yet do not apply to him, and are possessed of the word, but yet do not search for truths in it. *A. R.* 116.

Christian World (in the) this day, there is neither church nor religion. *A. R.* 675.

Christian World. They are the work of all in the spiritual world, who come from the christian world. *A. C.* 1032.

Christian World (the) doth not acknowledge the humanity of the Lord to be divine, in consequence of a decree passed in favour of the pope, that he might be acknowledged as the Lord's vicar. *A. C.* 4738.

Christian World. See *Church*.

CHRISTIAN WORLD. See *Doctrines of the Churches in the Chriſtian World.*

CHRISTIAN WORLD. See *Profanation.*

CHRISTIANS. The greater part at this day, are either Arians or Socinians, and ſuch if they worſhip Chriſt as God, are hypocrites. *A. R.* 294.

CHRISTIANS are in the midſt of the other nations in the ſpiritual world. *U. T.* 268.

CHRISTIANS have ſo extinguiſhed the good of love and charity, that they cannot be informed by influx, and illuſtration from the word. *A. C.* 10355.

CHRISTIANS. The reaſon why they have acknowledged three divine perſons, is, becauſe there is a three-fold principle in the Lord, which is apparently diſtinguiſhed by appropriate names in the word. *L.* 55.

CHRISTIANS were examined in the ſpiritual world, and they were not able to pronounce this expreſſion, *Divine human* [*being.*] *U. T.* 111.

CHRISTIANS. See *Children.*

CHRISTIANS. See *Concubines.*

CHRISTIANS. See *Conjugial Love.*

CHRISTIANS. See *Deteſtable.*

CHRISTIANS. See *Gentiles.*

CHRISTIANS. See *Heaven.*

CHRISTIANS. See *Polygamy.*

CHRISTIANS in external form. See *Judgment.*

CHRISTIANS in the Spiritual World. See *Baptiſm.*

CHRISTIANS. See *Falſe Chriſts.*

CHRYSOPRASUS (Exod. 28. 18.) ſig. the celeſtial love of truth. *A. C.* 9868. See *Emerald.*

CHRYSTAL (Rev. 22. 1.) ſig. divine truth. *Ap. Ex.* 253.

CHURCH (the) is called a church from doctrine, and *religion* is ſo called from a life according to doctrine. *A. R.* 923.

CHURCH. All things thereof in length of time are changed into the oppoſites. *A. C.* 1151.

CHURCH. The laſt ſtate of the church cannot be ſeen by any man. *L. J.* 41. *U. T.* 758.

CHURCH (the) in the Lord's kingdom is like the heart and lungs in man, the interiors of man being joined with his externals by means of the heart and lungs, whence life is derived to all the neighbouring *viſcera*; ſo alſo it is with the human race. *A. C.* 2054.

CHURCH (the) which is in divine truths from the Lord, prevails over the hells. *U. T.* 224.

CHURCH. When the church is near to its end, evil and the falſe reign, and then good ſpirits retire. *A. C.* 8054.

CHURCH. The genuine things of the church, could be repreſented by the Jews. *A. C.* 4208.

CHURCH. The church does not really exiſt with man before its truths are implanted in his life, and thus formed into the good of charity. *A. C.* 3310, 4766, 5826.

Every CHURCH is at firſt ſpiritual, and commences from charity. *L. J.* 38.

CHURCH (the ſtate of the) after the advent of the Lord, was entirely changed. *S. S.* 99.

CHURCH. There are two things which conſtitute the church and heaven in man, viz. truth of faith, and good of life. Truth of faith conſtitutes the Lord's preſence, and good of life according to truth of faith conſtitutes conjunction with him, and thereby the church and heaven. *C. S. L.* 72.

The CHURCH goes through its ſeveral ſucceſſive ages like man. *A. C.* 4672.

CHURCH. The eſſential of the church is to acknowledge the divine of the Lord, and his union with the father. *H. H.* 34.

CHURCH. The moſt ancient church was altogether unacquainted with ſacrifices. The ancient church which was after the flood was likewiſe unacquainted with ſacrifices; it was indeed principled in repreſentatives, but ſacrifices were firſt inſtituted in the ſucceeding church, which was called the Hebrew church. *A. C.* 2180.

CHURCH (the) in general, is from man, in whom the church is, for the church is in man. *A. C.* 3884.

CHURCH (the) is from the Lord, and with thoſe who approach him, and live according to his precepts. *C. S. L.* 129.

CHURCH (the) is the kingdom of the Lord in the earths, correſponding to his kingdom in the heavens which the Lord conjoins that they may make one. *C. S. L.* 431.

CHURCH. There are two things which conjoin the men of the church, viz. life and doctrine; if life conjoins, doctrine does not ſeparate, but if doctrine only conjoins, then they mutually ſeparate. *A. C.* 4468.

Church. All the ſtates of the church were repreſented with the Lord in the world, and in what manner by him men ſhould be ſaved. *A. C.* 2661, 2672.

Church. The ſucceſſive ſtates of the church deſcribed in the word, do not appear to any one in the world, for they are ſucceſſive ſtates, as to the underſtanding of truth from the word, and theſe no one can ſee, but the Lord alone. *Ap. Ex.* 361.

Church. The *internal* of the church is *charity*, and thence *faith*, but the *external* of the church is the good of life. *Ap. Ex.* 403.—*p.* 616.

Church. Whereſoever there is a church, there muſt of neceſſity be both an internal and an external. *A. C.* 1083.

Church. If the Lord's church were to be altogether extinct on the earth, mankind could no longer exiſt, but all and each of them muſt periſh. *A. C.* 637, 653.

Church. In the end of the church, when there is no faith, becauſe no charity, the interior things of the word, are then manifeſted, which ſhall ſerve the new church for doctrine and for life, this was done by the Lord himſelf, at his firſt advent in a conſiderable manner and degree at the end or conſummation of the Jewiſh church, as the new chriſtian church was able to bear it; but it was a long time before the truths which the Lord delivered, gained much ground; for before the ſpiritual world can be reduced to order (on which depends the progreſs of the church among men in the natural world) the goods of love and the truth of faith cannot be underſtood nor perceived by men in the natural world, and hence at the end of the chriſtian church, it is ſaid (Rev. 11.) that the *two witneſſes* of the new church were commanded to aſcend into heaven, that they might not be hurt by evils, while all things were reducing to order by the laſt judgment in the ſpiritual world, *anno* 1757. *Ap. Ex.* 670.—*p.* 513.

Church. When the church is vaſtated, i. e. when it is no longer in any good of faith, it principally periſhes as to the ſtates of its interior, thus as to ſtates in another life, in ſuch caſe heaven removes itſelf from them, and conſequently the Lord transfers himſelf to others who are adopted in their place. *A. C.* 4432.

Church. The church of the Lord is compared with the time of the day, its firſt age with the dawn or ſun-riſe, and the morning, its laſt age with the ſun-ſet, or evening, and the ſhades which then take place; for the caſes are exactly ſimilar: in like manner it is compared with the ſeaſons of the year, nay, it is alſo compared to metals. See Dan. 2. 31—33. *A. C.* 1837.

Church. Every church in its beginning is like a virgin, but in proceſs of time becomes an harlot. *Ap. Ex.* 1029.

Church (the) is in a perfect *human form*, as well as heaven, from the divine humanity of the Lord. *A. C.* 4837. *H. H.* 78.

Church. At this day there is no church in the chriſtian world, neither among the Roman Catholics, nor among the reformed. *A. R.* 263.

There is no church among the Roman Catholics, but a religion, becauſe they do not approach the Lord, nor read the word, and becauſe they invoke the dead. *A. R.* 718.

Church. The doctrine of truth conſtitutes the church, and a life conformable thereto conſtitutes religion. *A. R.* 923.

The Church on the earths, like heaven, is diſtinguiſhed into three degrees; hence thoſe who are in the church, are in the externals, internals and inmoſt principles thereof. *A. R.* 744.

Church (every) in general, is ſuch, that it is in internal truths, then in internal truths corrupted, and at length in external. *A. C.* 12[illegible]

Church (the) appears before the Lord as a man, beautiful or deformed, according to its doctrine, and at the ſame time conformity of life to it. *A. R.* 601.

The Church becomes more perfect, as the various things of which it conſiſts, are conveniently diſpoſed in their order. *A. R.* 66, 7[illegible]

Church. Every church commences from the goods of life or charity, and terminates in faith alone. *A. R.* 82.

The Church in proceſs of time decreaſes, by receding from the good of love, and truth of faith, even until evil is ſuppoſed to be good, and falſehood truth. *A. R.* 658.

Church (every) has a three-fold principle called celeſtial, ſpiritual, and natural, hence it is that Noah had three ſons. *A. V. C. R.* 39.

Church (the) in heaven, could not ſubſiſt without the church in the earths. *A. R.* 53[illegible]

Church. Upon every church there hath been a [illegible]

laſt judgment executed, after which there hath een a new heaven, and a new hell. *A. V. C.* R. 36.

Church. The church muſt expire, unleſs a ew church is eſtabliſhed, which may acknowedge the Lord Jeſus Chriſt alone to be the God f heaven and earth. *A. R.* 476.

Church (the) is the marriage of the good of ove, and of the truth of doctrine. *A. R.* 349.

Church (the) is not a church from externals, r ritual obſervances, but from internals. *A. C.* 831.

Church. When the church and heaven is entioned, the divine of the Lord among them, ho are therein is to be underſtood. *A. C.* 0125.

Church (the) of the Lord is in the univerſal orld of earths among thoſe who live in good, ccording to their religious [principles] *H. H.* 08, 318.

Church (every) in its beginning, is only acuainted with the general [principles] of doctrine. *. C.* 468.

Church (every) in proceſs of time is conſumated. *A. C.* 4720.

Church (in the perverted) falſes and evils ontinually grow up and increaſe. *A. C.* 4503.

Church (the) hath not hitherto been in truths, ecauſe it did not approach the Lord *immediately*. *. T.* 597.

Church (the) teaches the means which lead eternal life, and introduces into it. *U. T.* 5.

Church (the) is formed by the Lord, in man, *vir*] and through the man [*vir*] in the wife, nd afterwards it is formed with both, and is omplete. *C. S. L.* 63, 125.

Church (the) with its truths and goods can ever be given among any others than thoſe who ve with one wife in love truly conjugial. *C. . L.* 76.

Church. Wherever the church is treated of the word, there the Lord alſo is treated of. . *S.* 89.

Church (the internal) makes one with the hurch in heaven. *U. T.* 784.

Church. When there is no internal in the hurch, nor faith in the will, and if the conjoing medium is taken away, that is deſtroyed hich is of the church. *A. C.* 5540.

Church of the Lord (the) is internal and external; in the internal church are they who are in intelligence and wiſdom, and thence are in the ſuperior heavens; but in the external church are they, who are in ſciences and the knowledges of truth and good from the word, and not in any interior intelligence and wiſdom, and are thence in the inferior heavens, theſe are called ſpiritual natural, but the former ſpiritual. *Ap. Ex.* 629.—*p.* 401. See *Jeruſalem*.

Church (the) in an eſpecial manner is whereſoever the word is received, and thereby the Lord made known, and divine truths are revealed. *A. C.* 3857.

But it does not follow, that all belong to the church, who are born in a country where the word is received, &c. *A. C.* 6637, 3379.

Church (the Lord's) every where is internal and external; the internal is of the heart, and the external is of the mouth; or the internal is of the will, and the external is of action; when the internal makes one with the external in man, then that which is of the heart is alſo of the mouth, or that which is of the will is alſo of action; or what is the ſame thing, then in the mouth is the heart ſpeaking, and in the action is the will acting, without any kind of diſcord, ſo alſo it is, faith ſpeaking, and love, or charity acting; in this the Lord is, from whom all faith and charity proceed. *A. C.* 9375.

Church (the) which falſifies the truths of the word, is therein deſcribed by *Cain*, by *Reuben*, the *Philiſtines*, the *Goat in Daniel*, and by the *Dragon and his two beaſts in the Apocalypſe*; and the church which hath adulterated all the goods of the church, is deſcribed by *Babylon* and by *Chaldea*, in the word. *Ap. Ex.* 817.—*p.* 249.

Church (the) is heaven upon earth. *A. C.* 10304.

Church (the) conſtitutes the Lord's body. *U. T.* 372.

Church. They who are good, are more ſtrongly detained from evil, when evils begin to act againſt goodneſſes. *A. C.* 2406.

Church (the) no otherwiſe perceives the word than from the principles of its religion and doctrines. *L.* 65.

Church. When there is no church among men, hell is among them. *A. C.* 10365.

Church of the Lord (the) ſucceſſively falls away from an internal to an external [ſtate] and then expires. *A. C.* 8408.

Church. The Lord recedes from the former church, and comes to the new at the time of his advent. *A. C.* 4535.

Church (a new) is not raiſed up, till the former is vaſtated. *A. C.* 4516.

Church (the) enters with man when he is regenerated. *U. T.* 510.

Church. There could be no church without free-will in ſpiritual things. *U. T.* 483.

Church. The perverted ſtate of the church, doth not appear to thoſe who are therein. *A. C.* 3489.

Church. Every truth thereof which is ſaid to be of faith, is founded upon ſcientifics appertaining to the memory of man. *A. C.* 5510.

Church. All that which is from the Lord, conſtitutes the church. *A. C.* 4614.

Church. There would be no plurality and diſtinction of churches, if love to the Lord and charity were made the principal of faith. *A. C.* 1799.

Church. The faith of the church at this day, hath ſeparated religion from itſelf. *B. E.* 45.

Church. The faith of the New Church can never be together, with the faith of the former church. *B. E.* 102.

Church. It is always provided by the Lord, that ſome church ſhall remain, and when the old church periſhes, a new church is raiſed up. *A. C.* 4060.

Church (the) in the earths is the foundation of the angelic heaven. *A. C.* 4060.

Church (the) is firſt inſtituted *(inſtauratur)* in the heavens by the Lord, and thence through the heavens in the earths. *A. R.* 816.

Church. Without a church ſomewhere upon earth, which is in poſſeſſion of the word, no communication could be given with heaven, and the human race would periſh. *A. C.* 4423, 9276.

Church. There is no church with man, if he is only in the truths, which are ſaid to be of faith. *A. C.* 5826.

Church (the) is a church from the reception of the divine good of the Lord in divine truths which are from him. *A. R.* 797.

The Church is a church from the affection of truth in which is good, and of good from which is truth. *A. C.* 3963.

Church (the) is in the internal ſpiritual (man) and not in the external without it. *A. C.* 10698.

Church of the Lord (the) as to doctrine, is repreſented as a city and ſometimes as an eſpouſed virgin. (Rev. 21. 2.) *A. R.* 881.

Church. The angels of heaven lament, when the church on the earths is deſtroyed, and pray to the Lord, that it may be brought to an end, which is effected by the Laſt Judgement.

Becauſe the church on the earths is the foundation of heaven. *A. R.* 645.

At the end of the preſent Church there exiſts ſuch an inverſion and affliction as can never be exceeded. *A. R.* 711.

The Church on the earths will be in all things even as the church is in the heavens, becauſe they are conjoined like the internal and external with man. *A. R.* 533.

Church. Where the life is not conformable to doctrine, there is neither religion, nor church. *A. R.* 923.

Church. In every church there have been four following changes of ſtate, in the firſt of which there was the appearance of the Lord Jehovih, and redemption, and then was its morning or firſt riſe: the ſecond was its inſtruction, and then was its day or progreſſion: the third was its decline, and then was its evening or vaſtation: the fourth was its end, and then was its night or conſummation. *A. V. C. R.* 6.

Church (the) would be like heaven, if charity was in all. *A. C.* 2982.

Church of the Lord (the) in the earths cannot be otherwiſe than various and diverſe. *A. C.* 3451.

Church. All things of the church, from the firſt degree to the laſt are ſig. by *the cities of Judah, the circuit of Jeruſalem, the land of Benjamin, the plain, the mountain.* *A. C.* 4592.

Church. There is nothing of the church without the conjugial union between good and truth, and unleſs the internal be in the external. *A. C.* 4899.

Church. All things of the church make one church before the Lord, from good. *H. H.* 57.

Church. All the truth of the church is from its own good, no other kind of truth can exiſt. *A. C.* 4448.

Church. All things of the church depend upon

upon the knowledge and acknowledgement of one God. *U. T.* 786.

Church. The all of the church is love, or charity. *A. C.* 768.

Church. The essential spiritual principle itself of the church is the truth of good. *A. C.* 6426.

Church. The perfection of the church is according to the acknowledgement of the Lord and according to the understanding of the word. *A R.* 718.

Church (the) exists by virtue of the *Word* and acquires a nature and quality amongst men, according to their understanding of the Word. *U. T.* 243.

Church. There would be but one church, if all were regarded from charity; although they might differ as to opinions of faith, and rituals of worship. *A. C.* 1286, 1316.

Church. In the most ancient church there was immediate revelation, in the ancient church revelation by correspondences, in the Jewish church by a living voice, and in the christian church by the Word. *A. C.* 10355.

Church (the christian) which is in possession of the word, is as the heart and lungs in the greatest man *(maximus homo)* with respect to those who are without the pale of the church as the Gentiles are. *A. C.* 4217.

Churches. In the ancient churches charity was the essential and principal of the church. *A. C.* 4680.

Churches (the most ancient and ancient) were in the earth of *Canaan*. *N. J. D.* 5.

Churches. All the four former and general churches were not in the truth of the knowledge and acknowledgement of the one God. *U. T.* 786.

Churches. All things of the churches before the Lord's advent were representative, because the Lord was represented by angels. *U. T.* 109.

Churches (the ancient and christian) were entirely the same as to their internal state, they only differed as to externals. *A. C.* 4772.

Churches. There were three, successively after the deluge. *A. C.* 1285.

Churches (all) proclaim themselves alone to be in celestial light. *U. T.* 759.

The Seven Churches sig. all who are of the church in the christian world and every one according to reception. *A. R.* 10. 69. 41.

Churches. There were three churches which are particularly mentioned in the word, *viz.* the first ancient church called *Noah*; the second ancient church, called *Eber*; and the third ancient church which had its name from *Jacob*, and afterwards from *Judah and Israel*. *A. C.* 1327.

Churches are not churches in consequence of being so called, and of professing the name of the Lord, but in consequence of being principled in the essential good and truth of faith; it is this which constitutes the church, yea, which is the church, for in the good and truth of faith is the Lord and where the Lord is, there is the church. *A. C.* 3379.

Churches (four) have existed on this earth, since the day of its creation, *viz.* the first, called *Adam*; the second, called *Noah*; the third, called *the Israelitish*; and the fourth, called *the Christian*: after these four churches, a New Church arises, which will be the true christian church, foretold in *Daniel* 7. 14. and in the *Apocalypse*, ch. 21. and by the Lord himself in *the Evangelists*, which church was expected by the apostles. *U. T.* 760. and *A. V. C. R.* 2.

Church. See *Ancient and Most Ancient Church*.

Church. See *Baptism*.

Church. See *Body*.

Church. See *Called*.

Church. See *Catholic Church*.

Church. See *Celestial and Angelical Proprium*.

Church. See *Celestial Church*.

Church. See *Christian, Jewish, and Israelitish Churches, &c.*

Church. See *Christian World*.

Church. See *Conjugial Love*.

Church. See *Doctrine*.

Church. See *Enormities*.

Church. See *Essentials of the Church*.

Church. See *External*.

Church. See *External Church*.

Church. See *Externals of the Church*.

Church. See *Face of the Earth in the Spiritual World*.

Church. See *Faith*.

Church. See *First begotten*.

Church. See *Freewill*.

Church. See *Genealogy*.

Church. See *God*.

CHURCH. See *Good of Life.*
CHURCH. See *Heaven.*
CHURCH. See *Hebrew Church.*
CHURCH. See *Hereſies.*
CHURCH. See *Holy Supper.*
CHURCH. See *Internal Things of the Church.*
CHURCH. See *Jewiſh Church.*
CHURCH. See *Jehovah.*
CHURCH. See *Knowledge.*
CHURCH. See *Laſt Judgement.*
CHURCH. See *Lord.*
CHURCH. See *Love.*
CHURCH. See *Man of the Church.*
CHURCH. See *Men of the Church.*
CHURCH. See *Moſt Ancient Church.*
CHURCH. See *New Church.*
CHURCH. See *Old Church and New Church.*
CHURCH. See *Redemption.*
CHURCH (the) See *Repentance.*
CHURCH. See *Repreſentatives.*
CHURCH. See *Spiritual Church.*
CHURCH. See *Sun going forth,* &c.
CHURCH. See *Vaſtation.*
CHURCH. See *Univerſal Church.*
CHURCH and STATE. See *Adminiſtration.*
CHURCHES. See *Circumciſion.*
CHURCHES. See *To Conjoin.*
CHURCHES. See *Proximate Senſe.*

CHYLIFICATION. As is the nature of the ſpirits who enter into the other life, ſuch is their deſignation, but none are truly in heaven, before they are in the ſyſtem of the blood. *A. C.* 5174.

CINNAMON ſig. natural truth. *A. C.* 10254.

CINNAMON, (Rev. 18. 12.) ſig. truth derived from good or the ſpiritual principle of worſhip. *A. C.* 4748. *A. R.* 777.

CIRCLE of the EARTH, (Iſ. 40. 22.) ſig. heaven. *Ap. Ex.* 799.—*p.* 209.

CIRCUIT. See *End.*

CIRCUIT of ISRAEL. See *Sidon,*

CIRCUMCISED. See *Uncircumciſed.*

CIRCUMCISION, (Gen. 17. 10.) ſig. purity. *A. C.* 2039.

CIRCUMCISION was a repreſentative of regeneration by love. *A. C.* 1025.

CIRCUMCISION ſig. purification from filthy loves, or the removal of ſelf-love and the love of the world. *A. C.* 2040, 2045, 4462.

CIRCUMCISION was the principal thing which diſtinguiſhed the Iſraelitiſh from the other Aſiatic, and chriſtian churches. *U. T.* 674.

CIRCUMCISION. See *Baptiſm.*
CIRCUMCISION. See *Pain.*
CIRCUMFERENCE. See *Evils.*

CIRCUMSTANCE (*arpeculia*) in the ſpiritual world. See *Garment.*

CIRCUMSTANCES vary every thing. *C. L. S.* 485, 487. [*Circumſtantiæ rem quamvis variant.*]

CISTERNS (broken) (Jer. 2. 13.) ſig. falſe doctrines. *A. C.* 2702.

CITIES denote the interiors of the natural mind; cities in the univerſal ſenſe ſignify the doctrinals of the church, but in the ſingular ſenſe they ſignify the interiors of man where doctrinals are, or rather where truths are conjoined to good; for the truths and goods appertaining to man form as it were a city, hence the man himſelf, in whom the church is, is called the city of God; the ſignification of a city is as the ſignification of a houſe; in the univerſal ſenſe a houſe ſignifies good, but in the ſingular ſenſe it ſignifies a man and ſpecifically his mind as to good and truth there conjoined, and a houſe, with its apartments, circum-jacent buildings, and courts, is a city in the leaſt form. *A. C.* 3538, 5297.

CITIES of the Mountain and CITIES of the Plain (Jer. 33. 13.) ſig. doctrines of charity and faith. *A. C.* 2418.

CITIES of the Nations (Rev. 16. 19.) ſig. heretical doctrines. *A. R.* 712.

CITIES. See *Caſtles.*
CITIES. See *City.*
CITIES. See *Villages.*

CITY ſig. the doctrine of the church and of religion. *A. C.* 402, 3216, 2943.

CITY without Inhabitants ſig. truths without good. *A. C.* 2451.

CITY of God (Pſ. 46. 5.) ſig. the church as to doctrine. *Ap. Ex.* 518.—*p.* 197.

CITY of Habitation (Pſ. 10. 7.) ſig. the doctrine of life which conſtitutes the church among men. *Ap. Ex.* 730.—*p.* 85.

CITY of Holineſs (Dan. 9. 25.) ſig. divine truth which is the word. *Ap. Ex.* 684.—*p.* 536.

CITY of Praiſe and of Joy (Iſa. 49. 25. 26.) ſig. the things appertaining to the church. *A. C.* 1664.

CITY. See *Gate of a City.*
CITY. See *Holy City.*
CITY. See *Inhabitants of a City.*

City of Deſtruction. See *Cherez.*

City of Judah. See *Judah.*

City of the Samaritans. See *Samarita n.*

Civil Good. See *Good.*

Civil Life. See *Moral Life.*

Civil Man (a) is one who knows the laws of his kingdom whereof he is a citizen, and liveth according to them; and he is called a *moral man*, who maketh thoſe laws his morals and his virtues, and liveth conformably to them from reaſon. *D. P.* 322.

Clause. See *Concluding Clauſe in the Word.*

Clay ſig. the loweſt natural good. *A. C.* 1300, 1301.

Clay, (Gen. 11. 3.) ſig. the good whereof the mind, or man of the church is formed conſequently the good of charity. *A. C.* 1300.

Clay (to tread the) (Nahum 3. 14.) ſig. falſes, and *to repair or make ſtrong the brick-kiln* denotes worſhip grounded therein. *A. C.* 1296.

Clay. See *Pit of Devaſtation.*

Clay. See *Potter's Clay.*

Clay. See *Spittle.*

Clean is ſpoken of goods and *ſhining*, of truths. (Rev. 19. 14.) *A. R.* 814.

Clean Beast. See *Beaſts.*

Cleansed (to be) ſig. to be ſanctified. *A. C.* 4545.

Clear. Thoſe things which are of love are in a clear [light] and under the view of the internal man. *A. C.* 6068.

Clear Light. See *Celeſtial Things.*

Clear Light (a). See *Elevation.*

Cleave (to) unto a Wife, (Gen. 2. 24.) ſig. that the internal is in the external. *A. C.* 160.

Cleft of a Rock. See *Hole of a Rock.*

Clemency of Jehovah, (Gen. 19. 16.) ſig. grace and mercy. *A. C.* 2412.

Clemency. See *Mercy.*

Clergy. The clergy repreſent the internal of the church and the *Laity* its external. *A. R.* 567.

Clergy (the) are in the doctrine of faith alone. *A. R.* 421.

Clergy. See *Beaſt.*

Clergy. See *Falſes.*

Clergy. See *Juſtification.*

Clergy. See *Sea.*

Clergy and Laity. See *Spheres.*

Climb up (to) ſome other way. See *Faith.*

Cloak. See *Coat.*

Cloak of Shinar. See *Explanation of Joſhua* 7. 11. 21. 25.

Cloaks. See *Robes, Mantles, Garments, &c.*

Clothes. See *Garments.*

Clothing. See *Internal.*

Closed. The internal is cloſed unleſs the natural be made nothing. *A. C.* 5651, 6657.

Closed. When the internal is cloſed there is no reception of the divine in the external. *A. C.* 10429.

Closed. The internal of perception is cloſed when there is no intermediate [principle] through which influx may paſs. *A. C.* 4692.

Closed. So long as man keeps his external cloſed, the Lord cannot purify him from any concupiſcence of evil in his ſpirit or internal man. *D. P.* 120.

Closed. The word is ſaid to be *cloſed* when it is underſtood only as to the ſenſe of the letter, and when all that is aſſumed for doctrine, which is contained in the letter, and it is ſtill more cloſed when doctrinals are formed therefrom which favour ſelf-love and the love of the world. *A. C.* 3769.

Close (to) the Interiors. See *Learned.*

Close (to) up the Interiors. See *Fear.*

Close up (to) the Underſtanding. See *Luſts.*

Closed. See *Good.*

Closets, (Luke 12. 3.) ſig. the interiors of man, *viz.* that which he thinks, intends, &c. *A. C.* 5194.

Clothed. Celeſtial good is that which is not clothed, becauſe it is inmoſt, and is innocent; but celeſtial ſpiritual good is that which is firſt cloathed, and alſo natural good, they being of an exterior nature, on which account they are compared to *Garments* in the word. *A. C.* 297.

Clothed. See *Celeſtial Things.*

Cloud ſig. an obſcure light in which the ſpiritual man is, with reſpect to the celeſtial. *A. C.* 1043.

Cloud in ſome parts of the word ſig. divine truth in the ſuperior heavens, becauſe they appear before the eyes of them who are in the inferior heavens as covered round with a thin white cloud. *Ap. Ex.* 594.—*p.* 330.

Cloud, (1. Kings 8. 11.) ſig. the divine preſence. *A. C.* 10574.

Cloud, (Rev. 11. 12.) ſig. the external appa-

rent

rent confeſſion of truth before the world, which is given among the evil and impious as well as among the good. *Ap. Ex.* 670.

Cloud (a light) (Iſ. 19. 1. 17.) ſig. divine truth natural ſpiritual from which the quality of man as to his natural principle is derived. *Ap. Ex.* 654.—*p.* 484.

Cloud, in an opp. ſenſe, ſig. the word, with reſpect to its literal ſenſe falſified. *A. R.* 24.

Clouds ſig. the written word in its literal ſenſe. *A. C.* 4060, 10574. *H. H.* 1.

Clouds. (Nahum 1. 3.) It is ſaid of Jehovah, that "the clouds are the duſt of his feet;" becauſe thoſe things which are in the literal ſenſe of the word, which is natural, appear ſcattered. *Ap. Ex.* 69.—*p.* 57.

Clouds (white) ſig. the word in the literal ſenſe tranſlucent by virtue of its ſpiritual ſenſe. *A. R.* 642.

Clouds. "To cover the heavens with clouds" ſig. to preſerve and defend the ſpiritual things of the word which are in the heavens by the natural truths which are in the literal ſenſe of the word. *Ap. Ex.* 594. *p.* 328.

Clouds. The diſcourſes of angels are ſometimes repr. by clouds, and by their forms, motions, and tranſlations; affirmatives of truth, by bright and aſcending clouds, negatives, by dark and deſcending clouds; affirmatives of what is falſe, by duſky and black clouds; conſent and diſſent, by various conſociations and diſſociations of clouds, and theſe in a ſky colour, like that of the heavens in the night. *A. C.* 3221.

Cloud. See *Bow in a Cloud.*

Cloud. See *To fly as a Cloud.*

Cloud. See *Literal Senſe.*

Cloud. See *Pillar of a Cloud.*

Cluster (to eat the) (Micah 7. 1. 2.) denotes the good of charity in its beginning, or what is holy and the primitive [cluſter] or firſt ripe denotes the truth of faith. *A. C.* 1071, 5117.

Clusters, or Bunches of Grapes, properly, ſig. the variations of the ſtate of ſpiritual good or the good of charity, becauſe many grapes cohere together in them. *Ap. Ex.* 918.—*p.* 370.

Clusters and Grapes. *Cluſters* denote the truth of ſpiritual good, and *Grapes*, the good of celeſtial truth. (Gen. 40. 10.) *A. C.* 5117.

Clusters. See *Grapes.*

Clusters of Bitterness. See *Grapes.*

Coaches (arched) *(rhedæ camerutæ)* (Iſ. 66. 20.) ſig. the knowledges of truth. *Ap. Ex.* 355. —*p.* 464.

Coaches. See *Horſes.*

Coal (a burning) (Ezek. 1. 26.) ſig. the celeſtial principle of the Lord, and the *brightneſs of fire round about*, is the celeſtial ſpiritual principle. *A. C.* 1042.

Coal (a live) from the altar, (Iſ. 6. 6.) ſig. divine love, from which all purification is derived. *Ap. Ex.* 580.—*p.* 303.

Coal-Fire. See *Globules.*

Coal-Fire. See *Light.*

Coals (burning) (Pſ. 140. 10.) ſig. the pride of proper intelligence. *Ap. Ex.* 455.

Coals of Fire being ſcattered over the cities (Ezek. 10. 1—7.) ſig. that men were to be left to their wild luſts, rather than they ſhould incur the dangers of profanation. *A. C.* 308.

Coat (Matt. 10. 10.) ſig. interior natural truth, or truth of the natural principle. *A. C.* 4677.

Coat (Aaron's) ſig. truth from a celeſtial origin. *A. C.* 9942.

Coat (the Lord's) without ſeam, woven from above throughout, (John 19. 23.) ſig. the Lord's divine truth, which is one only, and derived from good, and as it was not divided, but for it they caſt lots who ſhould have it entire: this repreſents that the Lord did not ſuffer divine truth to be violated or pulled aſunder into parts, as was done to the inferior truths of the church, by the Jews. The like was ſignified by Aaron's coat. (Exod. 39. 27.) *A. C.* 4677.

Coat of Skin (a) (Gen. 3. 21.) ſig. ſpiritual and natural good. *A. C.* 294.

Coat of various Colours (a) (Gen. 37. 3.) ſig. appearances of truth, whereby the ſpiritual of the natural principle is known and diſtinguiſhed. *A. C.* 4677.

Coat and Cloak. *(tunica et pallium)* (Matt. 5.) *Coat* ſig. interior truth, and *cloak* exterior truth. *Ap. Ex.* 556.—*p.* 268.

Coat. See *Robe, Mantle, Garment, &c.*

Cockatrice (Iſ. 14. 29.) ſig. evil originating in the falſe, derived from the ſenſual ſcientific principle. *A. C.* 251.

Cock-crowing, as well as the *Twilight* ſig. the laſt time of the church. *A. C.* 10134.

Cock-crowing. See *Evening.*

Co-exist (to) all and ſingular the things of both

both worlds co-exiſt from continuous, and at the ſame time diſcrete degrees. *D. L. W.* 185.

COFFIN (Gen. 50. 26.) ſig. that wherein ſomething is ſhut up or concealed. *A. C.* 6596.

COHABIT (to) See *Conjugial love.*

COHABITATION (Gen. 30. 20.) ſig. the Lord's eſſential divine principle, and his divine human principle. *A. C.* 3960. See *Zebulon.*

COHERENCE (the) of the word is otherwiſe in the hiſtorical ſenſe from what it is in the internal ſense. (Gen. 24. 8.) *& alibi. A. C.* 3043.

COHERENCE. See *Internal Sense.*

COHERENCE. See *Prophets.*

COHERENCE of truths. See *Faith.*

COITION (the 1ſt. in) (Gen. 30. 41.) ſig. things ſpontaneous. *A. C.* 4029.

COITION (to be next in) (Gen. 30. 42.) ſig. things compelled or not free. *A. C.* 4031.

COLD ſig. no love, or no charity and faith; and *Heat*, or *Fire*, ſig. love, or charity and faith. *A. C.* 934. 936.

COLD ſig. infernal love. *Ap. Ex.* 231.

COLD (ſpiritual) in marriage, is diſunion of ſouls, and disjunction of minds, whence comes indifference, diſcord, contempt, diſdain, averſion; from which in ſeveral caſes, at length comes ſeparation, as to bed, bedchamber and houſe. *C. S. L.* 236.

The cauſes of colds in their ſucceſſion, are ſeveral, ſome internal, ſome external, and ſome accidental. *C. S. L.* 287.

Internal cauſes of colds are from religion. *C. S. L.* 238.

COLD. See *Conjugial Cold.*

COLD. See *Heat.*

COLLATERAL GOOD, or that which does not flow in directly, is that good which is alſo called *middle good*, for this good derives much from worldly things, which appear as good but are not; whereas good directly flowing in, is what comes immediately from the Lord, or immediately through heaven from the Lord, and is good divine, ſeparate from ſuch worldly good. *A. C.* 4145.

COLLATION (the) of Scripture paſſages in the literal ſenſe, in confirmation of any part explained interrupts the connection of the internal ſenſe. *A. C.* 7233.

COLLECTIONS (Gen. 41. 47.) denote Serieſſes; in regard to Serieſſes, the caſe is this; with the man who is reformed, at firſt are inſinuated common [or general] truths, next the particulars of common [or general] truths, and laſtly the ſingulars of particulars; particulars are arranged under common [or general] truths, and ſingulars beneath particulars; thoſe arrangements or ordinations are in the word ſignified by faſcicles [bundles], in the preſent caſe by handfuls or collections, and are nothing but the ſerieſſes into which multiplied truths are arranged and brought into order. Theſe ſerieſſes with the regenerate are according to the orderly arrangements of the ſocieties in the heavens, but with the non-regenerate, who neither can be regenerated, they are according to the arrangements of the ſocieties in the hells; hence the man who is in evil, and thence in what is falſe, is a hell in the leaſt form, and the man who is in good, and thence in truth is Heaven in the leaſt form. *A. C.* 5339.

COLLISION. The falſe from evil approaching near to truth, cauſes a *Colliſion*. *A. C.* 9992.

COLLISION or CONFLICT See *Imputation.*

COLON and RECTUM (the) anſwer to the hells in which are thoſe who are ſavage and wild, compoſed of the ſoldiery, &c. *A. C.* 5394.

COLON. See *Inteſtines.*

COLOQUINTIDA. *Bitter Apple*, (2 Kings 4. 38—41) ſig. what is falſified. *A. R.* 411.

COLUMN (an angelic) See *Swedenborg.*

COLOUR Could not exiſt unleſs there were ſomething obſcure and ſomething whitiſh, *A. C.* 1042.

COLOURS. Obſcurity itſelf is turned into colours by the ſhining of the rays of the ſun. A. *C.* 1043.

COLOURS. There are two colours fundamental of the reſt, in the ſpiritual world, red and white. And ſo far as they they partake of red, they ſig. good; and ſo far as they partake of white they ſig. truth, becauſe the heat of the ſpiritual ſun is of a fiery red, and the light thereof, of a ſhining white. But black colours derive their origin from the hells, which are alſo two in number, one in oppoſition to white, which is with thoſe who have falſified the truths of the word, and the other in oppoſition to red, which blackneſs is with thoſe who have adulterated the goods of the word. *A. R.* 231. *A. C.* 9476.

COLOURS are modifications of light and ſhade, in black and white as in planes. *A. C.* 3993.

COLOURS, in the other life, are in their eſſence the variations, or the modifications of intelligence and wiſdom. They derive their ſplendour from truth appertaining to intelligence, and their *bril-*

*liancy* from good appertaining to wiſdom. *A. C.* 4530.

Colours in the ſpiritual world are modifications of celeſtial light, thus of the intelligence and wiſdom which is with the angels in heaven. *Ap. Ex.*. 576. p. 295.

Colours. There are colours in another life, and in heaven moſt beautiful, which were never ſeen here on earth. *A. C.* 1053, 1624

Colours. See *Coat of various Colours.*

Colours. See *Falſe principle not proceeding from Evil.*

Colours See *Heaven.*

Colours. See *Proprium.*

Colours. See *Robes.*

Come (to) the hair, ſig. to accommodate natural things hat they may appear handſome. Spirits can know from the hair, its colour, length, and the manner in which it is ſpread, what had been the quality of the natural life in the world. *A. C.* 5570.

Come (to) In the ſpiritual world there were ſeen ſome Children, who were *combed* by their mothers ſo cruelly, that the blood flowed out, by which was repreſented, that ſuch is the education of infants [in the chriſtian church] at this day. *A. C.* 2125.

Combat. See *Good.*

Combat. See *Regeneration.*

Combat againſt the falſe. See *Desperation.*

Combat. See *Celeſtial Man.*

Combat. See *Freedom.*

Combat. See *Wars, Temptations, &c.*

Come (to) when pred. of the Lord, ſig. to reveal himſelf. *Ap. Ex.* 36.

Come (to) in the ſpiritual ſenſe, ſig. to approach in ſight, that is to attend with the underſtanding. *Ap. Ex.* 354. p. 458.

Come (to) when pred. of God as in Gen. 20, 3. ſig. to perceive, for perception is nothing else but the divine coming, or influx into the intellectual faculty. *A. C.* 2513.

Come *(Imperative mood)* (Gen. 24. 31.) ſig. invitation. *A. C.* 3140

Come (to) Gen. 24. 32.) ſig. to flow in *A. C.* 3144.

Come (to) Gen. 29. 30.) ſig. arrival *A. C.* 3588.

"And they came", (Gen. 42. 29.) that hereby is ſig. the ſucceſſivity of reformation, appears from the ſignification of coming, viz. to Jacob their Father, as here denoting the ſucceſſivity of reformation, for by Jacob their Father is ſig. the good of truth in the natural principle, and to come to this is to be ſo far reformed; for the ſubject treated of in the internal ſenſe is concerning the truths of the church, which are repr. by the ſons of Jacob, how they are implanted in the natural principle, and afterwards conjoined to the celeſtial of the ſpiritual principle, or what is the same thing, how truths in the external man are conjoined to truths from the divine [being or principle] in the internal: From theſe conſiderations it is manifeſt, that by their coming is here ſig. the ſucceſſivity of reformation. *A. C.* 5505.

Come Down (to) (Gen. 11, 5.) is pred. of Jehovah, by reaſon of his being called *The Higheſt.* But this is alſo ſpoken according to appearance. *A. C.* 1311.

Come Down (to) to ſee (Gen. 11. 5.) ſig. Judgment. *A. C.* 1311.

Come (to) down. See *To Deſcend.*

Come Forth (to) See *To bring Forth.*

Come Forth (to) out of the Bowels. See *Bowels.*

Come Further (to) (Gen. 19. 9.) ſig. threats of anger againſt the good of charity. *A. C.* 2370.

Come (to) in Strength (Iſa. 40. 10.) ſig. to execute judgment, thus to ſubjugate the hells. *Ap. Ex.* 850. p. 299.

Come in (to) See *To Go out.*

Come Near (to) (Gen. 19. 9.) ſig. to attempt. *A. C.* 2376.

Come (to) Near. See *Near.*

Come out (to) (Gen. 15. 14.) *denotes* to be delivered. *A. C.* 1851.

Come (to) to, (Gen. 20. 30.) ſig. to be conjoined. *A. C.* 3850.

Come (to) or enter into any one (Gen. 30. 5.) when pred. of matrimonial connection, ſig. conjunction. *A. C.* 3918.

Come (to) to any one (Gen. 35. 27.) ſig. conjunction. *A. C.* 4612.

Come (to) to any one (Gen. 38. 16.) ſig. the luſt of conjunction. *A. C.* 4868.

Come (to) to the Lord, cauſes his *preſence* and to live according to his commandments, cauſes *Conjunction* with him. *C. S. L.* 341.

Come to pass (to) The hiſtoricals of the word

word came to pass, that they might be representative. *A. C.* 5275.

COME (to) TO DAYS. See *Days.*

COME (to) TO THE FATHER. See *Father.*

COME UP, (to) (Gen. 41. 3.) sig. progression from what is exterior towards interior things. *A. C.* 5202.

COME (to) See *Coming.*

COMFORT (to receive) (Gen. 24. 67.) sig. a new state, and in this case a state of glorification of the Lord's rational principle in respect to truth, as before it was, in respect to good. *A. C.* 3212.

COMFORT. See *Question.*

COMING (Gen. 41. 14.) denotes communication by influx. *A. C.* 5249.

COMING DOWN WE CAME DOWN IN THE BEGINNING TO BUY FOOD," (Gen. 43. 19.) that hereby is sig. the mind (*Animus*) of procuring good to truths, appear from the signification of coming down, as denoting mind or intention, for he who comes down, or betakes himself any whither, doeth it from a mind in the present case to procure good for truths, which is sig. by buying food, for by buying is sig. to procure and appropriate, and by food the good of truth, in the present case good for the truths which are repr. by the sons of Jacob, who speak these things of themselves. *A. C.* 5655.

COMING FORTH FROM THE FATHER AND RETURNING TO THE FATHER. See *Lord.*

COMING OF THE LORD, &c (the) is the revelation of the Lord in the word, or the spiritual signification of the word. *H. H.* 1.

COMING OF THE LORD. The coming of the Lord is not to destroy the visible heaven and the visible earth, and to create a new heaven and a new earth, according to the notions which many have heretofore entertained in consequence of not understanding the spiritual sense of the word. *U. T.* 768.

COMING OF THE LORD INTO THE WORLD. See *Baptism.*

COMING OF THE LORD. See *Heaven.*

COMING OF THE LORD. See *Thief.*

COMING TO DRINK, sig. the affection of truth. *A. C.* 4017.

COMMAND (to) with the Lord, is to prepare and do. *A. C.* 783.

COMMAND (to) (Gen. 26. 11.) sig. to make a decree. *A. C.* 3401.

COMMAND (to) (Gen. 28. 1.) sig. to reflect. *A. C.* 3661.

COMMAND (to give) over his house, (Gen. 40. 3.) denotes to apply itself thereto, viz. to scientific, or natural truth. *A. C.* 4977.

"AND JOSEPH COMMANDED"—(Gen. 42. 25.) that hereby is sig. influx from the celestial of the spiritual principle, appears from the signification of commanding, when it is pred. of the celestial of the spiritual principle, or of what is internal in respect to what is external, as *denoting* influx; what is internal commands in no other way than by influx, and by arrangements in such case to use; and from the representation of Joseph, as denoting the celestial of the spiritual principle. *A. C.* 5486.

COMMANDERS. See *Captains.*

COMMANDMENTS (the ten) are the precepts of doctrine and of life, comprizing the sum and substance of all religion, and are therefore to be understood in a threefold sense, celestial, spiritual, and natural. *U. T.* 282—331.

COMMANDMENTS. In the first three of the ten commandments are the laws of the spiritual life, in the four following the laws of the civil life, in the three last the laws of the moral life. *H. H.* 531.

COMMANDMENT OF GOD. See *Divine Order.*

COMMANDMENTS. See *To come.*

COMMANDMENTS. See *Decalogue.*

COMMANDMENTS. See *Law.*

COMMANDMENTS. See *Ninth and Tenth Commandments.*

COMMIXTION. Good and evil, and truth and the false are *commixed*, when evil and the false are in the spirit of man, but good and truth in his bodily actions and speech: but this *commixion* of good and evil, and of truth and the false is not the *profanation* of good and truth; for, *profanation* is only with those, who first have received truth and good in faith and heart, and afterwards in faith and heart deny them. *Ap. Ex.* 519. p. 203.

COMMIXTION. See *Profanation.*

COMMON OR GENERAL FORM. See *Divine Truth.*

COMMON CENTRE. See *Centre.*

COMMON and OBSCURE. See *Divine.*

COMMON PRINCIPLE. In all and singular things which exist, not only in the spiritual

world, but alſo in the natural, a common [or general] principle precedes, into which things leſs common, and finally particular things, are afterwards ſucceſſively inſerted; without ſuch inſertion or in fitting, nothing can poſſibly have inherence, for whatſoever is not in ſome common [or general] principle, and depends upon ſuch principle, is diſſipated. *A. C.* 5208.

COMMON PRINCIPLE. See *Exteriors.*

COMMON PRINCIPLE. See *The Word.*

COMMUNICATED. See *Doctrinals.*

COMMUNICATION. See *Correſponding Communication.*

COMMUNICATION. See *Hand.*

COMMUNICATION between ſoul and body. See *Influx.*

COMMUNICATION of the divine, is by the Divine human, and the communication of this is by divine truth; otherwiſe communication would be impoſſible. *A. C.* 4724, 6880.

COMMUNICATION of Ideas. See *Heaven.*

COMMUNICATION of man with heaven and the Lord is by the internal: when this is ſhut, man hath only communication with hell. *A. C.* 10698.

COMMUNICATION. There is no communication with angels, if the word is only underſtood according to the letter. *A. C.* 5491.

COMMUNICATION, with heaven in the Chriſtian Church, is effected by the internals and not by external repreſentatives. *A. C.* 8792.

COMMUNICATION. Every ſpirit hath communication with the inner or inmoſt heaven, of which circumſtance he is altogether ignorant; and without ſuch communication he could not live. *A. C.* 1399.

COMMUNICATION with heaven. See *Church.*

COMMUNICATION with heaven. See *Evangeliſts.*

COMMUNICATION with hell. See *Exterior man.*

COMMUNICATIONS of conjugial Partners. See *Conjugial Pairs.*

COMPANION. See *Brother.*

COMPANY (a) *A Congregation and a Multitude*, in the word, are pred. of truths. *A. C.* 4574.

COMPARISONS in the world, are from correſpondences. *A. R.* 334.

COMPARISONS (all) in the word, are made by ſignificatives. *A. C.* 3901.

COMPASS (to) (Gen. 2. 12.) ſig. to enter by influx—And hence it is ſaid (Exod. 28. 11.) that the onyx ſtones on the ſhoulders of Aaron's Ephod ſhould be ſet [encompaſſed] in *Ouches of Gold*, which ſig. that the good of love ſhould enter by influx into the truth of faith, and ſo in other inſtances. *A. C.* 115.

COMPASSED ABOUT. All and ſingular the things of nature are compaſſed about *(circumcincta)* with ſpiritual things from the ſun of the ſpiritual world. *D. L. W.* 157—8.

COMPASSED ABOUT.—*(Circumfuſus.)* The nation which deſcended from Jacob was compaſſed about (while engaged in worſhip) with evil ſpirits. *A. C.* 4311.

COMPASS. See *Encompaſs.*

COMPASSIONS "Becauſe his COMPASSIONS were moved," (Gen. 43. 30.) that hereby is ſignified mercy from love, appears from the ſignification of compaſſions being moved, as denoting mercy from love, mercy, becauſe he was not as yet acknowledged by him; from love, becauſe as a medium he proceeded from him. In the original tongue Compaſſions are expreſſed by a term, which ſignifies the inmoſt and tendereſt love. *A. C.* 5691.

COMPEL (to) See *Compulſion.*

COMPEL (to) See *Freedom.*

COMPLETION. The holy ſupper is the completion of the Iſraelitiſh worſhip. *N. G. D.* 214.

COMPLEX of truths. Faith is the complex of truths ſhining in the mind of man. *U. T.* 347—9.

COMPLEXION. See *Fairneſs.*

COMPLIANCE with man's conceptions. See *Jehovah.*

COMPOSITE. There is nothing which is not *Compoſite. A. C.* 1910.

COMPOSITE. See *Diſcrete Degrees.*

COMPOSITIONS. See *Beneath.*

COMPOSITIONS. See *Deriviations.*

COMPOUND Parts and Organs, have ſo many ſocieties proper to them; there are many anſwering to every organ or member. *A. C.* 3630.

COMPREHENDED. What is not comprehended is like a wheel which is turned round with the hand. *D. P.* 279.

COMPREHEND (to). See to *Believe.*

COMPULSION

COMPULSION. If it were poſſible for man to be reformed by *Compulſion*, all mankind would be reformed. *A. C.* 2881.

COMPULSION. In holy things is dangerous. *A. C.* 4031.

COMPULSION. Nothing is conjoined to man which is done by *Compulſion*. *A. C.* 2875. See *Forced*, *Free-will*, *Liberty*, *&c.*

COMPUTE (to) (Rev. 13, 18,) ſig. to know. *A. R.* 608.

CONCEALED. See *To Lie Concealed*.

CONCEALED. See *Correſpondences*.

CONCEIVE (to) ſig. reception, *and to bear or bring forth*, acknowledgment, (Gen. 30. 5.) *A. C.* 3919.

CONCEPTION Is the firſt period of the reception of the faith of heaven. *A. C.* 4904.

CONCEPTION of man (the) from his father is not a conception of life, but only a conception of the firſt and pureſt form receptible of life, to which as a *Stamen*, or beginning ſucceſſively accede in the womb, ſubſtances and matters in forms adapted to the reception of life, in their order and degree. *D. L. W.* 6.

CONCEPTION. See *Birth*.

CONCEPTIONS. See *Diſciples*.

CONCLUDING CLAUSE. A general concluding clauſe frequently occurs in the word, which includes all that went before. *A. C.* 804.

CONCLUDE (to) See *Fallacies*.

CONCLUSION (the divine) and determined execution of a thing, is PROVIDENCE. *A. C.* 5124.

CONCLUSONS formed from objects under the firſt view of the external ſenſes, are natural truths. *A. C.* 8861.

CONCLUSION. See *Internal Senſe*.

CONCLUSIONS from ſcientifics. See *Doctrinals*.

CONCORD and UNANIMITY. There is a concord and unanimity of all things in another life. *A. C.* 5182.

CONCUBINAGE was permitted formerly to External men of the church, for the ſake of repreſenting the celeſtial church by a wife, and of the ſpiritual church by a concubine, and becauſe ſuch men were not principled in conjugial love. *A. C.* 3246.

CONCUBINAGE, apart from a wife, when it is engaged in from cauſes legitimate, juſt and truly conſcientious is not illicit. *C. S. L.* 467.

CONCUBINE, (a) den. the Gentiles who are in idolatrous worſhip. *A. C.* 2867.

CONCUBINES (Gen. 25. 6) ſig. the members of the Lord's ſpiritual kingdom, for they are not ſons born from the eſſential marriage of good and truth, but from a kind of covenant not ſo conjugial in its nature, they are indeed from the ſame father, but not from the ſame mother, i. e. they are from the ſame divine good, but not from the ſame divine truth, which is the characteriſtic of celeſtial men. *A. C.* 3246.

CONCUBINE of ISRAEL. See *Bilhah*.

CONCUBINES. See *Gifts*.

CONCUPISCENCE is to will and deſire evil. *D. L. W.* 94.

CONCUPISCENCE in the will hath the nature of an act. *U. T.* 313.

Every evil CONCUPISCENCE preſents the ſimilitude of itſelf ſeen at a diſtance [in the ſpiritual world,] *C. S. L.* 521.

CONCUPISCENCES are of the love of evil, and *deſires and affections* are of the love of good. *G. E. D.* p. 124.

CONCUPISCENCES with man are ſpiritual fires, which conſume him in the life of the body. *U. T.* 328.

CONCUPISCENCES and the pleaſures of ſelf-love, and the world, have Diabolical ſpirits in them, who rule the thoughts and affections. *A. C.* 5979.

CONCUPISCENCES of evil which conſtitute the interiors of man from nativity, are not removed, but by the Lord alone. *Dec.* 110.

CONCUPISCENCES of evil ſtop up the in triors of the natural mind from the part of the will, like a thick veil or a black cloud, under the ſpiritual mind. *Dec.* 86.

CONCUPISCENCE of DOMINION. Se *Demons*.

CONCUPISCENCE. See *Luſt*.

CONCUPISCENCES. See *Evil*.

CONCUPISCENCES. See *Hell*.

CONDEMNATION is not effected in a moment. *A. C.* 7273.

CONDEMNATION. Spirits come into condemnation before they are in hell. *A. C.* 8333.

CONDEMNATION. See *Truth*.

CONDEMNED. No one is condemned on account of the omiſſion of external rites, but for evils of heart, thus on account of the omiſſion of them from evil of heart. *A. C.* 9965.

No

No one in another world is condemned before he knows himself, and is interiorly proved to be in evil, &c. *A. C.* 7795.

Man is condemned by himself to hell. *A. C.* 10367.

Condemned. They are condemned who have not lived according to the precepts of the word, and thence could not receive faith in the Lord. *A. R.* 874.

Confess (to) sig. the Lord, the word, doctrine thence derived, the divine principle of love, and the Lord's celestial kingdom. *A. C.* 3880.

Confession (interior) is that of the heart, which exists in humiliation, and at the same time in the affection of good; but exterior confession is that of the lips, which it is possible may exist in a feigned humiliation and in a feigned affection of good, which in reality is no humiliation and affection at all. *A. C.* 2329.

Confession (the oral) of one God doth not abolish the idea of three Gods. *U. T.* 173.

Confession. Confession of Sins implies a perception of evils, a discovery thereof in ourselves, an acknowldgment of them, and a conviction of guilt proceeding from them, and self-condemnation in consequence of guilt. But this alone is not *Repentance*. *N. J. D.* 160.

Confession (Ps. 147. 7.) hath respect to the celestial things of faith. *A. C.* 420.

Confession and Acknowledgment (all) is from perception of influx. *A. C.* 3120.

Confession. See *Acknowledgement*.

Confession. See *Repentance*.

Confidence. No one can have confidence in the Lord, who doth not lead a good life. *A. R.* 553.

Confidence (genuine) is not given without good; but spurious and false confidence may be possessed by him who is in evil. *A. C.* 4683.

Confidence. See *To Believe*.

Confidence. See *Conjugial Love*.

Confirm (to) Whatsoever truth confirms man is nothing else than good. *A. C.* 3463.

Confirmed. Those who have confirmed themselves in falses are not willing to understand truth, and it appears as if they were not able. *A. C.* 765.

Confirmed. Every thing confirmed by the will, and at the same time by the understanding, is permanent to eternity; but not that which is only confirmed by the understanding. *D. P.* 318, 319.

Confirmed, they who have confirmed themselves in faith separated from charity, falsify the whole word, &c. *A. R.* 136, 467, 501, 597, 602, 610, 653, 695.

Confirmed. Any proposition however false may be confirmed so as to appear true. *A. C.* 5033, 8780.

Confirm (to) See *To Believe*.

Confirmation (the light of) is a natural light, and not spiritual, and in the power of bad men to attain unto. *A. C* 8780.

Confirmation. There is a false light arising therefrom, and it appears to those who are in falses, as light, but it the light of infatuation, which is of such a nature that it is converted into darkness on the flowing in of the light from heaven, and the light of their eyes is like that of Owls and Bats. *A. R.* 566, 695.

Confirmation. They who confirm faith separate from charity, and yet live a life of charity, are those who are in intellectual confirmation, and not at the same time in voluntary confirmation; but they who confirm the false of doctrine and live according to it, are those who are in voluntary, and at the same time in intellectual confirmation. The reason is, because the understanding doth not flow into the will, but the will into the understanding. *D. P.* 318.

Confirmation, See *Divine Principle*.

Confirmation. See *Faith*.

Confirmation. See *Mixed*.

Confirmation in Good. See *Reformation*.

Confirmation of Evil and the False. See *Evil Spirit*.

Confirmations in first principles concerning God, cannot be taken away after death. *U. T.* 110.

Confirmations of evil by the thoughts, are called falses from the life of lusts. *A. C.* 4729.

Cnnfirmations of evil, and what is false, are nothing else but removals of good and truth, and if they increase, they are rejections; for evil removes and rejects good, and what is false rejects truths. Hence also confirmations of what is evil and false are Closings up of heaven, for every good and truth enters by influx from the Lord through heaven; and when heaven is closed or shut up, then man is in hell, and there in a society where similar evil and false princi-

ples

ples reign, from whence he cannot afterwards be withdrawn. *D. L. W.* 268.

Confirmators are those who can make truths appear falses and falses truths. *C. S. L.* 233.

Conflux into the procreated offspring. See *Conjugial Love.*

Conformations. See *Derivations.*

Confound (to) (Gen. 11. 7.) sig. in an internal sense, not only to darken, but also to obliterate and dissipate, so that there remains no longer any truth. *A. C.* 1321.

Confounded or Ashamed (Zech. 10. 5.) *The Riders on Horses shall be confounded*, sig. the annihilation of ratiocinating argumentations and confirmations which are from the intellectual proprium of man. *Ap. Ex.* 355. p. 468.

Confusion. All imperfection of form results from confusion. *D. P.* 4.

Congregation of God (Ps. 82. 1.) sig. heaven, *And in the midst of the Gods*, sig. among all the angels there, that is in the whole heaven. *Ap. Ex.* 313. p. 369.

Congregation of Jehovah (Deut. 22. 30.) sig. heaven. *A. C.* 2468.

Congregation. See *Company.*

Congregations, In the word are pred. of spiritual truths. *Ap. Ex.* 340. *A. C.* 6355. See *Company, and Multitude.*

Coniah (King of Judah) and his seed, sig. the same as *Satan and his seed*, viz. the infernal false principle. *Ap. Ex.* 768. p. 155.

Conjoin (to) There are two things which conjoin the men of the church, life and doctrine; when life *Conjoins*, doctrine does not separate, but if only doctrine *Conjoins* then they mutually separate, and make as many churches as there are doctrines. *A. C.* 4468.

Conjoined. The more nearly man is conjoined to the Lord, so much the more distinctly he appears to himself that he is his own, and yet he more evidently perceives himself to be the Lord's. *D. P.* 42.

Conjoined. Those who are conjoined to the Lord lose nothing in eternity. *N. G. D.* 121.

Conjoined. No one can be conjoined to the essential Divine, by love and faith, without the divine human. *A. C.* 10067.

Conjoined. All are conjoined in another life, according to the love of good and truth from the Lord. *A. C.* 9378.

Conjoined. If truth and the false are conjoined in the interior man, it becomes profanation which brings eternal damnation as its consequence. *A. C.* 5508.

Conjoined. Truth is *Conjoined* with good, when man perceives pleasure in doing well to his Neighbour on account of truth and good, but not on account of himself and the world. *A. C.* 5340.

Conjoin (to). See *Brethren.*

Conjoined to man, See *Compulsion.*

Conjoined. See *Conjunction.*

Conjoin (to) the natural and spiritual world. See *Correspondences.*

Conjoin (to). See *Duties.*

Conjoin (to) into one. See *Divine Love.*

Conjoined (to be) with hell. See *Connection.*

Conjoined and Appropriated. See *Doctrinals.*

Conjoined (to be). See *Life.*

Conjugal. Is applied by *E. S.* to express the opposite to *Conjugial Love*, viz. the conjunctive principle of evil and the false. *C. S. L.* 203.

Conjugial. See *Chastity.*

Conjugial. See *Conjunction.*

Conjugial. See *Connubial.*

Conjugial Cold Dwells only in the marriage chamber of the understanding. *C. S. L.* 270.

An external cause of Cold, is when *conjugial love* is believed to be one with *scortatory love* only that the latter is disallowed by law, but the former allowed. *C. S. L.* 247.

An external cause of Cold is emulation of pre-eminence between Conjugial partners. *C. S. L.* 248.

An external cause of Cold is no determination to any study or business, whence comes wandering cupidity. *C. S. L.* 249.

An external cause of Cold, is inequality of state and condition in externals. *C. S. L.* 250.

Congugial Companion. See *Consort.*

Congugial Life. See *Celibacy.*

Congugial Love. In the conjunction of love and wisdom. *C. S. L.* 65.

It is implanted in every woman from Creation, and together with it, the love of procreating, which is determined to, and hath its conflux into, the

the procreated offspring, and from the woman is communicated to the men. *C. S. L.* 409.

With thoſe who are principled in love truly conjugial. Conjunction of minds increaſes, and therewith friendſhip; but both friendſhip and conjunction of minds decreaſe with thoſe who are not ſo principled. *C. S. L.* 214.

They, who are principled in love truly conjugial are continually deſirous to be one man; but they who are not ſo principled are deſirous to be two. *C. S. L.* 215.

They who are principled in love truly conjugial, in marriage have reſpect to what is eternal, but the caſe is reverſed with thoſe who are not principled in conjugial love. *C. S. L.* 216.

Conjugial Love reſides with chaſte wives, but ſtill their love depends on their huſbands. *C. S. L.* 216.

Conjugial Love. Its delights are the delights of wiſdom; but thoſe of *Scortatory Love* are the pleaſures of inſanity. *C. S. L.* 442.

Conjugial Love makes a man more and more a man *(homo)* *C. S. L.* 432, 433.

Conjugial Love laſts even to old age, in this world, and afterwards to eternity. *H. H.* 379.

There is a correſpondence of this love with the marriage of the Lord and the church. *C. S. L.* 62.

This love by virtue of ſuch its origin and correſpondence, is celeſtial, ſpiritual, holy, pure and clean, above every love imparted from the Lord to the angels of heaven, and to the men of the church. *C. S. L.* 64.

It is alſo the foundation love of all celeſtial and ſpiritual loves, and thence of all natural loves *C. S. L.* 65—67.

It is the inmoſt heaven, through which the Lord inſinuates Conjugial Love the inhabitants thereof being at peace above all others; peace in the heavens is comparatively as the Spring ſeaſon in the world, which gives delight to all things; it is the celeſtial principle itſelf in it's origin; the angels who inhabit there are the wiſeſt of all, and from innocence appear to others as infants; for they love infants much more than their parents and mothers do; they are preſent with infants in the womb, and by them the Lord takes care that infants be nouriſhed and perfected; thus they preſide over thoſe who are with Child. *A. C.* 5052.

Conjugial Love is of a threefold origin and degree. *Ap. Ex.* 710. p. 24.

Conugial Love (Genuine) is a ſtate of innocence. *A. C.* 2736.

Conjugial Love (true) is chaſte love, for it is a love of the ſpirit and thence of the body, and not a love of the body and thence of the ſpirit, that is, not a love infeſting the ſpirit. *C. S. L.* 44.

Conugial Love is not the love of the ſex, but the love of one of the ſex. *C. S. L.* 44.

Conjugial Love was the love of loves with the ancients who lived in the golden, ſilver, and copper ages. *C. S. L.* 73.

Conjugial Love derives its origin from the divine marriage of good and truth; conſequently from the Lord himſelf. *A. C.* 2728.

Conjugial Love (the origin of) Is divine celeſtial, and flows into the ſouls of men *(hominum)* and by theſe into their minds, and there into the interior thoughts and affections, by theſe into the deſires of coporeal conjunction [*In Deſiderea Propinqua Corpori*], and from theſe through the breaſt into the genital region. *C. S. L.* 183.

Conjugial Love is mutual and reciprocal conjunction. *A. C.* 3945.

Conjugial Love dwells in the ſupreme region, in the midſt of mutual love, in the marriage chamber of the will; and alſo in the midſt of the perceptions of wiſdom in the marriage chamber of the underſtanding, &c. The huſband is in the marriage chamber of the underſtanding, and the wife in the marriage chamber of the will. *C. S. L.* 270.

Conjugial Love with its happineſſes cannot be given, but to thoſe who are of the chriſtian church. *C. S. L.* 337.

*Innocence* and *Peace* relate to the ſoul, *Tranquillity* to the mind, *Inmoſt Friendſhip*, to the breaſt, *full Confidence* to the heart, and *mutual deſire of doing every good to each other*, to the body, as derived from the former principles. All this is included in Conjugial Love. *C. S. L.* 180.

Conjugial Love is according to the ſtate of the church, becauſe according to the ſtate of wiſdom with man. *C. S. L.* 130, 458.

Conjugial Love with its virtue, power and delights, is to every one according to the ſtudy of

of genuine uſe, in which he is. *C. L. S.* 207.

Conjugial Love (true) is heaven itſelf with man. *A. C.* 9961.

Conjugial Love, opens the interiors of the minds of the married partners more and more. *C. S. L.* 200.

Conjugial Love. There is hopes of it's being brought back again to its primæval or ancient ſanctity. *C. S. L.* 74, 75.

Conjugial Love is a progreſſive union of minds. *A. C.* 4145.

Conjugial Love (true) is of a perpetual renewing quality (*eſt Recuſcitabilis*). *C. S. L.* 78.

Conjugial Love does not appertain to the male ſex, but ſolely to the female ſex, and from this ſex is transferred into the male. *C. S. L.* 161, 223.

Conjugial Love, which is genuine, cannot exiſt but between two, that is, in the marriage of *one* man and of *one* wife, and in no wiſe between more together. The men of the moſt ancient church, who were celeſtial, had only *one* wife. *A. C.* 2740. Matt. xix, 3 to 12.

Conjugial Love corr. to the affection of genuine truth, it's chaſtity, purity, and ſanctity; ſemination corr. to the potency of truth; *Prolification* corr. to the propagation of truth; and *The love of infants* corr. to the defence of truth and good. *C. S. L.* 127, 137.

Conjugial Love (in) the wife is the love of the huſband's wiſdom, and the huſband is the wiſdom of her love. *C. S. L.* 75.

Conjugial Love. With thoſe who are principled therein, the faculty of growing wiſe encreaſes. *C. S. L.* 211. And alſo the ſatisfaction of Cohabitation. 213. They are continually deſirous to be one man (*Homo*. 215.

During the implantation of Conjugial Love, the love of the ſex inverts itſelf, and becomes the chaſte love of the ſex. *C. S. L.* 99.

Conjunction is effected from the firſt days of marriage ſucceſſively; and with thoſe who are principled in love truly *conjugial* it is wrought more and more thoroughly to eternity. *C. S. L.* 162.

Love truly *conjugial* may have place with one of the conjugial partners and not at the ſame time with the other. *C. S. L.* 226.

Conjugial Love dwells in the ſupreme region of the mind, in the midſt of mutual love, in the marriage chamber or conclave of the will, and alſo in the midſt of the perceptions of wiſdom in the marriage chamber of the underſtanding *C. S. L.* 270.

Conjugial Love has conjunction with the love of infants. *C. S. L.* 385, 414.

Conjugial Love appertains to the internal or ſpiritual man, and hence this love is proper to man. *C. S. L.* 95, 96.

With man *Conjugial Love* is in the love of the ſex as a diamond in its matrix. *C. S. L.* 97.

Conjugial Love. See *Chriſtian Church.*

Conjugial Love. See *Church.*

Conjugial Love. See *Conjugial Pairs and Partners.*

Conjugial Love. See *Conjugial Principle.*

Conjugial Love. See *Conjugial Semblances.*

Conjugial Love. See *Conjugial Sphere.*

Conjugial Love. See *Conjugial Union.*

Conjugial Love. See *Decrepit Old Men and Women.*

Conjugial Love. See *Diverſe.*

Conjugial Love. See *Duties.*

Conjugial Love. See *Glorification of the Lord.*

Conjugial Love. See *Imputation.*

Conjugial Love. See *Love.*

Conjugial Love. See *Marriage.*

Conjugial Love. See *Potency.*

Conjugial Love. See *Religion.*

Conjugial Love. See *Scortatory Love.*

Conjugial Love. See *Ultimate.*

Conjugial Pairs in heaven, enjoy ſimilar communications with each other, as in the world, but more delightful and bleſſed; nevertheleſs without prolification, in the place of which, they experience ſpiritual prolification, which is that of love and wiſdom. *C. S. L.* 51.

With Conjugial Partners the ſtates of life after marriage are changed, and ſucceed each other according to their conjunction. *C. S. L.* 191.

Conjugial Love differs with the married parties; with one it may prevail in a greater or leſs degree, with the other it may prevail in a very ſmall degree, or not at all; and in conſequence of ſuch difference, to the one it may be heaven, to the other, hell. Affection and reception determine this. *A. C.* 2742.

Conjugial Partners. If the Conjugial Partners have lived in true conjugial love, when

one of them dies, the ſpirit of the deceaſed cohabits continually with the ſpirit of the partner not deceaſed, and this even to the death of the latter, when they again meet and re-unite, and love each other more tenderly than before. *C. S. L.* 321.

CONJUGIAL PARTNERS become one through union of minds. *A. C.* 2731, 10168, 10169.

CONJUGIAL PARTNERS (two) are the form of the eſſential marriage of good and truth in their inmoſt principles, and thence is what is derived from thoſe principles in proportion as the interiors of their minds are opened. *C. S. L.* 100—102.

CONJUGIAL PARTNERS. See *Forms of Conjugial Partners.*

CONJUGIAL PARTNERS. See *Huſband and Wife* and *Married Pairs.*

CONJUGIAL PRINCIPLE (the) is inſcribed in both ſexes, from the inmoſt to the moſt external principles. *C. S L.* 140.

CONJUGIAL PRINCIPLE (the) The human principle and religion go together. *C. S. L.* 531.

CONJUGIAL PRINCIPLE (the) is capable of being ingrafted into chriſtians, and of being tranſplanted hereditarily into the offspring from parents who are principled in love truly conjugial, and hence both the faculty and inclination to grow wiſe in the things of the church and of heaven may become connate. *C. S. L.* 142.

CONJUGIAL PRINCIPLE. See *Children.*

CONJUGIAL SEMBLANCES. In the natural world where ſpiritual affections do not conjoin, there are given external affections, which aſſume a ſemblance of internal, and tend to conſociate; hence comes apparent love, friendſhip and favour between Conjugial Partners. *C. L. S.* 272.

Theſe appearances are CONJUGIAL SEMBLANCES aſſumed, which are commendable, becauſe uſeful and neceſſary. *C. S. L.* 279.

Theſe aſſumed CONJUGIAL SEMBLANCES in the caſe of a ſpiritual man, conjoined to a natural ſavour of juſtice and judgement. *C. S. L.* 280.

Theſe aſſumed CONJUGIAL SEMBLANCES with natural men, ſavour of prudence, for various reaſons. *C. S. L.* 281.

They are for the ſake of amendment, and for the ſake of accommodation. *C. S. L.* 282.

They are for the ſake of having blemiſhes excuſed, and thereby of avoiding diſgrace. *C. S. L.* 288.

And laſtly, they are for the ſake of reconciliations. *C. S. L.* 289.

In caſe favour doth not not ceaſe with the wife, while faculty ceaſes with the man, there may exiſt a friendſhip reſembling conjugial friendſhip, when the parties grow old. *C. S. L.* 290.

There are given various ſpecies of apparent love and friendſhip between conjugial partners, one of whom is brought under the yoke and thence ſubject to the other. *C. S. L.* 291.

CONJUGIAL SPHERE (the) is what flows from the Lord through heaven, into all and ſingular the things of the univerſe, even to its ultimates. *C. S. L.* 222.

This Sphere is received by the female ſex, and through that ſex is transferred into the male ſex, Where love truly conjugial is, this ſphere is received by the wife, and only through the wife by the huſband,

Where love not conjugial is, that ſphere is received indeed by the wife, but not by the huſband through her. *C. S. L.* 223—225.

CONJUGIAL UNION. See *Church.*

CONJUNCTION (all) requires an object, and according to the quality of the object, conjunction is effected. *A. C.* 8705.

CONJUNCTION (all) muſt be *Reciprocals U. T.* 110.

CONJUNCTION is effected by acknowledgment and affection. *A. R.* 760. *A. C.* 5663.

CONJUNCTION. Without knowledge and acknowledgment of the Lord, there is no conjunction with him. *N. J. D.* 296.

CONJUNCTION. In order to its exiſtence, all that which is inferior or exterior, will be ſubordinate and ſubjected to that which is ſuperior or interior. *A. C.* 5809.

CONJUNCTION. In order thereto, the firſt and the laſt muſt be conjoined. The firſt will be good from which it proceeds *(bonum a quo)* and the laſt will be good to which it tends. *(bonum ad quod)* *A. C.* 5440.

CONJUNCTION. All conjunction is effected by love, love being eſſential conjunction. *A. C.* 2034.

CONJUNCTION with the DEITY. All within the church, who refuſe to acknowledge the Lord, are incapable of any conjunction with the Deity. This is not the caſe with thoſe who are born out of the pale of the church. *A. C.* 10083, 10112, 10205, 10818, 10820.

CONJUNCTION

Conjunction with God and man is only given by the union of the divine and human natures in the Lord. *U. T.* 98. *A. C.* 2112.

Conjunction with God the Father is not allowable, but with the Lord, and by him with God the Father. *U. T.* 370—372.

Conjunction of the Lord with man is effected by truths of the word, and by a life conformable to them. *A. R.* 883.

Conjunction with the Lord. No one can be conjoined to the Lord, except he immediately approaches him, becauſe the aſpect which is of the underſtanding derived from the affection which is of the will, conjoins. *A. R.* 933.

Conjunction of the Lord with man, and reciprocal conjunction of man with the Lord, is effected by man's loving his neighbour as himſelf, and loving the Lord above all things. *D. P.* 94.

Conjunction (the) of the Lord with man, is like the conjunction of good with truth; good is from the Lord, and truths are with man *(apud hominem)* but as yet thoſe truths have no life in them, but as man receives good in truths, ſo he receives in himſelf the Lord, and lives; and he receives him in the ſame proportion as he abſtains from evils, and ſhuns and turns from them, from the word, for ſo he ſhuns and turns away from them, from the Lord, and not from himſelf. *Ap. Ex.* 795.—*p.* 200.

Conjunction between the Lord and man is effected by all and every part of the word, and herein the word is marvellous beyond all other writings. *A. C.* 10632—4.

Conjunction and Preſence of the Lord and Heaven (the) is given in all the earths by the word. *U. T.* 267, 268.

Conjunction with the Lord by the literal ſenſe of the word is in the affection of truth and its perception. *S. S.* 62.

Conjunction of the Lord with man, is the ſpiritual in the natural, and of man with God, is the natural from the ſpiritual. *U. T.* 369.

Conjunction of the Lord with man (the) is according to the ſtate of his thought, and thence of his affection. *A. C.* 4211.

Conjunction of man with the Lord is not with his ſupreme divinity but with his divine human. *A. C.* 4211.

Conjunction (the) of man with heaven and hell, is not immediate, but mediate through ſpirits in the world of ſpirits. *H. H.* 600.

Conjunction of heaven with man is by the acknowledgment that all truths and goods are from the Lord. *A. C.* 10230.

Conjunction is accompliſhed in one manner with thoſe that are celeſtial, and in another with thoſe who are ſpiritual. *A. C.* 10124.

Conjunction is inſpired into the man by the wife, according to her love, and is received by the man according to his wiſdom. *C. S. L.* 162.

Conjunction of the wife (the) with the rational wiſdom of the huſband, is effected from with in, but with his moral wiſdom from without.

For the ſake of this Conjunction, as an end, there is given to the wife a perception of the affections of the huſband, and alſo the utmoſt prudence in moderating them. *C. S. L.* 163—166.

Conjunctions. The natural man deſires only external conjunctions. and bodily pleaſures thence derived; but the ſpiritual man deſires internal conjunctions, which neceſſarily terminate in ultimate delights. *C. S. L.* 130. 148. 442.

Conjunctions (the) of truth with affections merely natural corr. to ſcortations and adulteries of various kinds, and alſo in the ſpiritual ſenſe of the word, are ſo underſtood; there are conjunctions of the truths of the word, with the loves of ſelf and of the world, which corr. to them. *Ap. Ex.* 511. *p.* 176.

Conjunction. See *Acknowledgment.*
Conjunction. See *Border.*
Conjunction. See *To Come to the Lord.*
Conjunction. See *To Conjoin.*
Conjunction. See *Conjugial Love.*
Conjunction. See *Conjunctive Principle.*
Conjunction. See *Converſion.*
Conjunction. See *Covenant.*
Conjunction. See *Creation.*
Conjunction. See *Deſert.*
Conjunction. See *Divine Human.*
Conjunction. See *Elevation.*
Conjunction. See *Equilibrium.*
Conjunction. See *Eſſe.*
Conjunction. See *External man.*
Conjunction. See *Faith.*
Conjunction. See *Initiation.*
Conjunction. See *Lord.*
Conjunction. See *Love.*
Conjunction. See *Marriage.*
Conjunction. See *Preſence.*
Conjunction. See *Proprium.*

Conjunction. See *Regeneration.*

Conjunction. See *The Word.*

Conjunction and Presence of the Lord. See *Church.*

Conjunction of all things with genuine goods and truths. See *Disposed.*

Conjunction of the Created Universe with its Creator. See *Everlasting Conservation.*

Conjunction of Good and Truth. See *Desolation.*

Conjunction of Good and Truth. See *Good.*

Conjunction of the Internal and External. See *Distinct.*

Conjunction of the Internal and External Man. See *Knowledges.*

Conjunction of the Lord with Man. See *Charity.*

Conjunction of minds. See *Marriage.*

Conjunction of the Spirit and Body. See *Correspondence.*

Conjunction of Truth with Good. See *Consent.*

Conjunction with God. See *God.*

Conjunction with the Lord. See *Decalogue.*

Conjunction with the Lord. See *Idea.*

Conjunction with the Lord. See *Holy Supper.*

Conjunctive Principle. Divine celestial good is the essential conjunctive principle of all things. *A. C.* 10262.

Connate with Man. See *Good.*

Connection. All things are continued in a chain of connection from first to last. *A. C.* 9822, 10044, 10329, 10335.

Connection. When the ultimates of the heavens have a connection *(Nexum)* with those who are conjoined to hell, then the light and intelligence of the angels of heaven is diminished. *Ap. Ex.* 744.

Connection. There is a connection of all spiritual truths, which is like the connection of the viscera, organs, and members in man's body. *A. R.* 916.

Connection. See *Doctrinals.*

Connection. See *Explications.*

Connection. See *External.*

Connection of the Internal Sense. See *Collation* and *Connubial Connection.*

Connection Form and Order. See *Bodies of Angels.*

Connubial is applied to love or conjunction, between the sexes merely external; thus differing from *conjugial*, as that which is merely external differs from that which is internal, or as natural differs from spiritual. *Glossary to C. S. L.*

Connubial Connections *(Connubia)* only are beneath heaven, which are entered into and put off. *C. S. L.* 192.

Connubial. See *Marriages.*

Conquer (to) sig. the removal of evils and falses. *Ap. Ex.* 359. p. 482.

Conquer (to) or overcome (Rev. 3. 5.) sig. to abide constantly in the spiritual affection of truth, even unto the end of life. *Ap. Ex.* 197.

Conquer (to) when pred. of the Lord, sig. to unite divine good, with divine truth, because this was done by temptations and victories *Ap. Ex.* 254. p. 284.

Conquer. There are very many evils to be conquered in man. *A. C.* 8403.

Conquering and to Conquer (Rev. 6.) Conquering sig. the removal of evils, and thence falses to the end of life; and to Conquer, sig. afterwards to eternity. *Ap. Ex.* 359.

Conquer. See *Reformation and Regeneration.*

Conqueror. See *Celestial Man.*

Conquest. See *The Lord.*

Consanguinity and Affinity. All and singular the things appertaining to a man truly rational, that is a regenerate man, whether they be the things of his affections, of his perceptions, or of his thoughts, are connected with each other as it were by *Consanguinity* and *Affinity*; for they are so arranged, that they mutually respect each other as families of one house, and this in a most distinct manner, &c. *A. C.* 2556.

Conscience is formed in every man from the principles of his particular religion, according to his internal reception thereof. *N. J. D.* 130.

Conscience Is to do no evil in any manner to any person, and to do well to every one in every possible way. *A. C.* 1076.

Conscience. Real *Conscience* is the plane on which temptations operate. *A. C.* 762.

Conscience. They who have no conscience do not know what it means. *H. H.* 300.. *A. C.* 7217, 7490, 9121.

Conscience. They, and they only have conscience, who love God and their neighbour. *A. C.* 831, 965, 2380, 7490.

Conscience is that frame or fitness of subject, which

which is accommodated to the reception of heavenly influx. *N. J. D.* 130—138.

The Lord rules those who have no *Conscience* by external restraints. *A. C.* 1077.

Conscience may be rendered more perfect, in those who are in a particular illumination and clear perception of divine truths, than in those who are less illuminated, and whose perception is more obscure. *N. J. D.* 132.

Conscience. They who have no conscience in this world, cannot be endowed with conscience in the other life; hence they who are in hell are in no anguish of conscience for the evils they did in the world. *A. C.* 965, 9122.

Conscience, Man is endowed with a conscience of what is good, and a conscience of what is right; the former pertains to his internal man, and the latter to his external man. *N. J. D.* 134.

Conscience was the new will and understanding given to the Church called *Noah*. *A. C.* 431.

There is a true *Conscience*, a spurious *Conscience*, and a false *Conscience*. *A. C.* 1033.

They who have a *Conscience* in this world, retain it in the other life, and abide amongst the blessed. *A. C.* 965.

Conscience. They who are endowed with conscience have interior thought, but they who have no conscience, have only exterior thought. *A. C.* 1820. 1919.

Conscience. Some are not aware that they are endowed with a principle of *Conscience*, at the time they have it. *A. C.* 2380.

Conscience. The good have *Conscience*, but the wicked have no *Conscience*. *A. C.* 831, 965, 1076, 1077, 1919, 7490.

Conscience. They who do good from a natural principle and not from religion, have no conscience. *A. C.* 6208.

Conscience. If any anxiety is felt when a man thinks evil, it is from *Conscience*. *A. C.* 5470.

Conscience. Is a new will and understanding from the Lord. *A. C.* 4299.

Conscience. The internal manifests himself by conscience. *A. C.* 4015.

Conscience is the acknowledgement of truth from an interior [principle]. *A. C.* 4015.

Conscience is formed in the intellectual part of the spiritual, otherwise than in that of the celestial. *N. J. D.* 139.

Conscience was quite separated from the voluntary things of man. *A. C.* 918.

Conscience. All who are without *Conscience* are only in externals. *A. C.* 4459.

Conscience. Cannot be first received in another life. *N. J. D.* 138.

Conscience. The Lord alone operates all good by means of *Conscience*. *A. C.* 4459.

Conscience. See *To Distinguish*.

Conscience. See *Hell*.

Conscience. See *Perception*.

Conscience. See *Planes of Conscience*.

Conscience. See *Will and Understanding*.

Consent (to) (Gen. 34. 23.) sig. to condescend. *A. C.* 4490.

Consent is essential acknowledgment, whereby reception is effected. *A. C.* 3157.

Consent is the ground and essential of marriage, and all other ceremonies are only its formalities. *C. S. L.* 21.

Consent from the understanding and the will is required to form the conjunction of truth with good. *N. J. D.* 23.

Consent. See *Hell*.

Conservation. See *Everlasting Conservation*.

Consistency of all things depends upon order. *U. T.* 679.

Consistent Worship, or Doctrine. See *Doctrine*.

Consociation. All things are consociated most exquisitely, in the heavens, according to all the difference of love to the Lord, and of mutual love and of faith, originating therein; and in the hells—according to all the differences of lusts, and of phantasies, thence derived. *A. C.* 2449.

Consociation. In the hells, the evil spirits, although they appear by the light of heaven, to the angels, in the most hideous forms, yet *amongst themselves*, they appear as *men*, and this is permitted for the sake of *Consociation*, *U. T.* 281.

Consociation of Man with Angels. See *Historicals*.

Consociations are made in another life according to spheres. *A. C.* 8630.

Consolation. See *Prayers*.

CONSOLATIONS. See *Breaſt of Conſolations.*

CONSORT, or *Conjugial Companion* (the) of natural love, is ſcience; of ſpiritual love, is intelligence, and of celeſtial love, is wiſdom. *A. R.* 351.

CONSPICUOUS. The ſpiritual world is conſpicuous in the light a thouſand times exceeding the meridian light of this world. *A. C.* 8939.

CONSTANT. See *Correſpondences.*

CONSTELLATION. See *Regeneration.*

CONSTELLATION. See *Stars.*

CONSULT to) over the hidden ones. See *Explanation of* Pſalm 83. 3—9.

CONSUME AWAY (to) *Contabeſcere* (Ezek. 4. 17.) is pred. concerning the deſtruction of ſpiritual life. *Ap. Ex.* 617. p. 367.

CONSUMING FIRE. See *Fire.*

CONSUMING FIRE. See *Lord.*

CONSUMMATION ſig. the laſt time when there is no longer any good. *A. C.* 1857.

CONSUMMATION. Is a ſtate, when evil is come to its ſummit. *A. C.* 2243.

CONSUMMATION is treated of, in the word throughout, and the ſtate which precedes is deſcribed by *Vaſtation* and *Deſolation*, which is ſucceeded by *Viſitation*. *A. C.* 2243.

CONSUMMATION, in the word, is alſo called *Devaſtation* and *Deciſion*, which is effected by the deprivation of goods and truths, in conſequence whereof man enters into evils and falſes. *A. R.* 676.

CONSUMMATION of the Age, (which is commonly tranſlated *the End of the World,*) is the laſt time or end of a church, and the firſt of a new church. *A. C.* 4535.

CONSUMMATION and DECISION (Dan. 9. 27) ſig. the laſt ſtate of the church, when there is no more truth; becauſe no more good. *Ap. Ex.* 684. p. 538. See alſo No. 397—p. 588.

CONSUMMATION. See *Church.*

CONSUMMATION. See *Judgment.*

CONSUMMATION. See *Vaſtation.*

CONSUMMATION of the Age. See *The Word.*

CONSUMMATION of Evil. See *Puniſhment.*

CONSUMMATION of the Nuptials. See *Betrothing.*

CONTAGIOUS. All evils are contagious. *A. C.* 6666.

CONTAIN (to) one's ſelf (Gen. 24. 21.) ſig. to wait in expectation concerning the reality of a thing. *A. C.* 3100.

CONTAIN (to) himſelf (Gen. 43. 31) ſig. concealment. *A. C.* 5697.

CONTAINED and CONTAINING. The thing *containing* ſig. the ſame with the thing *contained*. *A. R.* 672. See *Veſſel.*

CONTEND (to) with God and man (Gen. 32. 28.) ſig. to be tempted as to truths and goods. *A. C.* 4287.

CONTEND (to) with God, (Gen. 32. 28.) In the internal hiſtorical ſenſe, ſig. to be urgent that a repreſentative of the church might be amongſt them. *A. C.* 4317.

CONTENTMENT. See *Innocence.*

CONTEXTURES. See *Cuticles.*

CONTINENT. In the writings of *E. S.* denotes that which holds things together.

CONTINENT. See *Effect.*

CONTINENT. See *Literal Senſe, Sacred Scripture* and *Word.*

CONTINENT and COMPLEX. See *Ultimates.*

CONTINENTS. See *Goods.*

CONTINGENCIES, or in other words, the things aſcribed to chance and fortune, are of the divine providence; this is acknowledged by the church, but ſtill it is not believed; for who doth not ſay, when he eſcapes any great danger, to appearance accidentally, that he was preſerved by God, and alſo he giveth God thanks; likewiſe, when he is exalted to honours. and brought to opulence this alſo he calls a bleſſing from God; thus the man of the church acknowledges that *contingencies* are of providence, but ſtill he doth not believe. *A. C.* 5508.

CONTINUALLY. Is all and (Exod. 29. 38.) in all, namely, the all of worſhip and in all worſhip. *A. C.* 10133.

CONTINUATION of the Senſe. See *Explications.*

CONTINUED (to be). See *Connection.*

CONTINUOUS, or CONTINUAL, is a term applied by the ſchoolmen to denote quantity or co-extenſion, whoſe parts are not divided, but joined and connected together, ſo as to leave no room to determine where one begins and the other ends; in which ſenſe it is uſed by *E. S.* in *C. S. L.* 185. It is alſo uſed by him, in ſome of his other theological works, in contra-diſtinction to the term *Diſcrete*, as applied to degrees; the term *continuous* being applied to degrees of purer and denſer, higher and lower, greater and leſs, &c.

&c. whilſt the term *diſcrete* is applied to what he calls degrees of altitude, where one is *within* another, as in the caſe of the three degrees of the Atmoſphere. *Gloſſary to C. S. L.*

Continuous. See *Diſcrete*, and *Sounds*.

Continuous. See *Interiors*.

Continuous Degrees. See *Cauſes*.

Continuous Degrees. See *Degrees*.

Continuous and Discrete Degrees. See *To Co-exiſt*.

Continuous and Discrete See *Order*.

Contradictions. There are no *contradictions* in the Word. *S. S.* 51.

Contraries. See *Relatives*.

Contrary. While the mind averts itſelf from the Lord, it turns itſelf to itſelf, and in ſuch caſe, perceives things contrary, becauſe goodneſſes and truths deſcending by influx from the Lord, are changed in that caſe, into their oppoſites from the perverted ſtate of the recipient ſubject. *C. S. L.* 444.

Contrary. The divine providence goes *contrary* to the will of man. *D. P.* 183.

Contrition, which is ſaid now a-days to precede faith, and to be followed by evangelic conſolation, is not repentance. *U. T.* 512.

Contrition. Is not temptation. *U. T.* 597.

Contrive (to) (Gen. 37. 18.) ſig. to will from a depraved mind. *A. C.* 4724.

Controversy of Zion (Iſ. 34. 8.) ſig. the rejections of the truths and goods of the church. *Ap. Ex.* 413. p. 684.

Converſations of Spirits and Angels with man. See *Language*.

Converſion (by) all conjunction in the ſpiritual world is effected. *H. H.* 255.

Converſion. Man is continually held in ſtate of the poſſibility of *converſion*. *U. T.* 720.

Converſion. Angels and good men, as to their ſpirit, continually turn themſelves toward the Lord as a ſun, and thus they have the Lord continally before their faces, and thus, which way ſoever they turn, which is wonderful; but the devils continually turn themſelves from the Lord. *A. R.* 380. 938.

Converſion of the Jews. See *Jews*.

Converted and Healed (to be) (John 12. 40.) ſig. to prophane. *Ap. Ex.* 706. p. 7.

Conviction. See *Faith*.

Conviction of the Natural Man. See *Internal Senſe*.

Convocation (the holy) (Exod. 12. 16.) was made, in order to repreſent heaven. *A. C.* 7891.

Co-operation. Regeneration is effected by the Lord alone through charity and faith, during man's *Co-operation*. *U. T.* 576.

Co-operation. See *Reaction*.

Copper, ſig. natural good, which is the good of the laſt heaven. *U. T.* 609.

Coral. See *Works*.

Cords and Nails. *(Funes et Clavi)* (Iſ. 54. 2.) Cords ſig. the conjunction of good and truth, and Nails, the confirmation *(Firmatio)* thereof. *Ap. Ex.* 799. p. 207.

Cords. See *Curtains*.

Coriander Seed (Exod. 16. 31.) becauſe it is white, is pred. concerning truth. *A. C.* 8521.

Cormorant and Bittern. (Zeph. 2. 14.) ſig. the affections of the falſe and the falſe itſelf, interior and exterior. *Ap. Ex.* 650.

Corn, denotes good of the natural principle, alſo the good of truth which is in the natural principle; which is truth in the will and act. The reaſon why *Corn denotes* good, is becauſe a *Field* in the ſpiritual ſenſe *denotes* the Church, and hence the things appertaining to a *field*, as ſeed, ſeedtime, harveſt, ſtanding corn, grain, and alſo a ſpike or ear of corn, beſides wheat, barley, and ſeveral other ſpecific kinds of grain, *denote* ſuch things as appertain to the Church; and the things appertaining to the church have all of them reference to good and truth. *A. C.* 5295.

Corn. *Ripe Corn*, in the word, ſig. the ſtate of reception and increaſe of truth derived from good. *A. C.* 9291.

Corn. *Standing Corn* ſig. truth in it's conception. *A. C.* 9146.

Corn. See *Ears of Corn*.

Corner Stone ſig. all divine truth upon which the church is founded; therefore alſo the Lord as to his divine humanity, becauſe all divine truth proceeds from him. *The builders who rejected that ſtone*, (as it is read in the Evangeliſts,) are they who are of the church, there of the Jewiſh church, for with them there were nothing but vain traditions, from the literal ſenſe of the word, in which the truths of the word were falſified, and its goods adulterated. *Ap. Ex.* 417. p. 9.

Corner and Extremity (Amos 3. 12.) ſig. what is more remote. *A. R.* 137.

Corners, *(Anguli)* In an hiſtorical ſenſe ſig.

ſig. the quarters in the ſpiritual world, but in a ſpiritual ſenſe, all the truths and goods of the church. *Ap. Ex* 417. p. 9.

Corner (Rev. 7.) By the four corners of the earth mentioned there, is ſig. the univerſal world of ſpirits, which is in the midſt, between heaven and hell. The four corners ſig. the four quarters or points of the compaſs, becauſe corners ſig. quarters, therefore they ſig all things; as all things relating to heaven or hell, or to goodneſs and truth. *Corner* ſig. the ultimate which ſuſtains things ſuperior, as its foundation does an houſe and thus alſo every thing. *A. R.* 342.

Corners of the Earth (Rev. 7, 1,) ſig. the univerſal ſpiritual world. *Ap. Ex.* 417, p. 5.

Corners. See *Quarters.*

Corners of the Earth. See *Four Corners of the Earth, and Winds.*

Corporeal. Every man is by birth merely corporeal; and yet from corporeal he may become natural more and more interiorly, and thus rational, and at length ſpiritual. The reaſon why this is effected progreſſively, is becauſe the corporeal principle is like ground, wherein things natural, rational, and ſpiritual, are implanted in ir order. *C. S. L.* 59, 447.

Corporeal Judgment. Means the judgment of the mind grounded in the external ſenſes. *C. S. L.* 57.

Corporeal Principle (the) is like ground in which natural, rational, and ſpiritual things in their order are implanted. *C. S. L.* 59.

Corporeal. To think concerning corporeal and terreſtial things, withdraws the mind from heaven. *A. C.* 10378.

Corporeal. See *Celeſtial Principle.*

Corporeal. See *Exhalations*

Corporeal. See *External Man.*

Corporeal. See *Hereditary.*

Corporeal. See *Senſual.*

Corporeal Things. See *Fallacies.*

Correspondence is the appearance of the internal in the external, and its repreſentation therein. *A. C.* 5423—7.

Correspondence (the) of forms or of repreſentations in the heavens in every manner is with divine celeſtial and ſpiritual things themſelves. *A. C.* 9739.

Correspondence. All and ſingular things in man corr. to the Lord. *A. C.* 4524.

Correspondence. No diſtinct idea can be had of correſpondence, without a previous knowledge concerning heaven as the grand man. *H. H.* 67.

Correspondence. The ſpiritual things with which natural things correſpond, aſſume *another* appearance in nature, ſo that they are not diſtinguiſhed, but ſeem incongruous and irrelative. *A. C.* 1887, 2396, 8920.

Correspondence. The caſe with correſpondence, is almoſt like any one ſpeaking a foreign language, and another inſtantly underſtanding the ſenſe of the words, &c. *A. C.* 4337.

Correspondence is between thoſe things which appertain to the light of heaven, and thoſe things which appertain to the light of the world: that is, between thoſe things which appertain to the internal or ſpiritual man, and thoſe which appertain to the external or natural man, and *Repreſentation* is whatever exiſts in the things appertaining to the light of the world, that is, whatever exiſts in the external or natural man, conſidered in reſpect to the things appertaining to the light of heaven, or to the internal or ſpiritual man. *A. C.* 3225.

Correspondence (the) of the univerſe in its three kingdoms, with all and ſingular things of man, is not with thoſe things as ſubſtances, but as uſes. *D. L. W.* 324.

Correspondence. All things which correſpond, are likewiſe *repreſentative*, and thereby *ſignificative*, ſo that *correſpondences* and *repreſentatives* are united in one ſubject. *A. C.* 2890.

Correspondence. No one can underſtand the internal ſenſe of the word, unleſs he is acquainted with the nature of *correſpondences.* *A. C.* 2895, 4322.

Correspondence. All things which appear in heaven are according to *correſpondence*, and called *Repreſentatives.* *A. C.* 3213 *to* 3226, 9576, 9577.

Correspondence. There is a correſpondence between all things in heaven, and all things in man. *H. H.* 87—102.

Correspondence. The things in man, which have the greateſt life, correſpond to thoſe ſocieties in the heavens, which have the greateſt life, and in conſequence thereof the greateſt happineſs, as are thoſe to which man's external and internal ſenſories correſpond, and the things which are of the underſtanding and the will; but the things in man, which have leſſer life, correſpond

pond to ſuch Societies in Heaven as are in leſſer Life, as are thoſe to which the Cuticles *correſpond*, which encompaſs the whole body; alſo the Cartilages and the bones, which ſupport and ſuſtain all things that are in the body; and alſo the hairs, which ſpring forth from the Cuticles. *A. C.* 5552.

CORRESPONDENCE (the) of heaven with the world is by *uſe*. *H. H.* 112.

CORRESPONDENCE (all) is natural and ſpontaneous. *H. H.* 262.

The conjunction of the ſpirit of man with his body is by the *correſpondence* of his will and underſtanding with his heart and lungs, and their disjunction by the want of correſpondence. *D. L. W.* 390.

From the Correſpondence of the heart with the will, and of the underſtanding with the lungs, may be known all things which can be known of the will and the underſtanding, or of love and wiſdom, conſequently all that can be known of the ſoul of man. *D. L. W.* 394.

CORRESPONDENCE. The rational, natural, and ſenſual principles of man, are to be reduced into *Correſpondence*, that he may be able to receive the divine influx, and conſequently be reborn. *A. C.* 5131.

CORRESPONDENCE. Without *Correſpondence* with the grand man, that is, with heaven, or which is the ſame, with the ſpiritual world, nothing whatever could exiſt and ſubſiſt. *A. C.* 5377.

And unleſs there was a *Correſpondence* of man with heaven and through heaven with the Lord, he could not ſubſiſt a moment, but would flow out *(Diffluceret)* into nothing *(Nullum)*. *A. C.* 5628.

CORRESPONDENCE. There is a *Correſpondence* of ſenſual things with natural things, of theſe with ſpiritual things, of theſe with celeſtial things, and of celeſtial things with the divine [principle] of the Lord. *A. C.* 5131.

CORRESPONDENCE. Man is continually preſerved in *Correſpondence* with heaven by the Lord, that he may, if he chooſes it, be led from hell to heaven, and by heaven to the Lord. *A. C.* 5343.

CORRESPONDENCE. There is not given the leaſt thing with man, with which there is no *Correſpondence*. *A. C.* 4791.

CORRESPONDENCE. There is a perpetual *Correſpondence* of all things of the mind, *(mentis)* with all things of the body. *D. L. W.* 374.

CORRESPONDENCE (the firſt divine) of love and wiſdom is the fiery ſun of heaven. *D. L. W.* 93.

CORRESPONDENCES. The following were derived from the ancient church to the Gentiles, viz. the *Sun*, love; *Apollo*, the God of wiſdom and intelligence, deſcribed in a chariot and four fiery horſes; *Neptune*, the ſea; ſciences in general. *Pegaſus*, the birth of the intellectual principle, deſcribed by a flying horſe, who with his hoof burſt open a fountain, where were *Virgins*, who were the ſciences. *Horſe*, the underſtanding. *Fountains*, truths, alſo erudition. *A. C.* 2762. 3251. *W. H.* 4.

CORRESPONDENCES (the ſcience of) hath been concealed ſince the time of Job, but is now made known. *C. S. L.* 532.

CORRESPONDENCES are *for the moſt part*, appearances of truth, in which genuine truths lie concealed. But all appearances of truth are not correſpondences. *E. G.* when it is ſaid, that God is *angry*; This is not a correſpondence, but only an appearance correſponding to man's ſtate who is in evil and is therefore angry with God. *D. P.* 256.

CORRESPONDENCES. By deriviation from the *Ancients* it is ſtill a cuſtom that kings at their coronation, ſhould ſit on a ſilver throne, ſhould be clad in a purple robe, be anointed with oil, ſhould wear on their heads a crown, and carry in their hands a ſceptre, a ſword and keys, ſhould ride in royal pomp on a white horſe, and under whoſe feet ſhould be hoofs of ſilver, and ſhould be waited on at table by the moſt reſpectable perſonages of the kingdom, &c. Theſe ceremonies are called emblematical, from an entire ignorance of every thing relating to correſpondency and repreſentation. *A. C.* 4966.

CORRESPONDENCES. There is a ſucceſſive [chain] of correſpondences, from the divine [principle] to the ultimate natural. *A. C.* 5131.

CORRESPONDENCES. Whatſoever *correſponds*, this alſo ſignifies. *N. J. D.* 216.

According to the quality of man's *Correſpondence* with heaven, ſuch he appears in another life in the light of heaven. *A. C.* 5377.

CORRESPONDENCES are moſt conſtant. *A. C.* 2333.

Correspondences are natural truths and the mirrors of ſpiritual [truths]. *A. C.* 9300.

Correspondences are repreſentations of ſpiritual and celeſtial things in natural [things]. *U. T.* 204.

Correspondences. By the knowledge of ſome correſpondences, a man may falſify the word, by conjoining and applying them to the confirmation of particular opinions rooted in his mind. *U. T.* 230.

Correspondences (the ſcience of) hath been concealed now for thouſands of years. *U. T.* 846.

Correspondences (the ſcience of), after the times of the Jewiſh church, was not diſcloſed to chriſtians, becauſe in the primitive church they were perſons of great ſimplicity, ſo that had it been diſcovered, it would have been uſeleſs and unintelligible. *S. S.* 24.

Correspondences, *Repreſentatives* and *Significatives* are three diſtinct things. *A. C.* 2567.

Correspondences, *Repreſentatives*, and *Significatives*, conjoin the natural world to the ſpiritual. *A. C.* 7290.

Correspondence. See *Conjugial Love*.

Correspondence. See *Delights*.

Correspondence. See *Functions*.

Correspondence. See *Grand-man*.

Correspondence. See *Holy Supper*.

Correspondence. See *Inſtruction*.

Correspondence. See *Man*.

Correspondence. See *Moſt Ancient Church*.

Correspondence of Angelic Societies. See *Internal Man*.

Correspondence of things Corporeal with the divinity. See *Humanity*.

Correspondences. See *Compariſons*.

Correspondences. See *Correſponding Communication*.

Correspondences. See *Created*.

Correspondences. See *Divine Truth*.

Correspondences. See *Egypt*.

Correspondences. See *Heaven*.

Correspondences. See *Hieroglyphics*.

Correspondences. See *Interiors*.

Correspondences. See *Job*.

Correspondences. See *Lord*.

Correspondences. See *Moſt aecient Church*.

Correspondences. See *Parables*.

Correspondences. See *Predictions*.

Correspondences. See *Profananation*.

Correspondences. See *Word*.

Correspondences, Representatives, and Significatives. See *Lord*.

Corresponding Communication (the) between the ſpiritual and the natural worlds, is not in continuous, but in diſcrete order. *I. and D.* 4. *L. W.* 173. 340.

Corrupt and Violence (Gen. 6. 11.) *Corrupt* is pred. of the underſtanding when it is deſolate; *Violence*, of what relates to the will, when it is vaſtated. Thus *Corrupt* is pred. of perſuaſions, and *Violence* of luſts. *A. C.* 621.

Corrupt (Pſal. 14. 1.) denotes dreadful perſuaſions, and *Abominable* denotes filthy luſts, which influence a work, or from which a work proceeds. *A. C.* 622.

Cortical Subſtances of the Brain. See *Brain*.

Costliness (*Pretioſa*) ſig. the holy things of the church. *A. R.* 789.

Covenant. A conjunction or covenant is between two. *D. P.* 95.

Covenant. Things internal are what appertain to a covenant, becauſe they are effective of conjunction, but not things external, unleſs by things internal; things external were only ſigns of a covenant or tokens of conjunction, whereby a remembrance of internal things might be excited, and thus conjunction might be effected by ſuch internal things. *A. C.* 2037.

Covenant (Gen. 17. 9.) The repetition of covenant in this verſe, which is before ſo often ſpoken of, denotes cloſer union of the Lord's human with his divine eſſence. *A. C.* 2033.

Covenant (Pſal. 89. 34, 35.) ſig. the divine good, and *the declaration of the lips*, the divine truth. *A. C.* 2842.

Covenant (to make a) hath reſpect to irrevocable confirmation from divine good, And *To Swear*, the ſame confirmation from divine truth. *A. C.* 2842.

Covenant of Brethren (Amos 1. 9.) ſig. the union of faith and charity. *A. C.* 367.

Covenant of the Calf. (Jer. 34. 18—20) the covenant ſig. conjunction, the calf, good; the calf being divided into two parts, ſig. the good proceeding from the Lord, on one part, and the good received by men on the other, from whence there is conjunction. *Ap. Ex.* 279.

Covenant of the Day and Night. *Covenant of the day*, is conjunction by love; and *Covenant*

*of the Night*, conjunction by faith. *Ap. Ex.* 444. p. 86.

Covenant of the Day and Night. (Jer. 33. 20—26.) ſig. all the ſtatutes of the Iſraelitiſh church, preſcribed in the word, by which there was conjunction with heaven and the Lord. They are called *The Covenant of the Day*, in relation to the church in heaven; and the covenant of the night in relation to the church on earth, and ſpiritual things are repr. and ſig. for heaven, but natural things are repr. and ſig. for the church. Hence alſo *the Covenant of the day and night*, are in this chapter called *the Statutes of heaven and earth*; and *the covenant of the night*, is called *the ſtatutes* [*or ordinances*] *of the moon and ſtars*. *Ap. Ex.* 532.—*p.* 211.

Covenant. See *Book of the Covenant.*

Covenant. See *To Remember a Covenant.*

Covenant. See *Token.*

Covenant of Life and Peace. See *Levi.*

Cover. The reaſon why it is ſaid (Deut. 23. 14. 15.) that they were to *Cover* their excrements, leſt Jehovah God ſhould ſee the nakedneſs of the thing and ſhould return," was, becauſe things covered and cloſed up denote all thoſe places in hell where troops of [laſcivious and unclean] ſpirits have their abodes; on which account alſo it is ſaid, *leſt he ſee the nakedneſs of the thing*. *C. S. L.* 431.

Cover (to) the Face. See *Face.*

Cover (to) the Heavens with Clouds. See *Clouds.*

Covered (to be) (Gen. 38. 14.) ſig. not to be acknowledged. *A. C.* 4860.

Covered (to be) (Iſ. 29. 10.) ſig. to know nothing and to ſee nothing of truth. *A. C.* 2534.

Covered. "High mountains being covered," (Gen. 7. 19.) ſig. that all the good things of charity were extinguiſhed. *A. C.* 795.

Covering (to remove a) (Gen. 8. 13.) ſig. to take away thoſe things which obſtruct the light. *A. C.* 896.

Covering. Rational truths are like a covering or cloathing to ſpiritual truths. (See Gen. 20. 16.) *A. C.* 2576

Covering of Precious Stones (a) (Ezek. 28. 4. 13.) ſig. the truths of intelligence. *A. R.* 90.

Covetous (the) are of all men the moſt ſordid, and think leaſt concerning a life after death. *A. C.* 938. See *Avarice.*

Council of Nice. See *Imputation.*

Councils (the deliberations of) are vain, unleſs ſupplication is made to the Lord for illuſtration. *U. T.* 188.

Counsellors. See *Princes.*

Counsel. See *To Walk.*

Countenance fallen (Gen. 4. 5.) ſig. that the interiors were changed. *A. C.* 358.

Countenance (the) *of Animals which appear in the ſpiritual world*, moſt eſpecially indicate with extenſive variety the peculiar affections there which are terminated and preſented in the forms of ſuch animals as appear in our world. *Ap. Ex.* 582.

Countenance. See *Face.*

Countries. See *Families.*

Country (Gen. 12. 1.) ſig. things corporeal and worldly, becauſe ſuch things appertain to the external man. *A. C.* 1411.

Country (a far) (Luke 19. 12.) ſig. the ſpiritual world. *Ap. Ex.* 675.—*p.* 518. See *Nobleman.*

Court (*Atrium*) ſig. the external of the word, and thence of the church, and of worſhip. *Ap. Ex.* 630.—*p.* 405. See *Temple.*

Court of the Tabernacle (Exod. 27. 9. &c.) ſig. the external of heaven, or the firſt, which is alſo called the ultimate heaven. *A. C.* 9741.

Court (to) and Entreat. See *Election.*

Courts of the temple at Jeruſalem (the two) repr. the church as to its internal and external. *A. R.* 487.

Court of the Temple ſig. the external heaven and heaven in ultimates. Alſo the church on earth. *A. R.* 487.

Courts and Palaces. *Courts* ſig. the external things of the church, and *Palaces* the internal things thereof. *A. C.* 3721.

Courts. The memory and underſtanding are like the *outer Courts* of an houſe. *A. C.* 9230.

Courts. See *Heavens.*

Courtship. See *Betrothing.*

Cow (a red) (Numb. 19. 1—10.) ſig. the good of the natural man, and *the water of ſe-*

*paration* made from its burning, the truth of the natural man. *Ap. Ex.* 364.—*p.* 487.

Cows ſig. natural truths. *A. C.* 5198.

Cows. See *Oxen.*

CRAFTINESS and DECEIT *(Aſtus et Dolus)* inſinuate themſelves even into the ſpiritual mind of man. *Dec.* 81.

CRAFTINESS and MALICE *(Aſtutia et Malitia)* is not prudence and intelligence, but conſidered in itſelf, is inſanity and folly. *Ap. Ex.* 560.—*p.* 275.

CRASS and IMPURE ATMOSPHERE. See *Good.*

CREATABLE. Love and wiſdom, life, light, heat and activity, conſidered in themſelves, are not *creatable. U. T.* 40, 364, 471.

CREATE, FORM and MAKE (to) ſig. to regenerate. *A. C.* 16.

CREATE, (to) FORM and MAKE, are three diſtinct terms of application. (See *Iſ.* 43. 7.) *A. C.* 88.

CREATE (to) properly relates to man when he is created anew or regenerated; and *to make*, is uſed when he is perfected. To *create* alſo relates to the ſpiritual man, and to *make*, to the celeſtial man. *A. C.* 472.

CREATED. All things of the univerſe indicate and teſtify, that they were created by an infinite and eternal God. *D. L. W.* 318.

CREATED. Heaven is created by the divine ſphere of good and truth, &c. *A. C.* 9502.

All CREATION proceeds from firſt principles to ultimates, and from ultimates to the firſt [cauſe] from whom it was derived. *D. P.* 56.

CREATED. In every thing created there is a certain united image of the divine love and wiſdom proceeding from the Lord. *D. L. W.* 47—51.

CREATED. Man is ſo created that the divine things of the Lord may deſcend through him even to the ultimates of nature, and from theſe may alſo aſcend up to him again. *A. C.* 3702.

Man *created* in the form of God has been changed into the form of a devil. *C. S. L.* 153.

CREATED. All created things which are in the world are according to correſpondences. *A. C.* 9272.

There is no CREATION given, without order. *U. T.* 500.

In order that an idea of CREATION may be formed, ſpace and time muſt be removed from the thought. *D. L. W.* 155.

CREATION commences from the ſupreme or inmoſt [principles] becauſe from the divine, and proceeds to ultimate and extreme [principles] and then firſt ſubſiſts. *L. J.* 9.

CREATED. Man is created a Native *(indigena)* both of heaven and of the world: as a Native of heaven, he is ſpiritual, and a Native of the world, he is natural. *U. T.* 369.

All things are CREATED by the living ſun from the Lord, and nothing by the ſun of this world, which is dead. *D. L. W.* 116.

All things which are ſeen in the ſpiritual world are CREATED inſtantaneouſly by the Lord, but in the natural world, they exiſt and grow from ſeed. *U. T.* 794.

CREATED. Man as to his internal, is created after the image of heaven, and as to his external, according to the image of the world. *A. C.* 9776. *H. H.* 202.

CREATED. No angel, or ſpirit is created ſuch, immediately. *D. P.* 220.

The divine truth proceeding from the Lord CREATED all things. *A. C.* 8200.

The Lord CREATED the univerſe and all things therein by means of his own ſun, which is his firſt proceeding emanation. *D. L. W.* 151.

All things were CREATED by the divine wiſdom from the divine love. *D. L. W.* 52.

All CREATED things in a certain image repreſent man. *D. L. W.* 61.

The uſes of all CREATED things aſcend by degrees from ultimates to man, and through man to God the creator, from whom they proceeded. *D. L. W.* 65.

CREATED THING. See *Infinite.*

CREATED THINGS. See *Degrees.*

CREATED UNIVERSE. See *Eſſential.*

CREATION. Jehovah could not have created the univerſe, unleſs he had been a man *(homo.) D. L. W.* 285.

For no one could be immediately CREATED from the uncreate infinite, the eſſe, and the life itſelf. *D. L. W.* 4. 5.

CREATION. The Lord from eternity, who is Jehovah, created the univerſe and all things therein from himſelf, and not out of nothing. *D. L. W.* 282.

CREATION of the univerſe (the) and of all things therein, is upheld *(inſtauratur)* by continual mediums *(mediationes.) D. L. W.* 303.

No

No CREATION could have been effected unleſs there had been ſomething of freewill in all created things. *U. T.* 499.

CREATION of the univerſe is produced as it were from the influx of the divine of the Lord through an angel. *D. L. W.* 326.

CREATION of the univerſe and of all things in it cannot be ſaid to have been effected from ſpace to ſpace, nor from time to time, and ſo progreſſively and ſucceſſively; but from eternity and infinity; not from eternity of time, becauſe that doth not exiſt, but from eternity, not of time, for this is the ſame with the divine; nor from infinity of ſpace, becauſe neither does this exiſt, but from infinity, not of ſpace, which alſo is the ſame with the divine. *D. L. W.* 156.

CREATION of the UNIVERSE was out of the divine love by the divine wiſdom. *D. P.* 3. *H. H.* 137.

The end of CREATION, exiſts in its ultimates, which is, that all things may return to the creator, and that there may be conjunction. *D. L. W.* 167.

CREATION of heaven and earth, in the firſt chapter of Geneſis in a ſpiritual ſenſe, deſcribes the new creation or regeneration of the man of the moſt ancient church. *Ap. Ex.* 650.—*p.* 447.

CREATION. In the order of creation, the Lord governs what is laſt from what is firſt, and what is firſt from what is laſt; and this is the reaſon why he is called the firſt and the laſt. *A. C.* 3702, 6040.

CREATION. At the creation, when all things were pronounced by God to be good, the meaning was, that they all mutually correſponded to each other; that is to ſay, nature and the world correſponded with man and his mind, and the human mind correſponded with the deity; ſo that there was no occaſion for inſtruction, inaſmuch as every thing ſubſiſted in perfect harmony. *H. K. Ex.* 9.

CREATION. See *Everlaſting Conſervation.*

CREATION. See *Fructifications.*

CREATION. See *Lord.*

CREATION. See *Love.*

CREATOR of the UNIVERSE. See *God.*

CREATOR of the UNIVERSE. See *Image.*

CREATURES fig. thoſe who are capable of being reformed. *A. R.* 290, 405. See *To Create, Form, Make, &c.*

CREATURES. The difference between human and brute creatures conſiſt in this; the ſoul of every man by virtue of its origin being celeſtial, receives the influx of light and heat, or love and wiſdom immediately from the Lord; but a brute receives light and heat mediately through heaven or hell. *C. S. L.* 482. *U. T.* 473.

CREEPING THINGS which the WATERS PRODUCE (Gen. 1. 20.) fig. ſcientifics belonging to the external man. *A. C.* 40.

CREEPING THING of the GROUND (the) (Gen. 6. 20.) fig. both things intellectual and voluntary in their loweſt ſtate. *A. C.* 674.

CREEPING THINGS (Gen. 6. 7.) fig. pleaſures as well corporeal as ſenſual. *A. C.* 594.

CREEPING THINGS in a proper ſenſe are what were the vileſt of all which are named, (Lev. 11. 22. 29. 30.) and were unclean; but in an enlarged ſenſe as in Gen. 9. 3. they are animals which are given for meats. Here however they are called creeping things, becauſe they ſignify pleaſures. *A. C.* 994.

CREEPING THINGS (Ezek. 8. 10.) fig. filthy pleaſures, whoſe interiors are luſts. *A. C.* 994.

CREEPING THING. See *Beaſt.*

CREEPING THINGS. See *Fowls.*

CREW. See *Devil and his Crew.*

CREW. See *Diabolical Crew.*

CRIME. It is a crime of the moſt horrid nature, to ſhed the blood of the innocent. *A. C.* 9262.

CROCODILE (a) fig. the guileful or deceitful. *A. R.* 624.

CROOKED MADE STRAIT (Iſ. 40.) fig. the evil of ignorance turned into good. *A. C.* 3527.

CROSS fig. temptations. *Ap. Ex.* 893.—*p.* 341.

CROSS. The Lord, by the paſſion of the croſs, did not take away ſins, but he bore them. *L.* 15—17.

CROSS. To take up the croſs is to fight againſt concupiſcences; and to follow the Lord is to acknowledge him to be God. *Dec.* 66.

CROSS (to take up the) See *To Sell.*

CROSS. The quality of the human of the Lord, as it hung upon the croſs is not to be thought of, when he is approached in the holy ſupper. *U. T.* 728.

CROSS (the) See *Paſſion of the Croſs, and Crucifixion.*

CROUDED MULTITUDE. See *Multitude.*

CROW. It is eaſier to make a *Crow* white, than to

to make those believe, who have once in heart rejected faith. *A. C.* 9439. *E. U.* 124.

Crow. See *Crows.*

Crowing. See *Cockcrowing.*

Crown on the Head sig. wisdom, and a *Golden Crown*, wisdom proceeding from love. *A. R.* 189, 252, 235, 643.

Crown sig. an ensign of warfare and victory; hence it was an ensign of victory to martyrs, because they had conquered in temptations. *A. R.* 103, 300.

Crown of Chastity. See *Defloration.*

Crown of Glory in the hand of Jehovah, (Is. 62. 3.) sig. wisdom which is of good, and *a royal diadem in the hand of God*, the intelligence which is of truth. *Ap. Ex.* 272.

Crowns (Rev. 4.) sig. the good of love and charity. *Ap. Ex.* 292.

Crows Young or Ravens *(filii corvi)* (Ps. 14. 7. 9.) sig. natural men, who are in the thickest darkness *(tenebricoso lumine)* from fallacies concerning divine truths, of which quality are many of the Gentiles. *Ap. Ex.* 650.—*p.* 445.

Crows. See *Ravens.*

Crucified. It is said in Rev. 11. that the Lord was crucified in Sodom and Egypt, which was not *literally* true, but only *spiritually* so: for by Sodom is sig. the love of dominion, originating in self-love; and by Egypt, the pride of self-derived intelligence, which are the loves that prevail in the old church, and by which [loves] the Lord is *crucified*. *A. R.* 502.

Crucified. See *Mocked.*

Crucifixion sig. condemnation and malediction, on account of the destruction of good in the church. *Ap. Ex.* 655.

Crucifixion. See *Wood.*

Crucify (to) the Lord, is to blaspheme him, and to deny that he is the son of God, and that his humanity is divine. *A. R.* 504. See *Cross.*

Crucify (to) the Lord. See *Lord.*

Cruel. It is surprizing that they who have been cruel, during their life in the body, have also been adulterers above all others. *A. C.* 824.

Cry. In the word, is said of every affection that breaks out from the heart, wherefore it is the voice of lamentation, of imploring, of supplication, grounded in indolence, of contestation, of indignation, of confessions, yea, of exultation. *A. R.* 885.

As a Cry [or Shout] also is an act, which corr. to a living confession or acknowledgment from Faith, therefore also amongst the ancients, the ritual of Crying [or Shouting] was received when such a thing was signified; and on this account mention is made of Crying [or Shouting] in the word throughout, when confession and acknowledgment from Faith are treated of. *A. C.* 5323.

Cry, in a good sense, has respect to truths; but in a bad sense, to falses. *A. C.* 2240, 2243.

Cry of Sodom and Gomorrah becoming great, and their sin being grievous (Gen. 18. 20) sig. that the false and evil principle and self love, were grown even to consummation. *A. C.* 2237.

Cry out of Heaven (to) (Gen. 22. 11. *et alibi*) denotes consolation. *A. C.* 2820.

Cry, den. what is false, and *Sin* what is evil, (Gen. 18. 20) *A. C.* 2239.

Cry (to) with a great voice, sig. interior affection according to the subject predicated. *Ap. Ex.* 459.

Cry. See *Breathing and a Cry.*

Crying, or a Cry is spoken of grief and fear of falses from hell, and thence of damnation. *A. R.* 885.

Crying of Bloods (the) (Gen. 4. 10.) sig. guilt. *A. C.* 373.

Cubit (a measure of eighteen inches) sig. quality. *A. R.* 909.

Cucumbers, Melons, Leeks, Onions, and Garlick (Numb. 11. 5.) All sig. such things as are of the lowest natural, or the sensual, or corporeal part of man. *Ap. Ex.* 513.

Cummin. See *Fitches.*

Cunning Sleights *(Præstigias)* in the hand Numb. 22. 4. 7.) sig. falsifications of truth. *A. C.* 3242.

Cunning. See *Guile.*

Cunningness. See *Prudence.*

Cup, In the word frequent mention is made of Cup, and thereby is sig. in the genuine sense spiritual truth, that is, the truth of faith which is from the good of charity, the like as by wine; and in the opposite sense, the false which gives birth to evil and also the false derived from evil; the reason why Cup signifies the like as wine is, because a Cup is what contains, and wine is what is contained, and hence they constitute one thing and thus the one is meant by the other.

Cup, den. Infanity grounded in falſes and in the evils thence derived; it is called the Cup of the anger of Jehovah, and alſo of the right hand of Jehovah, by reaſon that the Jewiſh Nation, like the Vulgar, believed evils and the puniſhments of evils and of the falſes thence derived to come from no other ſource than from Jehovah, when yet they are from man and from the infernal crew attendant upon him; from appearance and the faith therein grounded, ſuch a mode of expreſſion is frequently adopted, but the internal ſenſe teaches how it is to be underſtood, and what is to be believed.

The Cup of the Wine of Anger (Jerem. 25, 15—17, 28.) den. the falſe which giveth birth to evil; the reaſon why the falſe which giveth birth to evil is ſignified, is becauſe as wine intoxicates and makes inſane, ſo does the falſe, ſpiritual intoxication being nothing elſe but inſanity induced by reaſonings concerning what is to be believed, when nothing is believed which is not comprehended, hence come falſes and from falſes evils, wherefore it is ſaid, that they may drink and ſtagger, and be inſane by reaſon of the ſword which I ſhall ſend.

Cup, (Matt. xxiii. 26. Luke xi. 39.) in the internal ſenſe, ſig. the truth of faith, to cultivate which without the good thereof is to purge the exterior of the Cup, and eſpecially when the interiors are full of hypocriſy, deceit, hatred, revenge, and cruelty, for in ſuch caſe the truth of faith is only in the external man, and nothing at all thereof in the internal; and to cultivate and imbue the good of faith cauſes truths to be conjoined to good in the interior man, in which caſe even fallacies are accepted for truths, which is ſig by purging firſt the interior of the Cup, and the exterior becoming alſo clean. *A. C.* 5120.

Cup ſig. temptations. See Matt. 26. 39. ch. 20, 22. and John 18. 11. *Ap. Ex.* 960.

Cup of Salvations (Pſ. 116. 12. 13.) to receive it, ſig. the appropriation of the goods of faith. *A. C.* 5120.

Cup of Trembling. See *Dregs of the Cup, &c.*

Cup of the Wine of the Fierceneſs of the Wrath of God (to give the) (Rev. 16. 19) ſig. to devaſtate the church until there is nothing but evil and falſehood. *A. R.* 713.

Cup and Platter (Matt. 23. 27.) ſig. the interiors and exteriors of man which receive truth and good. *Ap. Ex.* 474. *p.* 129.

Curdling of the milk in the Stomach of Infants, and Vomiting it up, corr. to perverſion of the truth of goodneſs, from imbecilities of the vital faculties and crudities from thence. *A. C.* 8056.

Curse and Bleſſing (a) (Zech. 8. 13.) The church devaſtated, is called a *Curſe*; becauſe therein is evil and the falſe; but the church reſtored, is called a *Bleſſing*, becauſe goodneſs and truth are therein. *Ap. Ex.* 340. *p.* 442.

Cursed Thing (a) ſig. evil, which ſeparates the Lord from man. *A. R.* 937.

Cursed. See *Accurſed.*

Cursed. See *Toil of the hands.*

Curses. See *Honours and Riches.*

Curtains of the Tent (Exod. 26.) repr. natural or external things. *A. C.* 3540.

Curtains. (Exod. 26. 1.) ſig. the interior truths of faith, which are of the new intellectual principle. *A. C.* 9595.

Curtains and Cords (Jer. 4. 20. and ch. 10. 20.) ſig. ſpiritual things from a celeſtial origin. *A. C.* 414.

Curtains (Jer. 10. 20.) ſig. truths proceeding from good, and ſerving as a covering thereto. *Ap. Ex.* 799. *p.* 209.

Curtains. See *Loops.*

Cush (Ezek. 29. 10.) ſig. the interior knowledges of the word, applied to confirm falſe principles originating in ſcientifics. *A. C.* 1164.

Cush, ſig. the fallacies of the ſenſes. *Ap. Ex.* 240. *p.* 259.

Cush, ſig. the ſame as *Ethiopia*. *Ap. Ex.* 304. *p.* 357.

Cush and Egypt, ſimply den. knowledges and ſciences, which are truths uſeful to thoſe who are principled in faith grounded in charity. See Iſ. 45. 14.—Dan. 11. 43.—Zeph. 3. 10.—Pſ. 68. 31. and Pſ. 87. 4. *A. C.* 1164.

Cush and Phut (Ezek. 30. 4—6.) ſig. knowledges collected from the word. *A. C.* 1164.

Cush and the Sabæans. (Iſ. 45. 14.) ſig. knowledges. *A. C.* 2588. See *Egypt.*

Cush. See *Land of Cuſh.*

Custody (to ſhut up in) ſig. rejection and ſeparation. *A. C.* 5456.

Custody. See *Brother.*

Custom. See *Name.*

Custom of the Ancients. See *Hiſtory.*

Cut off (to be) (Gen. 41.) ſig. to periſh. *A. C.* 5302.

Cut Wood (to) sig. to place merit in the good of works. *A. C.* 2784.

Cuttings off of the Mountains (Jonah 2. 7.) sig. where there are the most damned, for the dark thick mists, which appear around them are the mountains. *A. C.* 4728.

Cuticles. The Societies, to which the *Cuticles* correspond, are in the entrance to heaven; and to them is given a perception of the quality of the spirits who crowd to the first threshold, whom they either reject or admit; so that they may be called the entrances or thresholds of heaven. *A. C.* 5553.

The Conformation of the Contextures in the *Cuticles*, in the case of those, with whom those extreme parts, corr. to the interiors, or with whom things material in the extreme parts were obedient to things spiritual, is a beautiful contexture, consisting of spires wonderfully assorted together, after the manner of fine lace, which it is impossible to describe; they are of an azure colour: afterwards were repr. forms still more continuous, more subtle, and more neatly fashioned: in such manner appear the *Cuticles* of a regenerate man. But in the case of those who have been deceitful, the extreme cutaneous parts appear as conglutinations of mere serpents; and in the case of those who have been magical, as filthy intestinals. *A. C.* 5559.

Cuticles. See *Correspondence*.

Cylinder. See *Literal Sense*.

Cyrus (Is. 44. 28.) sig. the Lord, as to his divine human principle, *Ap. Ex.* 298. and *S. E. L. P.* p. 12.

# D.

Dagger. See *Sword*.

Dagon (1 Sam. 5. 6.) being the idol of the Philistines, sig. their religion, which also was faith separate from charity. *D. P.* 326.

Daily Bread. It is given to the Angels by the Lord every moment, what to think and this with blessedness and happiness, which is implied also in the internal sense, by the *Daily Bread*, mentioned in the *Lord's Prayer*; and likewise, by the Lord's precept to his disciples, not to be solicitous about what they eat or drink, or with what they are clothed. *A. C.* 2493.

Daily. See *Day*.

Damascus. A principle city of Syria, where there were the remains of worship, as practised in the ancient church, and from whence came *Eber*, or the Hebrew nation. *A. C.* 1796.

Damascus (Jer. 49. 23.) sig. those who pervert the knowledges of truth. *S. E. L. P.* p. 28.

Damascus sig. nearly the same as *Syria*, which See. *A. C.* 1715.

Damascus and Aroer (Isa. 17, 1, 2) sig. the knowledges of truth and good. *Ap. Ex.* 911. *p.* 362.

Damascus. See *Eliezer of Damascus*.

Damsel den. affection in which is innocence. *A. C.* 3067.

Damsels of Rebecca (Gen. 24. 61.) sig. subservient affections. *A. C.* 3189.

Damsel. See *Daughter*.

Dan (Jer. 8. 16.) sig. truth in its own ultimate degree of order, here truth in the church, which is contained in the literal sense of the word. He who remains in this alone and doth not read it from the doctrine of genuine truth, which

which leads and enlightens, is liable to fall into all kinds of errors and falſes, and ſuch are underſtood by *Dan*. The confirmation of the falſe thence, by the *Snorting of his Horſes*, and the falſifications of truth, by the *Sound of the Neighing of his Strong ones*. That from thence the church is vaſtated, is underſtood by *the whole land trembled, &c.* *Ap. Ex.* 355. *p.* 469.

Dan. The reaſon why this tribe is not mentioned among the reſt, in Rev. 7. is, becauſe by *this* tribe they are repreſented and ſignified, who are treated of in the ſubſequent parts of that chapter, verſe 9. &c. viz. they who have not been in the real truths of heaven and the church, but in the good of life, according to their doctrinals of religion, which, for the moſt part, were not genuine truths, but falſes, which were, however, accepted by the Lord as truths, becauſe they were in the good of life, from which the falſes of their religion were not tinctured [*tincta*] with evil, but inclining to good. The reaſon why theſe were received [*aſſumpti*] inſtead of the *tribe of Dan*, is, becauſe this tribe was the ultimate of all, and therefore in the kingom of the Lord; ſig. the ultimate [heaven] in which they are, who are of the above deſcription. *Ap. Ex.* 450. *A. C.* 10335.

Dan ſig. thoſe who are in truth, and not at the ſame time in good. *A. C.* 6395.

Dan is the firſt ſtate of one about to be regenerated, but the ultimate or laſt of him, who is regenerated. *A. C.* 3923.

Dan. See *Regeneration*.

Dances (Exod. 15. 20.) are pred. of the affection of ſpiritual good, or the good of truth, and ſig. its pleaſantneſs and joy. *A, C.* 8339.

Dancing is pred. of truths, and *Joy* of goods. (Pſ. 30. 11.) *A. C.* 4779.

Dangerous. See *Compulſion*.

Daniel repr. every thing prophetical concerning the Lord's coming, and concerning the ſtate of the church. *A. C.* 3652. See Matt. 24. &c.

Daniel. See *Explanations*.

Daniel. See *Noah*.

Daniel's Four Beasts, See *Beaſts*.

Darius the Mede requiring to be worſhipped as a God, (Dan. 6.) repr. prophanation. *A. C.* 8326.

Darkness (*tenebræ*) ſig. natural light, (*lumen*) for in reſpect to ſpiritual light, (*lux*) it is as darkneſs. This light (*Lumen*) is ſig. by darkneſs (*Tenebræ*) Gen. 1. 2, 5. Darkneſs alſo ſignifies mere ignorance from the deprivation of truth. As in Pſ. 18. 29. Pſ. 139. 11, 12. *Ap. Ex*, 526. *p.* 209.

Darkness (Matt. 4. 16.) den. the falſes of ignorance; *A. C.* 1839.

Darkness (thick) (*Caligo*) (Gen. 15. 17.) ſig. hatred, inſtead of charity. *A. C.* 1860.

Darkness (thick) (*Caliginoſum*) in the place of the ſun of the world, and darkneſs (*Tenebroſum*) inſtead of the moon, appear in the hells. *H. H.* 122.

Darkness. (*Caligo*) Senſual light becomes darkneſs at the preſence of celeſtial light, and *vice verſa*. *A. C.* 6948. 8780.

The light of heaven effectively appears as darkneſs (*Caligo*) to thoſe who are in the love of ſelf, and of the world. *A. C.* 2441.

Darkness (thick) or Blackness ſig. the falſes of evil. *A. C.* 1839. 7711.

Darkness and Thick Darkness (Zeph. 1. 15.) ſig. falſes and evils. *A. C.* 1839.

Darkness (*Tenebræ*) ſig. ignorance of the *Spiritual* mind, and Darkness, (*Caligo*) ignorance of the *Natural* mind. *Ap. Ex.* 386. *p.* 552.

Darkness. See *Confirmation*.

Darkness. See *Good*.

Darkness. See *Light* and *Shade*.

Darkness. See *Outer Darkneſs*.

Dark Sayings of Old. See *Repreſentatives*.

Dart. See *Arrow, &c.*

Dathan. See *Abſorbed*.

David repr. the Lord, as to divine truth proceeding from his divine human. *Ap. Ex.* 316. *p.* 380.

David, in the word, den. the Lord. *A. C.* 2159, 1888.

Alſo the divine ſovereignty or royalty. *H. H.* 526. *A. C.* 1888, 9954.

And he repr. the Lord who was to come into the world. *D. P.* 245. *N. J. D.* 43, 44.

David, in a ſupreme ſenſe, ſig. divine truth proceeding from the Lord's divine good, and in an internal ſenſe all truth which is from good derived from the Lord. *Ap. Ex.* 206.

David (root of) ſig. the Lord as to divine good united to divine truth in his humanity. *Ap. Ex.* 310.

DAVID and ISRAEL. *David* ſig. thoſe who are in divine ſpiritual truth, and *Iſrael*, thoſe who are in divine truth ſpiritual natural, which is the medium between divine truth natural and ſpiritual. *Ap. Ex.* 768.—*p.* 155.

DAVID. See *Key of David.*

DAVID. See *Lamentation of David.*

DAVID. See *Pſalms.*

DAVID. See *Throne of David.*

DAUBED UNFITLY. See *Wall.*

DAUGHTER (a) (Gen. 30. 21.) ſig. a church of faith in which is good. *A. C.* 3963.

DAUGHTER OF JACOB (Gen. 34. 19.) ſig. the ſuperſtitious principle of the ancient church. *A. C.* 4475.

DAUGHTER OF ZION ſig. the celeſtial church; and daughter of Jeruſalem, the ſpiritual church. (Iſaiah xxxvii. 22.) *A. C.* 2362.

DAUGHTER, YOUNG WOMAN, AND DAMSEL. *Daughter* ſig. affection in common; *Young Woman*, affection in which is charity; and *Damſel*, affection in which is innocence. *A. C.* 3067.

DAUGHTERS of Canaan, ſig. the affections of what is falſe and evil. *A. C.* 3683.

DAUGHTERS (two) of one Mother, (Ezek. 23.) are the Iſraelitiſh and Jewiſh churches. *A. R.* 134.

DAUGHTERS and VIRGINS, ſig. the affections of goodneſs and truth. *A. R.* 620.

DAUGHTERS IN LAW, ſig. good aſſociated to its proper truth. *A. C.* 4843.

DAUGHTERS. Behold I have two daughters &c. (Gen. 19. 8.) ſig. the affections of good and truth, and the bleſſedneſs perceivable from the enjoyment thereof, by thoſe who do not violate the divine and holy principle of the Lord. *A. C.* 2362.

DAUGHTER. See *Father.*

DAUGHTER. See *King.*

DAUGHTER. See *King's Daughter.*

DAUGHTER. See *Virgin.*

DAUGHTER of ZION. See *Filth of the Daughter of Zion.*

DAUGHTER WHO INHABITS DIBON. See *Dibon.*

DAUGHTERS. See *Damſels.*

DAUGHTERS of CANAAN. See *Canaan.*

DAUGHTERS. See *Explanation of Ezek.* 16. 46—50.

DAUGHTERS of MAN. See *Sons of God.*

DAUGHTERS of the NIGHT-MONSTER. See *Dragons.*

DAUGHTERS of ONE MOTHER. See *Women.*

DAUGHTERS of the OWL. See *Ziim.*

DAUGHTERS of RABBAH. See *Rabbah.*

DAWN. See *Day dawn.*

DAY ſig. what is perpetual and eternal. *A. C.* 2838.

DAY ſig. good and charity. *A. C.* 38. 862.

DAY of the ANGER and WRATH of JEHOVAH, In the *Old Teſtament* relates to the judgment which he executed by his incarnation, but *the day of his wrath*, mentioned in *the Revelation*, relates to the laſt judgment executed at his ſecond advent, *Anno* 1757. *Ap. Ex.* 413. *p.* 683.

DAY of JEHOVAH, or Great Day of Jehovah, ſig. the coming of the Lord, and the eſtabliſhment of a new church, by him; and as there is a conſummation of the age, that is, an end of the old church, at the coming of the Lord, and commencement of a new church; therefore, by *The Day of Jehovah*, in many paſſages, is alſo ſig. the end of the former church; and it is ſaid, that there will then be rumours, tumults, and wars, &c. *L.* 4. 5. *A. R.* 704.

DAY of JEHOVAH (Joel 1. 15) ſig. Vaſtation. *A. C.* 488.

DAY of JEHOVAH (Zeph. 1. 14.) ſig. the laſt time and ſtate of the church. *A. C.* 1839.

DAY of RUIN (Ezek. 27. 27.) ſig. the laſt judgment. *Ap. Ex.* 538. *p.* 229.

DAY and NIGHT, ſig. the ſtate of the regenerate perſon, as to things intellectual; and *Summer* and *Winter*, are pred. of things belonging to the will. *A. C.* 936.

DAY (Gen. 1. 18.) ſig. good, and *Night*, evil. *A. C.* 38.

DAY and YEAR. In the word, ſig. the ſtate of life in general. *H. H.* 155. *A. C.* 23. 487.

DAY, ſig. time and ſtate in *general*, and *Years*, times and ſtates in *particular*. *A. C.* 486. 487.

DAY DAWN ASCENDING (Gen. 32.) ſig. when conjunction is at hand. *A. C.* 4300.

DAY DAWN. See *Morning.*

DAY (mid) ſig. a ſtate of light or of the knowledges of truth, or of wiſdom and intelligence. *A. C.* 1548, 5672, 9684.

DAY of VENGEANCE ſig. a ſtate of damnation. *A. C.* 488.

DAY SPRING FROM ON HIGH, (*Oriens ab alto*) ſig. the Lord, and they who are without the church, are underſtood by thoſe "who ſit in darkneſs and in the ſhadow of death," their illuſtration in divine truth by their reception of the Lo

Lord and conjunction with him, from whence heaven and eternal felicity are derived, is underſtood by *the way of peace*, and *by guiding our feet therein*, is ſig. inſtruction. (Luke 1. 79.) *Ap. Ex.* 365. *p.* 490.

DAY. "Give us this day our daily Bread." By this day and by to-day is ſig. the perpetuity and eternity of a ſtate. That daily and to-day ſig. what is perpetual, appears from the ſacrifice which was offered every day, and which, by reaſon of the ſignification of DAY, of DAILY and TO-DAY, was called the continual or perpetual Sacrifices. (Numb. 28. 3. 23. & *alibi.*) This appears ſtill more evident from the manna which rained from heaven. (Exod. 16. 4, 19, 20, 23.) *A. C.* 2838. See *Bread*.

DAYS and YEARS. There are not days and years in another life. *A. C.* 4901.

DAYS (to come to) (Gen. 24. 1.) ſig. when the ſtate was at hand. *A. C.* 3016.

DAYS of ETERNITY and the YEARS of GENERATION and GENERATION (Deut. 32. 7, 8.) den. the moſt ancient and the ancient churches. *A. C.* 1239.

DAYS of OLD (Pſ. 77. 5.) ſig. ſtates of the Moſt ancient church, and YEARS of ANCIENT TIMES, ſtates of the Ancient Church. *A. C.* 488.

DAYS of OLD and FORMER YEARS. (*Dies Sæculi & annos priores*) (Mal. 3. 4.) The moſt Ancient Church which was before the Flood, and in love to the Lord, is underſtood by *the days of old, of an age, or of eternity*; and the Ancient Church which was after the Flood, which was the Spiritual Church, is underſtood by *Former Years*. *Ap. Ex.* 433.—*p.* 54. *A. C.* 486.

DAY. See *Faith*.

DAY. See *Seventh day*.

DAY of the SABBATH. See *Sabbath day*.

DAY and NIGHT. See *Covenant of the day and night*.

DAY DAWN. See *Morning*.

DAY, EVENING and NIGHT. See *Morning*.

DAY. See *Lord's Day*.

DAYS. See *Ancient of days*.

DAYS. See *End of days*.

DAYS. See *Latter days*.

DAYS. See *Prolongation of days*.

DAYS, MONTHS, and YEARS. See *Hours*.

DAYS of MOURNING BEING ENDED. (Iſ. 60. 20.) See *Light of Eternity*.

DEAD. They are ſo called, in the word, who have only natural life, but not ſpiritual life alſo. *Ap. Ex.* 694.

DEAD (Gen. 23. 8.) ſig. night, in reſpect to the goodneſſes and truths of faith. *A. C.* 2931.

DEAD (Rev. 6. 8. and Ch. 11. 18.) hath reſpect to what is infernal. *A. R.* 321. 525.

DEAD. When it is ſaid of the Lord, that he was made dead, (Rev. 1. 18.) it does not mean that he was crucified, and ſo died, but that he was neglected in the church, and his divine humanity not acknowledged; for ſo he became dead among men. *A. R.* 93.

DEAD MAN (a) ſig. one who is unregenerate. *A. C.* 81.

DEAD MAN (a) acknowledges nothing to be true and good, but what regards the body and the world, and this he adores. The ends which influence him, regard only the ſame; nor doth he know, what eternal life is, or what the Lord is, and in caſe he doth know, he doth not believe; when he is engaged in ſpiritual combats, he moſt commonly yieldeth therein; and when he is in no combat, evils and falſes have the dominion over him. The reſtraints by which he is tied, are merely external, as the fear of the law, the loſs of life, of wealth, gain, and reputation. *A. C.* 81.

DEAD. See *Blood as of one dead*.

DEAD. See *Brother*.

DEAD. See *Death*.

DEAD. See *Slain*.

DEAD BODY. See *Body*.

DEAD BODY. See *Odour*.

DEAD WORSHIP. See *Worſhip*.

DEAF (the) In the ſpiritual ſenſe, ſig. thoſe who are not in the truth of faith, becauſe not in the knowledge and thence the apperception of it. *A. C.* 9397.

DEAF (the) (Dan. 4. 10—16.) ſig. thoſe who are not in the underſtanding of truth, and thence not in obedience. *Ap. Ex.* 455.

DEAF. See *Servant*.

DEATH ſig. Extinction of concupiſcences, which is the crucifixion of the fleſh, and thus a renewal of life.

Alſo, a rejection by the world.

Alſo, the devil and hell, and thence evil of the will. *A. R.* 866.

DEATH, in the word, ſig. reſurrection. *H. H.* 445. *A. C.* 3498, 6036, 6222.

DEATH (the ſecond) ſig. ſpiritual death, which is damnation. *A. R.* 853.

DEATH. (Rev. 9. 6.) By *men ſeeking death* is ſig. that in matters of faith, the underſtanding ſhould be ſhut up; *and ſhall not find it*, ſig. that it is provided of the Lord, that this ſhould not be done; *and ſhall deſire to die*, ſig. that they ſhall wiſh to have the will cloſed in them; *and death ſhall flee from them*, ſig. that it is provided that neither ſhould this be done. *A. R.* 429.

DEATH. "They loved not their ſoul unto death," (Rev. 12. 11.) ſig. that they loved not themſelves more than the Lord. *A. R.* 556.

DEATH and BURIAL. When the death of man is mentioned in the word, the angels only perceive his tranſmigration from one world to another; and when BURIAL is named, they perceive man's reſurrection unto life. *Ap. Ex.* 659. *p.* 498.

DEATH and HELL. (Rev. 6. 8.) *Death* ſig. the extinction of ſpiritual life, and *Hell*, damnation thence. *A. R.* 321.

DEATH and HELL GAVE UP THE DEAD WHICH WERE IN THEM (Rev. 20. 13.) ſig. the men of the church who were impious at heart, and who in themſelves were devils and ſatans, called to judgment. *A. R.* 870. 872.

DEATH. A ſeparation or death enſues, when the body comes into ſuch a ſtate, from whatſoever diſeaſe or accident it be, that it cannot act as one with its ſpirit. The pulſe and reſpiration of the body ceaſes, when the correſpondence with the pulſe and reſpiration of the ſpirit ceaſes, and then his ſpirit departs and continues its life in the ſpiritual world which is in about two days. *D. L. W.* 390.

DEATH (bodily) is the beginning of life. *A. C.* 1854.

DEATH. Man is raiſed after death, and enters into immortality. *H. H.* 445, 452.

AS DEATH is from no other ſource than from ſin, and ſin is all that which is contrary to divine order, it is from this ground that evil cloſes the ſmalleſt and altogether inviſible Veſſels [of the human body], of which the next greater Veſſels, which are alſo inviſible, are compoſed; for the ſmalleſt and altogether inviſible Veſſels are continued to man's Interiors; hence comes the firſt and inmoſt obſtruction, and hence the firſt and inmoſt Vitiation in the Blood; this Vitiation when it increaſes, cauſes diſeaſe, and at length death. But if man had lived the life of good, in this caſe his Interiors would be open to Heaven, and through Heaven to the Lord; thus alſo the ſmalleſt and inviſible *Vaſcula* (it is allowable to call the delineaments of the firſt *Stamina*, *Vaſcula*, by reaſon of correſpondence) would be open alſo, and hence man would be without diſeaſe, and would only decreaſe to ultimate old age, until he became altogether an infant, but a wiſe infant; and when in ſuch caſe the body could no longer miniſter to its internal man, or ſpirit, he would paſs without diſeaſe out of his terreſtial body, into a body ſuch as the angels have, thus out of the world immediately into heaven. *A. C.* 5726.

DEATH. See *External*.

DEATH. See *Sickneſs*.

DEATH of the WATERS. See *Jericho*.

DEBORAH, the Nurſe of Rebecca, (Gen. 34. 8.) ſig. hereditary evil in the Lord's maternal humanity. *A. C.* 4564.

DEBORAH and BARAK ſig. the truth of good. *Ap. Ex.* 447.—*p.* 93.

The prophecy of DEBORAH and BARAK, in the *ſpiritual ſenſe*, treats concerning the victory of truth from good over the falſe from evil, and concerning the purification and reformation of the church. *Ap. Ex.* 447.

DEBTS of CHARITY. See *Church*.

DECALOGUE (the precepts of the) were promulgated by Jehovah, and were not only precepts of ſociety, but alſo of religion. *A. R.* 529.

The precepts of the *Decalogue* are in every religion, and man ſhould live according to them from religion. *A. R.* 272.

Wonderful things are ſpoken in the word, concerning the *decalogue* and the *ark*, from whence it may be ſeen that the *decalogue* is moſt holy. *A. R.* 529.

DECALOGUE. The firſt ſtep to reformation, is to live according to the commandments of the *decalogue*. *A. R.* 628.

Through a life conformable to the precepts of the *decalogue*, conjunction is effected with the Lord. *A. R.* 490.

The ſecond table of the *decalogue* is the univerſal doctrine of repentance. *A. R.* 531.

DECALOGUE (the) is at this day like a little book ſhut up. *D. P.* 329.

The DECALOGUE, in the literal ſenſe, contains general precepts of doctrine and life, but in the ſpiritual and celeſtial ſenſes, all things univerſally. *U. T.* 287.

DECALOGUE. There are two tables of the *decalogue*

*decalogue* one for God, the other for man. *D. P.* 326.

DECALOGUE. See *Commandments.*

DECALOGUE. See *Evils.*

DECALOGUE. See *Faith alone.*

DECALOGUE. See *Jewiſh Church.*

DECALOGUE. See *New Church.*

DECALOGUE. See *Temple of the Tabernacle of the Teſtimony.*

DECEASED. All men deceaſed, who have been born from the beginning of Creation, are either in heaven or hell. *L. J.* 23.

DECEASED. See *Conjugial Partners.*

DECEIT and PROFANATION. There are two things, which not only cloſe up the way of communication, but alſo deprive man of the faculty of ever becoming rational, which are *deceit* and *profanation*; *deceit* is like a ſubtle poiſon which infects the interiors; and *profanation* is what mixes falſes with truths, and evils with goods; by theſe two things the rational principle is deſtroyed; there are with every man goods and truths from the Lord ſtored up from infancy, which goods and truths in the word are called remains, theſe remains areinfected by *deceit*, and are mixed together by *profanation*. *A. C.* 5128.

DECEIT. See *Craftineſs.*

DECEIT. See *Violence.*

DECEITFUL and HYPOCRITICAL, (the) in another life, undergo the moſt direful ſufferings. *A. C.* 2269.

DECISION. See *Conſummation.*

DECLARATION of the LIPS. See *Covenant.*

DECLARE (to) *Enuntiare* (Pſ. 4. 13.) ſig. to flow in. *Ap. Ex.* 405. *p.* 619.

DECORUM. See *Honeſty.*

DECREASE (to) See *Church.*

DECREPIT OLD MEN and WOMEN. Such of them as lived in this world in Conjugial Love, or in goodneſs and truth, in the other world are in the fulleſt beauty and flower of age. *C. S. L.* 137.

DEDAN (Gen. 10.) ſig. the knowledges of celeſtial things of an inferior order, ſuch as conſiſt in ritual obſervances. *A. C.* 1172.

DEDAN (Gen. 25.) den. thoſe who are principled in the good of faith, properly, thoſe who are principled in the truth of faith grounded in good. *A. C.* 3240.

DEED (Jer. 49. 8.) ſig. rituals wherein there is no internal worſhip. *A. C.* 1172.

DEEP (the) that lieth under, (Gen. 49. 25.) ſig. ſcientifics in the natural principle. *A. C.* 6431.

DEEPS (*Abyſſi*) (Pſ. 148. 7.) ſig. the ultimate heavens, in which the ſpiritual natural angels are; alſo divine truths in abundance, and arcana of divine wiſdom. See Pſ. 78. 15. xxxvi. 7. *et alibi. Ap. Ex.* 538. *p.* 232.

DEEP. See *Depth.*

DEEP. See *Face of the deep.*

DEFEND. (to) The ſpiritual man is unable to *defend* himſelf againſt the natural man, when ultimate truth is withdrawn. *A. C.* 5008.

DEFENCE. See *Good.*

DEFENCE. See *Literal Senſe.*

DEFILED. See *Love.*

DEFILED with WOMEN. See *Virgins.*

DEFLORATION (the luſt of) without a view to marriage as an end, is the villainy of a robber, inaſmuch as *Virginity* is the crown of chaſtity, and the certificate of Conjugial Love. *C. S. L.* 503, 504.

DEFLORATION. See *Virgin.*

DEFORMITY of FALLACIES. See *Good.*

DEGREES. There are three *degrees* in man, anſwering to the three heavens. *A. C.* 4154.

DEGREES. There are three *degrees* both in the ſpiritual and in the natural world, hitherto unknown, according to which the laws of influx have their operation. *I.* 17, 18.

DEGREES of ALTITUDE are diſcrete or diſjunct, and *degrees* of *latitude* are continuous. *I.* 16.

DEGREES. There are three *degrees* of altitude or diſcrete *degrees* in every man from his birth; each of which hath alſo *degrees* of latitude or continuous *degrees*. *D. L. W.* 236.

DEGREES of ALTITUDE are aſcending and deſcending, and *degrees* of *latitude* are of increaſe and decreaſe. *D. L. W.* 184.

DEGREES of ALTITUDE, or Diſcrete *degrees* are as things prior, poſterior, and poſtreme, or as end, cauſe, and effect. *D. L. W.* 184, 189.

The DEGREES of ALTITUDE in their ultimate, are in their fullneſs and power. *D. L. W.* 217.

There are DEGREES of both kinds, in the greateſt and moſt minute of all created things. *D. L. W.* 222.

There are three infinite and uncreate *degrees* of *altitude* in the Lord, and there are three finite and created degrees in man. *D. L. W.* 230.

Three DEGREES of ALTITUDE are in every man from

from his birth, and they can be opened ſucceſſively, and as they are opened, man is in the Lord, and the Lord in him. *D. L. W.* 236.

DEGREES. See *Church.*

DEGREES. See *Conjugial Love.*

DEGREES. See *Created Things*

DEGREES. See *Derivations.*

DEGREES. See *Differences.*

DEGREES. See *Diſcrete degrees.*

DEGREES. See *Heavens.*

DEGREES. See *Human.*

DEGREES. See *Innocence.*

DEGREES. See *Lord.*

DEGREES. See *Natural.*

DEGREES. See *Quarters.*

DEGREES. See *Regenerate man.*

DEGREES. See *Ultimate degree.*

DEGREES. See *Uſes.*

DEGREES of ASCENT. See *Man.*

DEITY. No conception can be had of the Deity but in an human form, and whatſoever is incomprehenſible can be no object of thought or idea. *A. C.* 9359. 9267, 10159, 10667.

DEITY. See *Human Form.*

DELIBERATIONS of COUNCILS. See *Councils.*

DELICACIES *(Lætitiæ)* (Lam. 4. 5.) ſig. genuine truths from the word. *Ap. Ex.* 652. *p.* 461.

DELICACIES (Jer. 51. 34.) ſig. the knowledges of faith. *A. C.* 42.

DELICACIES (ſons of) (Micah 1. 16.) are ſo called from the love of them, and pleaſures thence derived, and have relation to truths. *Ap. Ex.* 744. *p.* 58.

DELIGHT which a man hath, is from his love. *D. P.* 73.

DELIGHT is the univerſal of heaven, and the univerſal of hell. *C. S. L.* 461.

DELIGHT (the) wherein there is good from the Lord, is alone a living delight, for in ſuch caſe it has life from the eſſential life of good, *A. C.* 995.

DELIGHT (every) is of ſuch a nature, that it becomes viler, the more it proceeds to external things, and happier, the more it proceeds to things internal. *A. C.* 996.

DELIGHT carries light along with it, and to thoſe who love divine and celeſtial things, light ſhines from heaven and gives illuſtration. *H. H.* 265.

DELIGHT *(Delirium)* The whole of an angel may be called *Delight.* *D. P.* 93.

DELIGHT. They who have taken *delight* in the word, in another life receive the heat of heaven, wherein is celeſtial love. *A. C.* 1773.

DELIGHT. Every one is allowed the *delight* of his evil, provided he does not infeſt thoſe who are good; but foraſmuch as the evil cannot do otherwiſe than this, they are remanded to hell. *D. P.* 324.

DELIGHTS conſtitute the life of every one. *D. P.* 303,

DELIGHTS of every one's life are changed after death to things correſponding thereto. *H. H.* 485. 490.

DELIGHTS (the) of the love of ſelf, and of the world, which in the world are felt as delightful in the higheſt degree, are changed into oppoſite infelicities in hell. *A. R.* 763.

DELIGHT. See *Bleſſedneſs.*

DELIGHT. See *Ends.*

DELIGHT. See *Good.*

DELIGHT. See *Hiſtoricals.*

DELIGHT. See *Love.*

DELIGHT. See *River of Delight.*

DELIGHTFUL. See *Happy.*

DELIGHTS and PLEASURES of the NATURAL MAN. See *Doctrinals.*

DELIGHTS. See *Ultimates.*

DELIGHTS of WISDOM. See *Conjugial Love.*

DELIGHTS of WISDOM. See *To Expand.*

DELIVER (to) up a brother to death. See *Brother.*

DELIVERED (to be) IN CHILD-BIRTH. See *Child.*

DELIVERY of the WOMAN in CHILD-BIRTH (the) ſhews the difficulties attending the birth of the faith of heaven and its life, conſequently re generation. *H. H.* 382. *A. C.* 613. 10197.

DELUGE. See *Churches.*

DEMONS which were caſt out by the Lord when on earth, ſig. all kinds of falſities, wit which the church was infeſted. *Ap. Ex.* 58 *p.* 313.

DEMONS ſig. concupiſcences of evil orig nating in the love of the world. *A. R.* 458.

DEMONS (to worſhip) (Rev. 9.) When man his worſhip does not regard the Lord nor h neighbour, but himſelf and the world, that when he worſhips God, to the end that he m be raiſed to honours and riches, or that he m bring loſs to others, then he worſhips *demo* for then the Lord is not preſent, but only infer ſpi

ſpirits, who are conſociated, among whom there is alſo ſuch madneſs, that they believe themſelves to be Gods, which indeed is the caſe interiorly with every man who is principled in ſelf love. *Ap. Ex.* 586.

DEMONS. They became *demons* of the worſt kind, who were in the concupiſcence of exerciſing dominion from the love of ſelf, over the holy things of the church. *A. R.* 756.

DEMONS. See *Devils.*

DEMONSTRATION. Things purely rational, moral and ſpiritual do not ſtand in need of *demonſtration. D. P.* 317.

DEN of THIEVES (a) (Matt. 21. 13.) ſig. the profanation of the church and of worſhip. *Ap. Ex.* 325. *p.* 402.

DEN. Old dens, or dungeons ſig. hells. *A. R.* 757.

DENS or CAVES ſig. evils, for they who have been inevil loves, are in hell, in *dens*, and hence *dens* ſig. thoſe loves. *A. R.* 338.

DENIAL of a GOD and SELF-DEIFICATION. See *Providence.*

DENIAL of GOD. See *Variance.*

DENIAL of the LORD'S DIVINITY. See *Heaven.*

DENIAL of the SANCTITY of the WORD. See *Heaven.*

DENY (to) HIMSELF (Mark. 8. 34.) ſig. to reject evils which are from proprium. *Ap. Ex.* 122. *p.* 112.

DENY (to) HIMSELF, ſig. not to be led by ſelf, but by the Lord, and he *denies* himſelf, who turns himſelf away from evils, becauſe they are ſins. *Ap. Ex.* 864.

DEPART, (to) in the *internal ſenſe*, ſig. the inſtitutes and order of life. *A. C.* 1293.

DEPART (to) (Gen. 11. 2.) ſig. to recede. *A. C.* 1290.

DEPART. (to) God cannot *depart* from himſelf. *U. T.* 56.

DEPEND. (to) Every thing, unleſs it *depended* upon one, would divide and fall to pieces. *U. T.* 10.

DEPRIVATION (the) of ſpiritual truth and good produces anxiety. *A. C.* 3682.

DEPRIVED (to be) of LIGHT FROM HEAVEN. See *Exterior Man.*

DEPTH ſig. what is exterior. *D. L. W.* 206.

DEPTH. See *Higheſt.*

DEPTHS of SATAN ſig. interior falſes. *A. R.* 143.

DEPTHS. See *Waters.*

DERIVATIONS, in the inferior degrees, are only compoſitions, or more properly conformations of the ſingulars and particulars of the ſuperior degrees ſucceſſively, with ſuch things added from purer nature, and afterwards from groſſer, as may ſerve for containing veſſels, &c. *A. C.* 5114.

DERIVATIONS. The inmoſt principle therein is the one only eſſential and living principle, with reſpect to heaven and man. *A. C.* 10011.

DERIVED. There are not any things derived from the firſt *Eſſe*, except ſucceſſive forms from thence. *A. C.* 7004.

DERIVATIONS. See *Beneath.*

DESCEND (to) all things which are of light from the Divine, deſcend even to the ultimate boundaries. *A. C.* 9905.

DESCEND (to) That which deſcends into the body from the ſpiritual man preſents itſelf therein under another ſhape, but nevertheleſs is ſimilar and unanimous thereto. *H. H.* 373.

DESCEND (to) See *To come down.*

DESCEND (to) from HEAVEN into HELL. See *Good.*

DESCEND (to) towards INFERIOR PRINCIPLES. See *Divine Principle.*

DESCEND (to) and ASCEND. See *Created.*

DESCENT is nothing elſe than looking at truth from good. *A. C.* 3884.

DESCENT. See *Divine.*

DESCENT and ASCENT. See *Going down and up.*

DESCRIBED. None of the interior things of faith, or charity, except ſuch as are moſt general, are poſſible to be *deſcribed. A. C.* 7131.

DESERT (*Deſertus*) ſig. the ſtate of the church, among the Gentiles, and alſo the ſtate of thoſe who are in temptation. *Ap. Ex.* 739. *p.* 77. See *Wilderneſs.*

DESERT (*Deſertus*) Man is like a *deſert*, when charity and faith are not conjoined in him. *A. C.* 7626.

DESERT of the SEA ſig. the vanity of the Sciences, which are not for uſe; *The Chariot of an Aſs*, ſig. an heap of particular Scientifics; *The Chariot of a Camel*, ſig. an heap of common Scientifics, which are in the natural man. The vain reaſonings which appertain to thoſe who are ſig. by *Babel*, are thus deſcribed. (Iſa. 21. 1. 6. 7. 9.) *A. C.* 3048.

DESERT. See *Wilderneſs.*

DESIRABLE THINGS, in the word, are predicated concerning truths. *Ap. Ex.* 799. *p.* 210.

DESIRABLE

DESIRABLE GOOD THINGS (Joel. 3. 4—6.) den. knowledges. *A. C.* 1197.

DESIRABLE TO GIVE INTELLIGENCE. See *Good for Food.*

DESIRE of the SOUL. See *Fruits of the desire of the Soul.*

DESIRE (to) (Rev. 9. 6.) is pred. of the will, and to *seek*, of the underſtanding. *A. R.* 429.

DESIRE. See *Divine Love.*

DESOLATE. See *Children of the deſolate.*

DESOLATION, in the word, is pred. of truths, and falſes. *A. R.* 747.

DESOLATION is for the end, that man may be regenerated, that is, that evils and falſes being ſeparated, truths may be conjoined to goods and goods to truths; the regenerate man as to good is what is compared to Eden, and as to truths, to the garden of Jehovah. The vaſtation or deſolation of the man of the church, or of the church with Man, was repr. by the capitivity of the Jewiſh people in Babylon, and the raiſing up of the church by a return from that captivity, ſee Jeremiah throughout, eſpecially chap. xxxii. 37. to the end; for deſolation is captivity, man in ſuch caſe being kept as it were bound, wherefore alſo by the bound in priſon, and in the pit, are ſig. thoſe who are in deſolation. The ſtate of deſolation and vaſtation, with thoſe who are not regenerated, is alſo treated of in the word throughout; in this ſtate are they, who altogether deny truths, or turn truths into falſes; this is the ſtate of the church towards the end, when there is no longer either faith or charity. Deſolation is the apparent privation of truth with thoſe who are regenerated, but the abſolute privation with thoſe who are not regenerated. *A. C.* 5376.

DESOLATION. See *Abomination.*

DESOLATION. See *Conſummation.*

DESOLATION. See *Devaſtation.*

DESOLATIONS. See *Waſtes.*

DESPERATION. Temptations are generally carried on to a ſtate of *deſperation*, which is their period and concluſion. *A. C.* 1787.

DESPERATION. Man is held in a ſtate of *deſperaiion* in the combat againſt the falſe. *A. C.* 8567.

DESPERATION (in a ſtate of) A man ſpeaketh bitter things, but the Lord doth not attend thereto. *A. C.* 8165.

DESPISE (to) (Gen. 25. 34.) ſig. to make no account of. *A. C.* 3336.

DESPISE (to) the WORD. See *Error.*

DESPONSATION. See *Apocalypſe.*

DESPONSATION. See *Bridegroom and Bride.*

DESTROY (to) every ſubſtance which I have made from off the faces of the ground," (Gen. 7. 4.) ſig. man's proprium which is *as it were* deſtroyed, when it is vivified, or made alive by the Lord; but whereas the ſubject here treated of, is alſo concerning the final vaſtation of thoſe who were of the moſt ancient church, therefore by *deſtroying every ſubſtance which I have made from off the faces of the ground*, are ſig. thoſe who periſhed. *A. C.* 731.

DESTROY (to) (Gen. 19. 13.) when pred. of the Lord, ſig. for man to periſh by evil, that is, to be damned. *A. C.* 2395.

DESTROY (to) Man is the chief pleaſure of evil ſpirits. *A. C.* 1820.

DESTROYED (to be) The life of hell muſt be quite *deſtroyed*, that the life of heaven may be implanted in man. *A. C.* 9336.

DESTROY (to) the good of charity. See *Enormous.*

DESTROYERS and DEVASTATORS (Iſ. 43. 17.) ſig. the falſes of evil. *Ap. Ex.* 724.—*p.* 60.

DESTRUCTION (great) (Jer. 6. 1.) *(magna confractio)* ſig. the diſſipation of good and truth. *Ap. Ex.* 449.—*p.* 104.

DESTRUCTION (the) of truth and good is not ſo great with others, as with thoſe who are infeſted, in another life. *A. C.* 7554.

DESTRUCTION. See *Grave.*

DESTRUCTIVE of the CHURCH. See *Faith ſeparate from Charity.*

DETAINED. Unleſs the Lord *detained* every man in general from evils and falſes he would caſt himſelf headlong into hell, and in the moment he is not ſo detained, he violently ruſhes there headlong. *A. C.* 789.

DETAINED. All men whatſoever are *detained* from evils by the Lord, and this by a ſtronger force than can be believed. *A. C.* 2406.

DETAINED. Angels, as well as men, are *detained* from evil, and preſerved in good by the Lord. *A. C.* 4564.

Some are *detained* from evil with more difficulty than others. *A. C.* 2406.

DETAINED. See *To be drawn out.*

DETAINED (to be) from Evils. See *Evils.*

DETECTED and REMOVED. See *Faith alone.*

DETERMINATE. See *The Word.*

DETERMINATION

DETERMINATION. See *Freedom.*

DETERMINATION. See *Hell.*

DETESTABLE. None lead a more deteſtable life, than Chriſtians ſo called. *A. C.* 916.

DEVASTATION and DESOLATION. (Ezek. 23. 33.) The former is pred. of good, and the latter, of truth. The common verſion reads it "*Aſtoniſhment and deſolation.*" *Ap. Ex.* 960.

DEVASTATION. See *Conſummation.*

DEVASTATION. See *Pit of devaſtation.*

DEVASTATORS. See *Deſtroyers.*

DEVIL, ſig. ſelf-love. *D. P.* 302.

DEVIL and HIS CREW ſig. the love of ruling in hell. *Concupiſcences* are called the devil; and *thoughts of what is falſe* are called his crew, in the word. *D. W.* 273.

DEVIL and SATAN do not ſig. any one particular evil ſpirit, but all in hell are called *Devils and Satans*, on which account, hell in the complex hath ſuch appellations. *A. R.* 550.

DEVIL. Every devil can underſtand truth when he hears it, but cannot retain it; becauſe the affection of evil, when it returneth, caſteth out the thought of truth. *A. R.* 655.

DEVILS and SATANS ſometimes underſtand arcana as well as angels, yet only when they hear them from others; but when they return into their own thoughts, they do not underſtand them; the reaſon is, becauſe they will not. *D. P.* 99.

DEVILS may be thruſt down to their infernal abodes by a little child. *A. C.* 1271.

DEVILS. It is a falſe notion to ſuppoſe that devils have exiſted from the beginning of creation, except what were once men. *A. C.* 968.

DEVILS. All evils are like duſky and fiery devils. *D. P.* 33.

DEVIL. See *Man-devil.*

DEVIL. See *Satan.*

DEVIL and SATAN. See *The Hells.*

DEVILS. See *Converſion.*

DEVILS. See *Demons.*

DEVILS. See *Faculty.*

DEVOUR (to) or EAT the BOOK (Rev. 10.) ſig. to read and to perceive the word, for *to Devour* and *to Eat*, is to conjoin and appropriate to one's ſelf; and the word is conjoined to man by reading and perception. *Ap. Ex.* 617. *p.* 358.

DEVOUR (to) (Rev. 12. 4.) ſig. to deſtroy. *Ap. Ex.* 722.

DEVOURING FIRE. See *Fire.*

DEUTERONOMY xxi. 22. 23. See *Explanations.*

DEUTERONOMY xxxiii. 13. See *Honey.*

DEW, in a genuine ſenſe, is the truth of good, which is derived from a ſtate of innocence and peace. *A. C.* 3579.

DEW (Deut. 32. 2.) ſig. the multiplication of truth from good, and the fructification of good by truth. *A. C.* 3579.

DEW of HERMON (Pſ. 133. 3.) ſig. divine truth. *Ap. Ex.* 375. *p.* 522.

DDW. See *Precious Things of Heaven.*

DEW FROM JEHOVAH. See *Remnants of Jacob.*

DIABOLICAL CREW (the) is continually endeavouring to deſtroy the ſtate of the new life of man. *A. C.* 3696.

DIABOLICAL SPIRITS. See *Concupiſcences.*

DIABOLICAL and INFERNAL. See *Evils* and *Falſes.*

DIABOLICAL and SATANIC KINGDOMS. See *Hell.*

DIADEMS (ſeven) upon the head of the dragon ſig. all the truths of the word falſified and profaned. *A. R.* 540.

DIADEM. See *Crown.*

DIAMETRICALLY. The natural man is diametrically contrary to the ſpiritual man. *U. T.* 374.

DIAMETRICALLY OPPOSITE. See *Doctrines.*

DIAMOND. The word is like a *Diamond*, by virtue of its ſpiritual light. *U. T.* 216.

DIAMONDS, or PRECIOUS STONES ſig. the truths of the literal ſenſe of the word. *A. R.* 540. *S. S.* 43—45. See *Adamant.*

DIBON (*Daughter who inhabits*) ſig. the external of the church, and thence the external of the word, which is its literal ſenſe. *Ap. Ex.* 727.

DIBON. See *Holon.*

DICTATED. The internal ſenſe of the word, was dictated to *Emanuel Swedenborg* from heaven. *A. C.* 6597.

DIE (to) when the ſubject treated of, is concerning the repreſentative life of any one, ſig. an end of his repreſentation. *A. C.* 3259.

DIE (to) (Gen. 5. 5.) ſig. that perception no longer exiſted. *A. C.* 494.

DIE (to) (Gen. 20. 3.) ſig. to become none. *A. C.* 2516.

DIE (to) (Gen. 23. 2.) pred. of the church, ſig. its laſt time, when all faith and charity hath expired. *A. C.* 2908.

DIE (to) (Gen. 25. 33.) ſig. to riſe again afterwards.

afterwards into ſuperiority and dominion. *A. C.* 3326.

Die (to) (Gen. 34. 8.) ſig. to be expelled. *A. C.* 4563.

Differ (to). The truths of ſpiritual goods and thoſe of celeſtial good, wholly *differ* from each other. *A. C.* 10291.

Difference (a) as to the doctrinals of faith, and the externals of worſhip, ſhould not divide churches. *N. J. D.* 246.

Difference (the) between men of dignity and opulence, on account of thoſe things themſelves and for the ſake of uſe, is ſcarcely known. *D. P.* 215.

Differences. How many differences there are of Genera, is unknown, owing to the ignorance of the doctrine of degrees. *A. C.* 10181. *D. L. W.* 185.

Differences. See *Conjugial Love.*

Difficulty. See *Detained.*

Dig (to) (Gen. 26. 18.) ſig. to open. *A. C.* 3419.

Dig (to) ſig. to enquire. *A. C.* 3424.

Dig (to) ſig. to inveſtigate or ſearch thoroughly into any thing. *A. C.* 7343.

Digeſtions of Food, repr. temptations. *A. C.* 5174.

Dignities. See *Riches.*

Diklah (Gen. 10. 27.) a ritual of the church called Eber. *A. C.* 1245.

Dilated (to be) (Gen. 26. 22.) ſig. to receive increments of truth. *A. C.* 3434.

Diluvian Spirits. See *Heel.*

Dimenſions, viz. length, breadth, and height, cannot be pred. of cœleſtial and ſpiritual things, when they are pred. abſtracted from *dimenſions*, they denote greater and leſſer perfection, and alſo the quality and quantity of a thing. *A. C.* 650.

Dinah ſig. the affection of all things of faith and of the Church thence derived. *A. C.* 4427.

Alſo, The External Church ſuch as was inſtituted amongſt the poſterity of Jacob. *A. C.* 4429.

Dinner, Supper, and Feast (a) are the good of charity, in which the Lord cohabits with man. *Ap. Ex.* 2371.

Dinners and Suppers, ſig. all conjunction. *Ap. Ex.* 391. *p.* 576.

Dinners and Suppers were ſignificative of conſociation by love. *A. C.* 3596, 3832.

Dip (to) or Dye (Gen. 37. 31.) ſig. to defile. *A. C.* 4770.

Directing Poſt on the Road. See *Doctrine.*

Diſciple (Matt. 10. 41.) ſig. charity and at the ſame time, faith from the Lord. *A. R.* 8.

Diſciple. To be the Lord's Diſciple, is to be led by the Lord, and not by ſelf. *A. C.* 10490.

Diſciple and Prophet (Matt. 10. 40—42.) *Diſciple*, ſig. truth of life, and *Prophet* truth of doctrine. *A. C.* 10683.

Diſciple and Prophet (Matt. 10. 41.) By *Diſciple* is ſig. good of doctrine, and by *Prophet*, truth of doctrine. *Ap. Ex.* 624. *p.* 383.

Diſciples mean all who worſhip the Lord and live according to the truths of his word. *A. R.* 325.

Diſciples (the) of the Lord would have rejected the word, and every one would have gone to his own buſineſs, if it had not been ſpoken according to their conceptions. *A. C.* 3857.

Diſciples and Apoſtles. By the diſciples of the Lord, are meant thoſe who are inſtructed by the Lord in goods and truths of doctrine, but by *Apoſtles*, they who after they are inſtructed, teach them. See Luke 9. 1. 2. 10. Mark 6. 7. 30. *A. R.* 79.

Diſciple. See *Name.*

Diſciple. See *Prophet.*

Diſciples. See *Elders.*

Diſciples. See *Lord.*

Diſciples. See *Peter.*

Diſcover (to) The Lord diſcovered the interiors of the word in many places, but only for the wiſe. *A. C.* 2520.

Diſcourse (to) One in India, and another in Europe may be moſt preſent, and diſcourſe together, if their internal ſpiritual ſight were opened. *A. C.* 1277.

Diſcourse when the diſcourſe in a ſuperior heaven is concerning good, there is an appearance of what is golden beneath amongſt thoſe who are in the firſt or ultimate heaven below them, and when the diſcourſe is concerning truth, there appears there what is ſilvery, ſometimes to ſuch a degree, that not only the walls of the rooms which they inhabit glitter with gold and ſilver, but even the Atmoſphere itſelf; likewiſe amongſt the angels of the firſt or ultimate heaven, who are principled in good from good, there appear tables of gold, candleſticks of gold, and

ſeveral

ſeveral other things; but with thoſe who are principled in truth from truth, there appear ſuch things of ſilver. *A. C.* 5658.

Discourse. See *Queſtions.*

Discourse of Wicked Men. See *Good.*

Discourses of the Angels. See *Clouds.*

Discrete Degrees, or Degrees of Altitude are as things prior, poſterior, and poſtreme; or as end, cauſe, and effect. *D. L. W.* 184.

Discrete Degrees exiſt, when one is formed from another, and by means of the other, a third, which is called *Compoſite*, and each degree is diſtinct from another. *D. L. W.* 190.

Discrete Degrees. See *Degrees.*

Discrete. See *Continuous.*

Discrete Order. See *Cauſes.*

Discrete Order. See *Lord.*

Discrete and Continuous Order. See *Lord.*

Discrete and Continuous Sounds. See *Sounds.*

Diseases corr. to the luſts and paſſions of the mind (*animus*) theſe therefore are the origins of diſeaſes; for the origins of diſeaſes in common are Intemperances, Luxuries of various kinds, Pleaſures merely corporeal, alſo envyings, hatreds, revenges, laſciviouſneſſes, and the like, which deſtroy the interiors of man, and when theſe are deſtroyed, the exteriors ſuffer, and draw man into diſeaſe, and thereby into death; that man is ſubject to death by reaſon of evils, or on account of ſin, is a thing known in the church, thus alſo he is ſubject to diſeaſes, for theſe are of death. From theſe conſiderations it may be manifeſt, that diſeaſes alſo have correſpondence with the ſpiritual world, but with unclean things here, for diſeaſes in themſelves are unclean, inaſmuch as they originate in things unclean, according to what was ſaid above. *A. C.* 5712.

All the infernals induce Diſeaſes, but with a difference, by reaſon that all the hells are in the luſts and concupiſcencies of evil, conſequently contrary to thoſe things which are of heaven, wherefore they act upon (or into) man from an oppoſite principle; heaven, which is the grand man, contains all things in connection and ſafety; hell, as being in the oppoſite principle, deſtroys and rends all things aſunder; conſequently if the infernals are applied, they induce diſeaſes, and at length death: but it is not permitted them to flow-in even into the ſolid parts of the body, or into the parts which conſtitute the viſcera, the organs, and members of man, but only into the luſts and falſities; only when man falls into diſeaſe, they then flow in into ſuch unclean things as appertain to the diſeaſe; for as was ſaid, nothing in any wiſe exiſts with man, unleſs the cauſe alſo be in the ſpiritual world; the natural principle appertaining to man, if it was ſeparated from a ſpiritual principle, would be ſeparated from all cauſe of exiſtence, thus alſo from every principle of life. Nevertheleſs, this is no hindrance to man's being healed naturally, for the divine providence concurs with ſuch means of healing. *A. C.* 5713.

Diseases. See *Bearing our diſeaſes.*

Diseases of Egypt. See *Evil, Diſeaſes, &c.*

Diseases. See *Faith.*

Diseases. See *Luſts.*

Disgrace. See *Conjugial Semblances.*

Dish. See *Platter.*

Disjunct. See *Degrees.*

Disjunctions. See *Love of Self, &c.*

Disperse (to) See *To divide.*

Disperse (to) See *To Scatter.*

Disposed. Where the Divine is, all things are diſpoſed into order, that they may be conjoined with genuine goods and truths, which are in the heavens. *A. C.* 3986.

Disposed. Rational and ſcientific things, with man, are *diſpoſed* by the Lord into order, when man lives according to his commandments. *A. C.* 2634.

Dispose (to) See *Lord.*

Dispose (to) Moderate, and Temper. See *Influx.*

Disposed in Order. See *Church.*

Disposition (the) of all the interior things of the will and underſtanding, is in a form according to the ruling love of the man. *N. J. D.* 62.

Disputation concerning faith and charity in the Spiritual World. The *diſputation* concerning faith alone, was heard at a diſtance, like the gnaſhing of teeth. And the *diſputation* concerning charity, like a beating noiſe (*Pulſatile*). *A. R.* 386.

Dispute (to) (Gen. 26. 20.) ſig to deny. *A. C.* 3425.

Dissimilitudes. See *Similitudes.*

Dissipated. The wiſdom of the third heaven would be *diſſipated*, unleſs there was reception in the ſecond, and in like manner the wiſdom of

the ſecond, unleſs there was reception in the firſt, &c. *A. C.* 4618.

Dissociations in another life, are made according to ſpheres. *E. U.* 64.

Dissolved. Spiritual conjunction cannot be wholly *diſſolved*. *C. S. L.* 321.

Distance in another life, is only an *appearance*. See *Space—Place—Time—the Spiritual World, &c. Ap. Ex.* 731. *p.* 89.

Distill (to) See *To Drop*.

Distinct. They are *diſtinct* in the heavens, who are regenerated by the holy Spirit, and they who are regenerated by fire. *U. T.* 86.

Distinct. Goods and truths of every degree are moſt *diſtinct* in the internal and the external man. *A. C.* 4154.

Distinct. The internal, rational, and natural [principles] of man, are moſt *diſtinct* from each other. *A. C.* 2183.

Distinct. The internal and external of man, are moſt *diſtinct*, and therefore the one is in the light of heaven, and the other in the light of this world; and they cannot be conjoined, except by a medium which derives ſomewhat from both. *A. C.* 1577.

Distinct. The inmoſt, the interiors, and the exteriors, are moſt *diſtinct* in man. *A. C.* 6451.

Distinct. See *Goods* and *Truths*.

Distinct. See *Interiors*.

Distinct Explication of Words. See *Explication*.

Distinctly and Evidently. See *Conjoined*.

Distinction (the) of one [thing] from another, is the cauſe of times and ſpaces. *U. T.* 29.

Distinction. There is a *diſtinction* made, between the things relating to love, and the things relating to faith; the former are expreſſed by loving and ſerving, the latter by walking and ſeeking, in all the prophetical writings. Every expreſſion is accurately attended to, nor is one expreſſion ever adopted inſtead of another. *A. C.* 519.

Distinction of the Will and Underſtanding. See *Will* and *Underſtanding*.

Distinctions. See *Internal Senſe*.

Distinctions. See *Literal Senſe*.

Distinguish (to). The natural world is *diſtinguiſhed* from the Spiritual world, by *time* and *ſpace*. *A. C.* 7381.

The Lord miraculouſly Distinguished the intellectual from the voluntary principle of man, by a certain medium, which is *conſcience*. *A. C.* 863.

Distinguish (to) men can with difficulty *diſtinguiſh* between good and truth; becauſe of the difficulty there is in *diſtinguiſhing* between thinking and willing. *N. J. D.* 35. *A. C.* 9999.

Distinguish (to) See *Image*.

Distinguish (to) See *Literal Senſe*.

Distinguished (to be). See *Men of the Church*.

Distress in the Land and Wrath upon the People (Luke 21. 23.) *Diſtreſs (Angustia)* ſig. here the dominion of evil, and *Wrath (Ira)* the dominion of the falſe from evil. *Ap. Ex.* 693.

Ditch or Mote (a) *(Foſſa)* (Dan. 9. 25.) ſig. doctrine. *Ap. Ex.* 652. *p.* 463.

Ditch. See *Street*.

Diverse and Diversities are terms uſed in contradiſtinction to various and varieties. The former terms being applied to the various things oppoſite to heaven, and oppoſite alſo to conjugial love, whilſt the latter are applied to the various things of heaven, and alſo to the various things of conjugial love. *C. S. L.* 324.

Dives ſig. the Jewiſh nation, which had the word. *A. R.* 725. *U. T.* 215, 246, 595. *S. S.* 40. See *Rich Man and Lazarus*.

Divide (to) (Gen. 15. 10.) ſig. parralleliſm and correſpondence. *A. C.* 1831, 1832.

Divide (to) over to (Gen. 33. 2,) ſig. arrangement. *A. C.* 4342.

Divide (to) (Matt. 24.) ſig. ſeparation and removal from goods and truths. *A. C.* 4424.

Divide and Diſperse (to) ſig. to ſeparate and extirpate. *A. C.* 4052.

Divided. What is *divided*, doth not become more and more ſimple, but more and more multiple. *C. S. L.* 329.

Divided. It is not ſuffered by the Lord that any thing ſhould be *divided*; wherefore, it muſt be either in good and at the ſame time in truth, or in evil and at the ſame time in the falſe. *D. P.* 16.

Divide (to) See *Difference*.

Divide (to) See *Literal Senſe*.

Divide (to) the Spoil. See *Spoil*.

Divide (to) and Fall to Pieces. See *To depend*.

Divided (to be) See *Belſhazzar*.

DIVIDED MIND. See *Mind.*

DIVIDING THE LORD'S GARMENTS. See *Lord.*

DIVINE, is that which is infinite and eternal. *D. P.* 51.

DIVINE. In every thing *divine*, there is a firſt, a middle, and a laſt. *U. T.* 210.

DIVINE (the) only flows into thoſe things, which are of affection. *A. C.* 5044.

The DIVINE fills all ſpaces of the Univerſe without ſpace. *D. L. W.* 69.

The DIVINE is in all time without time. *D. L. W.* 73.

The DIVINE in the greateſt and leaſt things is the ſame. *D. L. W.* 77.

DIVINE (the) cannot be appropriated to man, as his own, but may be adjoined to him, and thereby appear as his own. *D. P.* 285.

DIVINE. (the) of the Church is Jehovah God, &c. *A. C.* 7211.

DIVINE. The *divine* of the father conſtitutes the ſoul. The *divine* of the ſon conſtitutes the body, And the *divine* of the holy ſpirit conſtitutes the operation of the Lord. *U. T.* 168.

DIVINE. The *divine* itſelf, in its deſcent, was made adequate to the perception of angels, and at length of men, from thence there is a ſpiritual ſenſe, within the natural. *U. T.* 193. *A. R.* 959.

DIVINE. The eſſential *divine*, the *divine* rational, and the *divine* natural, are one in the Lord. *A. C.* 4615.

DIVINE. The *divine* itſelf which appeared in human form, was the divine humau. *A. C.* 5110.

DIVINE. The *divine* itſelf, before the Lord came into the world, flowed into the univerſal heaven, and by that influx from his *divine* omnipotence, light was produced; but afterwards, that light could no longer be produced, ſo as to penetrate to the human race; till the Lord made the human principle in himſelf *divine*. *A. C.* 4180.

DIVINE. That which is from the Lord is *divine*, but the proprium of man can in no wiſe be ſo made. *A. R.* 758.

DIVINE (the) of the Lord is diſtinguiſhed into *divine* good, and *divine* truth; that is called the father, this the ſon; but the *divine* of the Lord is nothing but good, yea, good itſelf. *Divine* truth is the *divine* good of the Lord, ſo appearing in heaven, or before the Angels. *A. C.* 3704.

DIVINE (the) is not in the affection of glory, for what of glory reſults to the *divine* from man. *A. C.* 4347.

DIVINE. The whole of the *divine* from firſt principles in heaven to ultimates in the world, tends to the human form. *L.* 32. *H. H.* 73 453.

DIVINE (the) is not perceptible, nor receptible, unleſs when it hath paſſed heaven. *N. J. D.* 305.

DIVINE (the) paſſes into the world, by the ultimates of order. *A. C.* 4618.

DIVINE (the) which comes from the Lord in the ſupreme ſenſe, is the *divine* in himſelf; and in the repreſentative ſenſe, it is the *divine* from himſelf. *Divine* good is celeſtial, and *divine* truth is ſpiritual. *A. C.* 4696.

DIVINE (the) is the ſame in one ſubject as in another, but the ſubject changes, &c. *D. L. W.* 54.

DIVINE. The *divine* itſelf is the *eſſe* of all things; but truth proceeding from the *divine* itſelf, is thence the *Exiſtere* of all things. *A. C.* 7796.

DIVINE (the) above the heavens is *divine* good itſelf, but the *divine* in the heavens, is good which is in truth, that proceeds from the *divine*. *A. C.* 8328.

DIVINE (the) paſſing through the heavens, is a *divine* man. *A. C.* 8705.

DIVINE (the) itſelf was willing actually to unite to itſelf the *divine* human, by taking upon him *(Suſceptum)* the human in the world. *A. C.* 5653.

DIVINE. The *divine* itſelf was the *eſſe* of the life of the Lord, from which the human afterwards *(deinde)* went forth *(exivit)* and was made the *Exiſtere* from that *eſſe*. *A. C.* 3194, 3210, 10270, 10372.

DIVINE (the) above the heavens, cannot be repreſented, becauſe it cannot fall within [the ſphere of] finite minds. *A. C.* 9946.

DIVINE. The *divinity* becauſe it conſtitutes heaven, is the human in form, from this is the *divine* human of the Lord. *H. H.* 78.

DIVINE. The *divine* itſelf is infinite, eſſential good, and infinite eſſential truth. *A. C.* 1011.

DIVINE. Thoſe things which are *in* the *divine* can

can never appear to any one, but thoſe things which are from the *divine*, and theſe appear moſt common and obſcure. *A. C.* 4644.

Divine (the) of the father is the ſoul of the ſon. *U. T.* 112.

Divine. The *divine* of the Lord in heaven is love, and charity. *H. H.* 13.

Divine (the) See *Celeſtial*, *ſpiritual*, and *natural things*.

Divine (the) See *Diſpoſed*.

Divine (the) See *To exiſt*.

Divine. See *Lord*.

Divine. See *Nature*.

Divine (the) of the Lord. See *Church*.

Divine and Celestial Things. See *Delight*.

Divine Celestial. Whatſoever proceedeth from the Lord's *divine* love, is called the *divine celeſtial*, and all that is goodneſs. *U. T.* 195.

Divine Celestial. See *Conjugial Love*.

Divine Celestial. See *Divine Natural*.

Divine Celestial Good. See *Conjunctive Principle*.

Divine Celestial, Spiritual, and Natural Principles, &c. See *Lord*.

Divine Doctrinal. See *Man*.

Divine Doctrine is *divine truth*, and all the word of the Lord is *divine truth*. *A. C.* 3712.

The Divine Esse, is one, the ſame, itſelf (*Ipſum*) and individual. *A. R.* 961.

Divine Essence united to the Human Essence. Unleſs the Lord had come into the world, and united the *divine eſſence* to the human eſſence, ſalvation could no more have reached to man. *A. C.* 1999, 2016, 2034.

Divine Essence (the) is *divine* love, and the Divine Existence is *divine* wiſdom. *D. L. W.* 14—16.

Divine Essence. See *Divine truth*.

Divine Essence. See *Eſſence*.

Divine Essence. See *God*.

Divine Essence. See *Human Eſſence*.

Divine Good cannot be applied to any other veſſels than genuine truths, for they mutually correſpond to each other. *A. C.* 4247.

Divine Good cannot be received by man nor angel, but only by the Lord's *divine* human principle. But *divine truth* may be received, yet of equality, ſuch as the man who receives, is capable of admitting; in which truth may dwell *divine good*, with a difference according to reception. *A. C.* 4180.

Divine Good is the ſupreme *divine* [principle] but the *Divine Word*, is what is from the *divine good*, and is alſo named Son. *A. C.* 4207.

Divine Good is like a piece of blunt wood. *U. T.* 86.

Divine Good united with Divine Truth, proceeding from the Lord, in the third or inmoſt heaven, is received as *Divine Providence*: in the ſecond or middle heaven, as *Divine Wiſdom*; and in the firſt heaven, as *Divine Intelligence*. *Ap. Ex.* 458.

Divine Goods and Truths, are wholly ſeparate, from thoſe *goods and truths* which derive any thing from humanity, for the former tranſcend and become infinite. *A. C.* 4026.

Divine Good. See *Divine Human*.

Divine Good. See *Divine Truth*.

Divine Good. See *Extenſion*.

Divine Good. See *Good*.

Divine Good. See *Order*.

Divine Good. See *Quarters*.

Divine Good of Divine Love. See *Eſſe*.

Divine Good of Love. See *Lord*.

Divine Good and Truth. See *Divine*.

Divine Good and Truth. See *Doctrinal*.

Divine Good and Truth. See *Jehovah*.

Divine Human (the) was what the ancient churches adored, Jehovah alſo manifeſted himſelf amongſt them in the *divine human*; and the *divine human* was the divine itſelf in heaven, for heaven conſtitutes one man, which is called the grand man: this divine in heaven is no other than the divine itſelf, but in heaven as a divine man; this man is he whom the Lord took upon him, and made divine in himſelf, and united to the divine itſelf, as he had been united from eternity, for from eternity there was one-neſs; and this, becauſe the human race could not otherwiſe be ſaved; for it could no longer ſuffice that the divine itſelf through heaven, thus through the *divine human* there, could flow into human minds, wherefore the divine itſelf willed to unite to itſelf the *divine human* actually by the human principle, aſſumed in the world; the latter principle and the former is the Lord. *A. C.* 5663.

Divine Human (the) exiſting from eternity, was the divine truth in heaven; of conſequence the divine exiſtence, which was afterwards made in the Lord the divine eſſence, from which the

divine existence in heaven was derived. *A. C.* 3061, 6280, 6880, 10579.

Divine Human Principle (the) is all worship and all doctrine. *A. C.* 2811.

Divine Human. It is absolutely impossible for any thing of doctrine to proceed from the divine [principle] itself, except by the *divine human*, that is, by the word, which in the supreme sense is the divine truth from the Lord's *divine human* [principle]; what proceeds immediately from the *divine* itself, cannot be comprehended even by the angels in the inmost heaven, the reason is, because it is infinite, and thus transcends all comprehension, even the angelical; but what proceeds from the Lord's *divine human*, this the angels can comprehend, for it treats of God as of a divine man, concerning whom, some idea may be formed from the human [principle], and the idea which is formed concerning the human [principle] is accepted, of whatsoever kind it is, if so be it flows from the good of innocence, and be in the good of charity; this is what is meant by the Lord's words in John i. 18. and Matt. xi. 27. *A. C.* 5321.

Divine Human. The most ancient inhabitants of the earth, could not worship the infinite essence, but the infinite existence which is the *divine human*, and they acknowledged the divine because of its appearing in a human form. *A. C.* 4687. 6847. 10737.

Divine Human. No one in heaven hath conjunction with the *divine* essence, but with the *divine human*. *A. C.* 3038, 4211.

Divine Human (the) is the *divine* itself in a face, that is in form. *A. C.* 9306.

Divine Human (the) of the Lord is the essential divine marriage. *A. C.* 4575.

Divine Human (the) before the advent of the Lord, was not so one with the father, as after it. *A. C.* 6000. 5663.

Divine Human (the) is the quality of the Lord's [essential] divine [principle]. *A. C.* 3887.

Divine Human (the) is now divine good. *A. C.* 6885.

Divine Human (the) which was born from eternity, was also born in time, and what was born in time, and glorified is the same. *A. C.* 2803.

Divine Human. See *Communication.*

Divine Human. See *Conjoined.*

Divine Human. See *Conjunction.*

Divine Human. See *Face.*

Divine Human. See *Heaven.*

Divine Human. See *Human, and Lord.*

Divine Human. See *Judgment.*

Divine Human. See *Pharisees.*

Divine Human. See *Simple Good.*

Divine Human of the Lord. See *Divine Good.*

Divine Human of the Lord. See *Divine Truth.*

Divine Human of the Lord. See *Essential of the Church.*

Divine Human Being. See *Christians.*

Divine Human Principle. See *Reformation.*

Divine Humanity. See *Divinity.*

Divine Influence. See *Divine Order.*

Divine Influx of the Lord, in heaven, produces love to him, and charity to one another. *H. H.* 13—19.

Divine Influx is into the will, and through that into the intellect; and not contrariwise. *H. H.* 26. *A. C.* 5482, 5649, 6027.

Divine Influx is both immediate from the Lord, and also mediate through one heaven to another, and also into the interior of man. *H. H.* 37. *A. C.* 6063, 8717, 8728.

Divine Influx. See *Correspondence.*

Divine Influx. See *Influx.*

Divine Intelligence. See *Divine Good united with divine truth.*

Divine Intelligence. See *Divine Spiritual.*

Divine Law. See *Lord.*

Divine Life. See *Life.*

Divine Love. Such is the nature of the Lord's *divine love*, that if it were possible, his love would desire all to be in the third heaven, yea with himself, and in himself. *A. C.* 1798.

Divine Love (the fire of), in its full ardour, does not enter into heaven, but appears in the form of radiant circles round the sun of the spiritual world. *A. C.* 7270.

Divine Love (the) towards the human race is infinite. *A. C.* 8672.

Divine Love (the) towards the whole human race is, that it may save them, make them blessed and happy to eternity, and appropriate to them its own divine [quality], so far as it can be received. *A. C.* 4735.

DIVINE LOVE diſpoſes all in the heavens into a celeſtial form, and conjoins them, ſo that they may be as one. *H. H.* 405.

DIVINE LOVE (the) and the *Divine Wiſdom* are ſubſtance and form in themſelves, conſequently the ſelf-ſubſiſting and only ſubſiſting [being or principle]. *D. L. W.* 44.

DIVINE LOVE (the) and the *Divine Wiſdom* cannot but be and exiſt in others created from itſelf. *D. L. W.* 47.

All things in the univerſe were created from the DIVINE LOVE and the *Divine Wiſdom* of God-man. *D. L. W.* 52.

All things in the Created univerſe are recipients of the DIVINE LOVE and the *Divine Wiſdom* of God-man. *D. L. W.* 55.

DIVINE LOVE. See *Divine Celeſtial.*

DIVINE LOVE. See *Love.*

DIVINE LOVE and WISDOM. See *Divine Natural.*

DIVINE LOVE WISDOM and LIFE. See *Heaven.*

DIVINE LOVE and WISDOM. See *Perfection.*

DIVINE LOVE and WISDOM. See *Providence.*

DIVINE LOVE and WISDOM. See *Lord.*

DIVINE MAN. See *The divine.*

DIVINE MAN. See *Divine human.*

DIVINE MANIFESTATIONS in HEAVEN. See *Divinity of the Lord.*

DIVINE MARRIAGE of GOOD and TRUTH. See *Conjugial love.*

DIVINE MERCY. See *Face.*

DIVINE NATURAL. The Lord from eternity, or Jehovah, was divine love and divine wiſdom; and he then had a divine celeſtial and a divine ſpiritual, but not a *divine natural*, before he aſſumed the humanity. *N. Q. No.* 2.

DIVINE NATURAL. See *Divine.*

DIVINE OMNIPOTENCE. See *Faith and Omnipotence.*

DIVINE OPERATION. See *Holy Ghoſt.*

DIVINE OPERATION. See *Providence.*

DIVINE ORDER, terminates not ſhort of man, but in man, as its ultimatum. *A. C.* 634, 10548, 3632.

DIVINE ORDER. What is againſt *divine order* is impoſſible; as that a man who lives in evil can be ſaved by mere mercy. *A. C.* 8700.

DIVINE ORDER is a perpetual commandment of God; wherefore to live according to the commandments, is to live according to *divine order.* *A. C.* 2634.

DIVINE ORDER requires, that man ſhould prepare himſelf for the reception of God, and prepare himſelf to be a receptacle and habitation, whereinto God may enter, and dwell as in his own temple; man ought to do this of himſelf, but yet to acknowledge, that it is an effect of divine influence; this he ſhould acknowledge, becauſe he doth not perceive the preſence and operation of God, although God by his moſt immediate preſence and operation produces in man all the good of love, and all the true of faith. According to this order every man proceeds, and ought to proceed, who from natural, wiſhes to become ſpiritual. *U. T.* 105.

DIVINE ORDER. See *Good.*

DIVINE ORDER. See *Man.*

DIVINE PRESENCE (the) of the Lord with the holy angels, is in proportion to their reception of good and faith from the Lord. *A. C.* 904, 4198, 10106, 10811.

DIVINE PRINCIPLE (the) is above all temptation, but the Lord was capable of being tempted as to his human principle. *A. C.* 2795.

DIVINE PRINCIPLE (the). Every man may confirm himſelf in favour of a *divine principle* by well conſidering the viſible things in nature. *C. S. L.* 416—422.

DIVINE PRINCIPLE (the) is tacit and pacific in the inmoſt or higheſt principle of life; but as it deſcends towards the inferior principles, it becomes impacific and tumultuous, on account of the inordinate properties in man. *A. C.* 8823.

DIVINE PRINCIPLE. Nothing can do evil to the *divine principle*, but to hinder it's influx may be done, and all evil hath this effect. *A. C.* 4078.

DIVINE PRINCIPLE. See *Correſpondence.*

DIVINE PROCEEDING. See *Holy Ghoſt.*

DIVINE PROCEEDING. See *Lord.*

DIVINE PROVIDENCE hath for its end, an angelic heaven out of the human race. *D. L.* 27.

DIVINE PROVIDENCE. See *Contingencies.*

DIVINE PROVIDENCE. See *Contrary.*

DIVINE PROVIDENCE. See *Divine Good united with Divine Truth.*

DIVINE PROVIDENCE. See *Faith alone.*

DIVINE PROVIDENCE. See *Laws of Permiſſion.*

DIVINE PROVIDENCE. See *Marriages.*

DIVINE PROVIDENCE. See *Providence.*

DIVINE RATIONAL. See *Divine.*

DIVINE SPHERE. See *Border.*

DIVINE SPHERE. See *Created.*

DIVINE SPIRITUAL (the) from the Lord, in another life is light, or divine intelligence and wiſdom. *A. C.* 4677.

DIVINE SPIRITUAL (the) proceeding from the human of the Lord, is divine truth, which is from him in heaven and in the church. *A. C.* 4180.

DIVINE SPIRITUAL, Whatſoever proceedeth from the Lord's divine wiſdom is called the *divine ſpiritual*, and all that is truth. *U. T.* 195.

DIVINE SPIRITUAL. See *Divine Natural.*

DIVINELY SPIRITUAL. See *Lord.*

DIVINE SUBSTANTIAL and GLORIFIED BODY. See *Body.*

DIVINE THINGS of the LORD. See *Created.*

DIVINE TRINITY. See *Holy Ghoſt.*

DIVINE TRUTH. All power proceeding from the Lord is by *divine truth.* *A. C.* 6948.

DIVINE TRUTH was that principle whereby the Lord united the human to the divine; and *divine good* was that principle whereby he united the divine to the human. *A. C.* 2665, 2004.

DIVINE TRUTH is the order itſelf of the univerſal kingdom of the Lord. *A. C.* 1728.

DIVINE TRUTH itſelf with the angels, is the human of the Lord. *A. C.* 10265.

DIVINE TRUTH proceeding from the Lord in heaven, is man. *(homo)* *A. C.* 9144.

DIVINE TRUTH, which proceeds from the Lord, does nothing of itſelf but from divine Lord. *A. C.* 8724.

DIVINE TRUTH is the Lord in heaven. *H. H.* 7.

DIVINE TRUTH, in the literal ſenſe of the Lord, is in it's fulneſs, in it's ſanctity, and in it's power. *U. T.* 214—223.

DIVINE TRUTH is not in the Lord, but proceedeth from the Lord; as light is not in the ſun, but it proceedeth from the ſun. *A. C.* 3969.

DIVINE TRUTH is not in divine good, but from divine good. *A. C.* 3704.

DIVINE TRUTH which flows into the third heaven, alſo without ſucceſſive formation, flows into the ultimate of order. *A. C.* 7270.

DIVINE TRUTH in the ſpiritual ſenſe is in its own light. *U. T.* 780.

DIVINE TRUTH in heaven, in a genuine ſenſe, is the good of love towards our neighbour or charity. *A. C.* 3922.

DIVINE TRUTH from the word can alone oppoſe, conquer, ſubdue, and reduce into order, &c. *U. T.* 86.

DIVINE TRUTH proceeding from the Lord hath innocence in its inmoſt ſelf. *A. C.* 9127.

DIVINE TRUTH which appears before the eyes of the angels as light, and illuminates their underſtanding, is a thouſand times more white than the meridian light of this world. *A. C.* 5400.

DIVINE TRUTH (all) in the univerſal heaven, proceeds not immediately from the divine eſſence, but from the divine human of the Lord. *A. C.* 4724.

DIVINE TRUTH in its moſt common or general [form] is according to appearances. *A. C.* 6997.

DIVINE TRUTH, not *divine good*, terrifies thoſe who are not in good. *A. C.* 4180.

DIVINE TRUTH may be received by the evil; but only by their external man. *A. C.* 4180.

DIVINE TRUTH flows into every man through the interiors into the exteriors, even into the ſenſual and corporeal [principles] and every where excites correſpondences, ſuch as appear in the world, and upon the earth. *A. C.* 6948.

DIVINE TRUTH is not ſpeech. *A. C.* 9407. *H. H.* 137. *U. T.* 124.

DIVINE TRUTH in the Lord's divine human principle, could not undergo any temptation. *A. C.* 2814.

DIVINE TRUTH. See *Baſis.*

DIVINE TRUTH. See *Communication.*

DIVINE TRUTH. See *Created.*

DIVINE TRUTH. See *Divine Good.*

DIVINE TRUTH. See *Doctrine.*

DIVINE TRUTH. See *Elevation.*

DIVINE TRUTH in the LIGHT. See *Churches.*

DIVINE TRUTH. See *Order.*

DIVINE TRUTH. See *Truth.*

DIVINE TRUTH. See *Quarters.*

DIVINE TRUTH. See *Conſcience.*

DIVINE TRUTH. See *Hereditary.*

DIVINE TRUTH. See *Letter of the word.*

DIVINE WILL. See *Abſolutely.*

DIVINE WILL (the) See *Liberty.*

DIVINE WISDOM. See *Divine Good united with divine truth.*

DIVINE WISDOM. See *Divine Spiritual.*

DIVINE WISDOM. See *Predictions.*

DIVINE WISDOM and DIVINE LOVE. See *Created.*

DIVINE WORD. See *Divine Good.*

DIVINE WORSHIP. In all *Divine Worſhip*, it is a general rule or law, that man ſhould firſt will, deſire, and pray, and then that the Lord ſhould anſwer, inform and do; otherwiſe, man doth not receive any thing *divine*. *A. R.* 376.

DIVINE WORSHIP, in HEAVEN, is not unlike that on earth, as to externals. *H. H.* 221, 222.

DIVINE WORSHIP. See *Humiliation* and *Prayer.*

DIVINELY CELESTIAL. See *Lord.*

DIVINITY (the) called the Father, and the divine humanity called the ſon, are one, like ſoul and body. *A. R.* 613.

DIVINITY (the) of the Father belongs to the humanity of the ſon, and the humanity of the ſon to the divinity of the Father; conſequently in Chriſt, God is man, and man is God, and thus they are one perſon as ſoul and body are one. *U. T.* 112.

DIVINITY (the) of the Father is the ſoul of the ſon, and the humanity of the ſon is the body of the Father. By the divinity of the Father is meant the Father himſelf, ſince he and his divinity are the ſame thing; the divine being one and individual. *U. T.* 113.

DIVINITY (the) of the Lord conſtitutes heaven. *H. H.* 7—12.

DIVINITY. If the divinity of the Lord be denied, the chriſtian church immediately expires. *U. T.* 636.

DIVINITY of the LORD. His real divinity is far above the divine manifeſtations in heaven. *A. C.* 7270, 8760.

DIVINITY. See *Father.*

DIVINITY. See *Inhabitants of the Planets.*

DIVINITY. See *Lord.*

DIVINITY of the LORD. See *Self-love.*

DIVINITY and SANCTITY of the WORD. See *Internal Senſe.*

DIVISIBILE. See *Infinite.*

DIVISIONS and SEARCHINGS OF HEART, (Judges 5. 15.) (*Statuta et perveſtigationes Cordis*) are all things, which from good in the ſpiritual man, are determined and ordained [*ordinantur*] in the natural. *Ap. Ex.* 434.—*p.* 67.

DO (to) when pred. of God, den. providence. *A. C.* 5284.

DO, (to) when pred. of the Lord's divine principle, ſig. the all of effect, conſequently of ſtate. *A. C.* 2618.

"AND THEY DID SO." (Gen. 42. 20.) That hereby is ſig. the end of this ſtate, appears from the ſignification of doing or it was done, as denoting the end of a former ſtate, and as involving the beginning of a ſubſequent one. *A. C.* 5466.

DO WELL (to) (Gen. 4. 7.) ſig. to be well diſpoſed, or to have charity. *A. C.* 363.

DO WELL (to) (Gen. 32. 12.) ſig. to gain life. *A. C.* 4258.

DO (to) See *God.*

DO (to) See *Wiſdom.*

DO (to) GOOD and EVIL. See *Liberty.*

DOCTOR, or RABBI (Matt. 23. 8.) ſig. truth. *Ap. Ex.* 746.

DOCTRINAL. Every genuine *doctrinal* of faith is from divine good and divine truth, and hath in itſelf, a celeſtial marriage. *A. C.* 2516.

DOCTRINAL. There is a two-fold *doctrinal*, one of charity, another of faith, although in reality they are one. *A. C.* 2417.

DOCTRINALS are the truths of the ſpiritual man, in his natural man. *A. C.* 3726.

DOCTRINALS. They who are in the affection of truth for truth's ſake, when they arrive at mature age, and ripeneſs of judgment, do not blindly reſt in the *doctrinals* of their own particular church, but examine the truth thereof by the word. *A. C.* 5402, 6047.

DOCTRINALS from the word are ſcientific, ſo long as they are in the external or natural memory; but they become of faith and of charity when they are in the internal memory, which comes to paſs, when they are lived according to and are called ſpiritual. *A. C.* 9918.

DOCTRINALS or knowledges of good and truth cannot be communicated to the natural man thus neither be conjoined and appropriated, unleſs by the delights and pleaſures accommodated to him. *A. C.* 3502.

DOCTRINALS. The ſupreme amongſt them all is this, that the human of the Lord is divine. *A. C.* 4687.

DOCTRINALS have a connection between themſelves, mutually regard each other as one; and in the word are contained all the *doctrinals* of good and truth. *A. C.* 3786.

DOCTRINAL

Doctrinals are general things to which truths are referred. *A. C.* 6146.

Doctrinals (all) when they are true, look to charity, as to their fundamental [end and uſe.] *A. C.* 1799.

Doctrinals are nothing elſe than the means of arriving at good, as an *end*. *A. C.* 5997.

Doctrinals are concluſions from ſcientifics. *A. C.* 3057.

Doctrinals. He who is arrived at ſpiritual good, hath no more need for *doctrinals*. *A. C.* 5997.

Doctrinals of the falſe may be true, as to a part, greater, or leſs. *A. C.* 8149

Doctrinals (all) from the literal ſenſe of the word poſſeſs interior truths. *A. C.* 3464.

Doctrinals of faith are not purely divine truths, but appearances of truth. *A. C.* 3364.

Doctrinals of faith from the word are ſpiritual laws and precepts of life. *A. C.* 5826.

Doctrinals of faith (the) at this day, teach nothing concerning charity and our neighbour. *A. C.* 4955.

Doctrinals. See *Differences*.

Doctrinals. See *Evils and Falſes*.

Doctrinals. See *Internal Senſe*.

Doctrinals (the good of) See *Regeneration*.

Doctrine. All the truth of the *doctrine* of the church from the word, is the good of love in form. *A. R.* 917.

Doctrine (genuine celeſtial) wholly agrees with the internal ſenſe of the word. *H. H.* 516.

Doctrine. It is a life according to *doctrine* which conſtitutes a man of the church. *A. C.* 2454.

Doctrine. The word is unintelligible without doctrine. *A. C.* 9025, 9409, 9424, 10582.

Doctrine. No *doctrine*, or worſhip of the church, can be conſiſtent, or coherent, amongſt men who acknowledge more Gods than one. *U. T.* 15, 17.

Doctrine. The Lord is *doctrine* itſelf, for the all of *doctrine* proceeds from him, and the all of *doctrine* treats of him; for the all of *doctrine* treats of the good of love and the truth of faith, which things are from Lord, wherefore the Lord is not only in them, but alſo is each; hence it is manifeſt, that the *doctrine* which treats of Good and truth, treats of the Lord alone. *A. C.* 5321.

Doctrine from the word conſtitutes the church, therefore when *doctrine* diſagrees with the word, the church is no more, but it is a religious [notion] which counterfeits [*mentitur*] the church. *Ap. Ex.* 786.

Doctrine of the New Jeruſalem Church is derived ſolely from the literal ſenſe of the word. *A. R.* 898.

Doctrine (the) concerning celeſtial angels and infernal ſpirits with man hath in ſome manner been retained in the churches. *A. C.* 5979.

Doctrine (the) of genuine truth may be fully drawn from the literal ſenſe of the word. *S. S.* 55.

Doctrine (the holy things of) are in the extreme or loweſt [principles,] and alſo therein, and from thence, there is an hearing [*auditio*] and a perception. *A. C.* 9921.

Doctrine, concerning what is good, is called the doctrine of *charity*, and *doctrine* concerning what is true, the doctrine of *faith*. *A. C.* 2227.

Doctrine (the all of) as to man, is to worſhip and love the Lord. *A. C.* 2859.

Doctrine (the genuine truth of) doth not appear in the literal ſenſe of the word, except to thoſe who are in illuſtration from the Lord. *S. S.* 57.

Doctrine (true) by reaſon of the underſtanding of the word, is like a beam of light in the dark, and as a directing poſt on the road. *U. T.* 227.

Doctrine is not to be acquired by the ſpiritual ſenſe of the word, &c. *U. T.* 230.

Doctrine. The ſpiritual *doctrine* of the church is not the *doctrine* of divine truth itſelf. *A. C.* 7233.

Doctrine is not in itſelf truth, but truth is in *doctrine* as the ſoul is in its body. *A. C.* 4642.

Doctrine. The *Doctrine* of celeſtial love, which is love towards the Lord, is contained in the inmoſt ſenſe of the word; but the *doctrine* of ſpiritual love, which is love towards our neighbour, is in the internal ſenſe. *A. C.* 7257—63.

Doctrine of Faith (the) is the ſame as the underſtanding of the word as to its interiors or its internal ſenſe. *A. C.* 2762.

Doctrine of Faith (the) without the *doctrine* of love and charity is like the ſhade of night. *A. C.* 9409.

Doctrine of Faith. To reſpect the *doctrine*

*trine* of *faith* from things rational, is very different from respecting rational things from the *doctrine* of *faith*. *A. C.* 2568.

Doctrine of Faith (the) derives its origin either from the rational, or from the celestial principle. *A. C.* 3510.

Doctrine (the) of separated faith agrees with the life of evil. *A. C.* 2417.

Doctrines of Charity are called *cities of the mountain*, and *doctrines* of *faith*, *cities of the plain*. (Jer. 33. 13.) *A. C.* 2418.

Doctrines (the) of churches, in many things recede from the literal sense of the word. &c. *A. C.* 9025.

Doctrines (the) of the churches in the christian world, interiorly considered, are contrary to momentaneous salvation from immediate mercy, &c. *D. P.* 338.

Doctrines of the New Church are diametrically opposite to those of the Old Church, so that they do not agree together in one single point or particular, however minute. *B. E.* 10. 96.

Doctrines. All the doctrines of the New Jerusalem refer to these two things—the Lord and a life according to his commandments. *A. R.* 903.

Doctrine. See *Church*.
Doctrine. See *Divine Doctrine*.
Doctrine. See *Divine Human*.
Doctrine. See *Faith and Charity*.
Doctrine. See *Falses*.
Doctrine. See *Good*.
Doctrine. See *Good Works*.
Doctrine. See *Knowledges*.
Doctrine. See *Letter of the Word*.
Doctrine. See *Man*.
Doctrine. See *One*.
Doctrine. See *Ultimate of Doctrine*.
Doctrine. See *Word*.
Doctrine of Balaam. See *Balaam*.
Doctrine of Charity. See *Charity*.
Doctrine of Faith. See *Charity*.
Doctrine of Faith alone. See *Errors*.
Doctrine of Faith and Charity. See *Good*.
Doctrine of Influx. See *Influx*.
Doctrine of Truth. See *Church*.
Doctrine of the Word. See *Closed*.
Doctrine and Life. See *Commandments*.
Doctrine and Life. See *Decalogue*.

Dodanim. See *Elishah*.

Dog (Exod. 11. 7.) sig. the lowest or meanest of all in the church, also those who are without the church, also those who babble or prate much about the things of the church, and understand but little; and in an opp. sense, those who are altogether without the faith of the church, and treat the things appertaining to faith with reproaches. (See Matt. 15. 26. 28.—Mark 7. 27—28.—Luke 16. 21.—Is. 56. 10.—Ps. 59. 7. 15. &c.) *A. C.* 7784.

Dog (a great) with his jaws horribly extended, like him who is called *Cerberus* by the most ancient writers, appears, in the spiritual world, and sig. a guard to prevent man passing over from celestial conjugial love to the love of adultery which is infernal, or vice versa. *A. C.* 2743, 5051.

Dogs, in general, sig. those who are in all kinds of concupiscences, and indulge them; especially in the pleasure of eating and drinking. *A. R.* 952.

Dogs sig. those who render the good of faith impure by falsifications. *A. C.* 9231. (Exod. 22.

Dogs (2 Kings 9.) which eat the flesh of Jezebel, sig. cupidities or lusts. *A. R.* 132.

Dogs, (greedy) (Isa. 56. 11.) or dogs obstinate in soul, (*Canes Obstirmati animæ*) *who do not know satiety*, sig. those who have no perception of good, and no understanding of truth. *Ap. Ex.* 376.—*D.* 537.

Dog. See *To lap Water*.

Dogmas (the) of the present day being interwoven with many paradoxes, only enter into the memory not into the understanding above it; and they can with difficulty be learned, retained, and taught. *B. E.* 53. 58.

Dogmas. See *Evils and Falses*.

Doleful Creatures. See *Ochim*.

Domestic Good. See *Natural domestic Good*.

Dominion (*dominium*) (to have) is pred. of the Lord, as to divine good, and *to reign*, is pred. of him, as to divine truth. See *Lord* [*dominus*] *and King* [*rex*] also Micah 4. 8. &c. *Ap. Ex.* 685. *A. C.* 4973.

Dominion (the) of self-love is infernal, but the *love of dominion* grounded in the love of uses is heavenly. *C. S. L.* 261—267.

Dominion. See *Celestial Things*.

Dominion. See *Good*.

DOMINION. See *Love*.

DOMINION (to have) See *To reign*.

DONE. See *Wrought*.

DOOR ſig. that which introduces, or lets in, either to truth, or to good, or to the Lord; hence it is, that *door* alſo ſig. truth itſelf, and likewiſe good itſelf, and alſo the Lord himſelf; for truth leads to good, and good to the Lord; ſuch things were repr. by the *doors* and *veils* of the tent, and alſo of the temple. *A. C.* 2356.

DOOR in the Side of the Ark (Gen. 6. 16.) ſig. hearing; for the ear, with reſpect to the internal organs of ſenſe, is as a *door* on the ſide in reſpect to a window above; or what is the ſame thing, hearing, which is of the ear, in reſpect to the intellectual [principle] which is of the internal ſenſory. *A. C.* 656.

DOOR (Gen. 19. 6.) ſig. ſomewhat good adequate to the genius or temper of thoſe who encompaſſed the houſe, for *door* [*janua*] is here diſtinguiſhed from the inner *door* [*oſtium*] and was before the houſe, as appears from this circumſtance, "that Lot went out, and that he ſhut the inner door [*oſtium*] after him;" and that that good was bleſſedneſs of life, appears from what immediately follows, whereby he would perſuade thoſe who were principled in what is falſe and evil; for ſuch do not ſuffer themſelves to be perſuaded by the moſt eſſential good, but reject it; hence it is evident, that by *going out to the door*, is here ſig. that he prudently applied himſelf. *A. C.* 2356.

DOOR. "And Lot ſhut the inner door after him," (Gen. 19. 7) ſig. prevention, leſt they ſhould violate the good of charity and ſhould deny the Lord's divine human principle and holy proceeding. Theſe words alſo ſig. that they who are in the life of evil are admitted no further than to the mere knowledge of good and of the Lord, but not to the very eſſential acknowledgement and belief thereof. *A. C.* 2357.

DOORS. There are actually *doors* in the ſpiritual world which are opened and ſhut to thoſe who aſcend to heaven, and therefore they ſig. entrance, admiſſion, or introduction. But the Lord alone opens and ſhuts the *doors* there, on which account he is called the *door*, by which man is to enter in, that he may be ſaved. (John 10.) *A. R.* 916.

DOOR. See *Freewill*.

DOOR. See *Gate*.

DOOR. See *Good*.

DOOR. See *Janua and Oſtium*.

DOOR. See *Poſts*.

DOT (a) There is not a ſingle *dot* in the word which, doth not ſig. and involve ſomething ſpiritual. *A. C.* 771.

DOTHAN (2 Kings 6. 13.) ſig. the doctrinals of good and truth from the word. *A. C.* 4720.

DOTHAN (Gen. 37. 17.) ſig. ſpecial or particular principles of doctrine. *A. C.* 4720.

DOVE (Gen. 8.) ſig. goodneſs and truth. *A. C.* 876.

DOVE ſig. the holy principle of faith, or the truth of faith. *A. C.* 869, 871, 875.

DOVE ſig. one that is about to be regenerated. *A. C.* 869. *to* 871, 873, 875.

DOVE (Hoſea 11. 11.) ſig. rational good. *Ap. Ex.* 601.—*p.* 342. Or the rational principle. *Ap. Ex.* 276.

DOVE. See *Turtle-dove*.

DOXES. See *To fly as a Cloud*.

DOUBLE is pred. in the word concerning retribution and remuneration, and ſig. much. *Ap. Ex.* 1115.

DOUBLE and TO DOUBLE ſig. to be done according to quantity and quality. *A. R.* 762.

DOUBLE and TRIPLE (what is) is in every thing created. *U. T.* 147.

DOUBLE. See *Half*.

DOUBLE. See *Twice*.

DOUBLE-DYED. (*dibaphum*) (Gen. 38.) ſig. ſpiritual good. *A. C.* 4922.

DOUBLE-DYED. See *Scarlet*.

DOUBT. In proportion as the mind is kept in doubt, in the ſame proportion it is obſcurity. *A. C.* 3074.

DOUBTFULNESS attends all temptation. *A. C.* 2334.

DOUBTS. See *Celeſtial Things*.

DOUGH (Exod. 12. 34.) ſig. truth from good. *A. C.* 7966.

DOUGH. See *Bakers*.

DOWN. See *To come down*.

DOWN. See *To go down*.

DOWN. See *To let down*.

DOWN. See *To tread down*.

DOWRY of VIRGINS (Exod. 22 17.) is a ticket or mark of conſent towards conjunction. *A. C.* 9186.

Drachms (*drachmæ*) or pieces of silver (Luke 5. 8.) sig. truths. *Ap. Ex.* 675.—*p.* 519.

Dragon sig. an acknowledgment of three Gods, or three divine persons, and of justification by faith alone. *A. R.* 537, 542.

Dragon. *The great red dragon* mentioned in the Revelation, does not sig. those who are in hell, or they who deny God and blaspheme the Lord and the word, who love themselves and the world, &c. but it repr. those, who while they live in the world, have external communication with heaven, from the reading of the word, preaching and external worship, while at the same time they are not in a life according to the Lord's commandments. *Ap. Ex.* 713.

Dragon (the) (Rev. 12.) properly sig. the *learned* who are confirmed in the doctrine of faith alone. *Ap. Ex.* 714.—*p.* 42.

Dragon. They constitute the head of the *dragon*, who believe in three divine persons, and the atonement, and are in faith separate from charity; they who frame to themselves (*Excludunt Sib*) dogmas from the word, from their own proper intelligence, form the body of the *dragon*; they who study the word without doctrine and are in self love, make the external of the *dragon*; all those who constitute the *dragon* adore God the Father above or separate from the Lord's humanity; and by the tail of the *dragon* is signified the false fiction and adulteration of the word [in general]. *Ap. Ex.* 714. *p.* 32.

Dragon, Beast and False Prophet. (Rev. 16. 13.) The *dragon* sig. those who are in faith alone, both as to doctrine and life. The *Beast*, those who by reasonings from the natural man, confirm faith alone. And the *False Prophet*, sig. the doctrine of the false, from the truths of the word being falsified. *Ap. Ex.* 998, 999.

Dragon, in a good sense, sig. the same as *Serpent*, viz. the sensual principle, which is the ultimate of the natural man, not evil, or malicious. See Exod. 7. 9—12. Is. 43. 20. and Jer. 14. 6. *Ap. Ex.* 714.

Dragons and Daughters of the Night-Monsier (Micah 1. 8.) *Dragons* have respect to the devastation of good, and *Daughters of the Night-Monster* to the devastation of truth. *Ap. Ex.* 714. *p.* 33.

Dragon. See *Diadems*.

Dragon. See *Earth which helped the woman*.

Dragon. See *Faith alone*.

Dragon. See *Heads of the dragon*.

Dragon. See *Lion*.

Dragon. See *Spheres*.

Dragonists. See *Faith alone*.

Dragonists. See *Inferior or Lower Earth*.

Dragons. See *Asps* and *Serpents*.

Dragons. See *Jim*.

Dragons. See *Venom*.

Dragons. See *Ziim*.

Draught. See *Belly*.

Draw Back (to) (Gen. 38. 28.) sig. to conceal. *A. C.* 4924.

Draw out (to) the Lord continually draws man out of hell. *D. P.* 183.

Draw out (to) all are *drawn out* and detained from hell by the Lord, both men, spirits, and angels. *A. C.* 1738.

Draw out (to) no man can be *drawn out* of his own hell, by the Lord, unless he sees that he is therein, and is willing to be *drawn out*. *D. P.* 251.

Draw (to) Water (Gen. 24. 11.) sig. to be instructed. *A. C.* 3057.

Drawers of Water, in the Jewish church, repr. those who are continually desirous of knowing truths, but for no other end than to know, without any regard to the use thence to be derived. Such were reckoned amongst the most vile. They were represented by the *Gibeonites*, Josh. 9. 21—27. *A. C.* 3058.

Draw (to) Doctrine. See *Doctrine*.

Drawn Sword. See *Balaam*.

Dread of Isaac (Gen. 31. 41.) sig. the divine human [principle]. *A. C.* 4180.

Dread. See *Fear*.

Dread. See *Terror*.

Dream (Gen. 20. 3.) sig. somewhat obscure. *A. C.* 2514.

Dream, in the supreme sense, den. foresight, because the dreams, which flow-in immediately through heaven from the Lord, foretel things to come, such were the dreams of Joseph, the dreams of the Butler and the Baker, the dream of Pharoah, the dream of Nebuchadnezzar, and in general the prophetic dreams; the things to come, which are so etold thereby, are from no other source than from the Lord's divine foresight: hence also it may be known, that all and singular things, are foreseen. *A. C.* 5091.

Dream (to) a Dream (Gen. 37.) sig. preach. *A. C.* 4682.

"I ha

"I Have Dreamed a Dream," (Gen. 41. 5) ſig. prediction; *dream*, den. foreſight, and hence prediction; that *dream* here denotes prediction, is alſo evident from what follows, for in the *dream* prediction was made concerning ſeven years of abundance of proviſion, and concerning ſeven years of famine. *A. C.* 5252.

Dreaming (Gen. 41.) den. the prediction of things to come, thus in the ſupreme ſenſe, foreſight, and becauſe foreſight, or what is foreſeen is denoted, Providence, or what is provided is alſo denoted, for one without the other is not given; for Providence reſpects ſtate in its ſucceſſion to eternity, which ſtate cannot be provided for, unleſs it be foreſeen; to provide things preſent, and not at the ſame time to foreſee things to come, and thereby not to provide at the ſame time things to come in things preſent, would be without end, without order, and conſequently without wiſdom and intelligence, thus not grounded in the divine [being or principle]; but providence is predicated of good, and foreſight of what is not good, foreſight cannot be predicated of good, becauſe good is in the divine [being or principle], and exiſts from the very divine [being or principle,] and according thereto, but it can be predicated of what is not good and of evil, for this exiſts out of what is divine from others who are againſt what is divine; thus, inaſmuch as providence is predicated of good, it is predicated alſo af the conjunction of the natural principle with the celeſtial of the ſpiritual, which conjunction is treated of, in this chapter, wherefore, by *dreaming*, is here ſignified what is provided. *A. C.* 5195.

Dream (to) Iſa. 29. 8.) ſig. erroneous opinion and faith. *Ap. Ex.* 750. *p.* 135.

Dream (to) Dreams and to See Visions. (Joel 3. 1.) to *dream dreams* ſig. to *receive* revelation, and to *ſee viſions* ſig. to *perceive* revelation. *Ap. Ex.* 624. *p.* 383.

Dream of Nebuchadnezzar, deſcribes the reſtoration of the celeſtial church and its advancement, even to its ſummit, and afterwards its deſtruction, on account of its dominion alſo over the holy things of the church, and on account of its claiming to itſelf a right over heaven. *Ap. Ex.* 650. *p.* 450.

Dreams. The men of the moſt ancient church had the moſt delightful *dreams* and viſions, and it was inſinuated to them, what they ſignified. *A. C.* 1122.

Dreams. There are three ſorts of *dreams*, the firſt ſort come mediately through heaven from the Lord, ſuch were the prophetical *dreams* recorded in the word; the ſecond ſort come by angelic ſpirits, particularly by thoſe who are in front above to the right, where there are things paradiſaical, hence the men of the moſt ancient church had their *dreams*, which were inſtructive; the third ſort come by ſpirits, who are near when man is aſleep, which alſo are ſignificative. But phantaſtic *dreams* have another origin. *A. C.* 1976.

Dreams. See *Watching*.

Dreamer of Dreams. See *Prophet*.

Dreams. See *The Thorax*.

Dregs (Jer. 48. 11.) fig. the falſe principles wherewith the good which is called *Moab* is defiled. *A. C.* 2468.

Dregs of the Cup of Trembling (*Feces Calicis Trepidationis*) (Iſ. 51. 17.) fig. mere falſes from which evils are derived. *Ap. Ex.* 724. —*p.* 59.

Dried. See *Faces of the Ground*.

Drink (to) fig. to perceive and appropriate truths or falſes. *A. R.* 635. *A. C.* 5113. 9960.

Drink (to) fig. to be communicated and conjoined, and is pred. of what is ſpiritual. *A. C.* 3089.

Drink (to) *Potare* (Gen. 24. 18.) fig. initiation, and involves ſomething more active on the part of him who drinks, than when it is expreſſed by *Bibere*. *A. C.* 3092.

Drink Offerings, fig. the divine good of truth. *A. C.* 4581.

Drinking Troughs ſig. goods of truth. *A. C.* 4017.

Drink (to) See *Coming to drink*.

Drink (to) See *To Eat*.

Drink (to) See *To Sup*.

Drink (to) Blood. See *Blood*.

Driven from the Faces of the Ground (to be) (Gen. 4. 14.) fig. to be ſeparated from every truth of the church. *A. C.* 386.

Dromedaries of Midian and Ephah (Iſa. 60. 6.) fig. doctrinals. *A. C.* 3242.

Dromedaries of Midian and Ephah (Iſa. 60. 6.) fig. the knowledges of truth and good. *Ap. Ex.* 324. *p.* 395.

Drop (to) or Diſtill [*Stillare*] (Judges 5. 4.) fig. influx and inſtruction. *Ap. Ex.* 594.

Drop upon the Herb. See *Remnants*.

Droſs

Dross (Isa. 1, 22.) sig. the false. *Ap. Ex.* 887.

Drove, Troop, or Company, den. scientifics, also knowledges. *A. C.* 3767. 4266.

Droves (Gen. 29. 3.) sig. churches, and their doctrines. *A. C.* 3770.

Droves (Gen. 30. 40.) sig. goods and truths, and by *setting them for himself alone*, sig. separation by virtue of self derived ability; In a supreme sense, those goods and truths, which the Lord made divine in himself, are here *the droves which he set for himself alone*. *A. C.* 4035.

Drought and Thick Shade. See *Land of Drought*, &c.

Drum (Gen. 31.) sig. spiritual good. *A. C.* 4138.

Drum. See *Pulsative Instruments*.

Drunk sig. infatuated or insane with regard to spiritual things. *A. R.* 721.

Drunkards. They are so called in the word who believe nothing but what they comprehend, and is this spirit enquire into the mysteries of faith, in consequence of which they must needs fall into many errors. *A. C.* 1072.

Drunken without Wine (Isa. 29. 9.) are they who are unconcerned about the word, and the truths of faith, and thus have no inclination to know any thing about faith, denying first principles. *A. C.* 1072.

Drunken. The angels become as it were *drunken*, if they think of marriage with several wives. *H. H.* 379.

Drunken. See *Negative Principle*.

Drunkenness sig. madness about the truths of faith. *A. C.* 1072.

Dry Ground (Gen. 7. 22.) sig. those in whom all the life of love and faith was extinguished. *A. C.* 806.

Dry Places. See *Places*.

Drying up of the Waters from off the Earth (Gen. 8, 7.) sig. the apparent dissipation of falsities in regeneration. *A. C.* 868.

Dry up (to) the Waters, (Jer. 50. 38) sig. the vastation of truth. *Ap. Ex.* 131.

Dry (to) up. See *Waters dried up*.

Dryness (Jer. 14. 6.) sig. where there is no good and truth. *A. C.* 1949.

Dukes sig. common or general [principles] to which the rest are subordinate, or the chief, consequently all and every thing. *A. C.* 8314.

Dumah. See *Nebaioth*.

Dumb (the) (Isa. 35. 6.) sig. those who on account of ignorance of the truth, cannot confess the Lord, nor the genuine truths of the church. *Ap. Ex.* 455.

Dung on the Faces of the Earth (Jer. 16. 4.) sig. the filthy infernal principle (*Spurcum Infernale*) which is evil defiling the good and truth of the church. *Ap. Ex.* 650. *p.* 504.

Dungeon or House of a Pit. (Exod. 12. 29.) By being captive therein, is understood he who is in the corporeal sensual principle, thus in mere darkness (*Caligine*) concerning truths and goods, because not so much as in the faculty of perceiving, like they who are interiorly sensual; thence it is, that they are signified who are in the last place. *A. C.* 7950.

Dungeons. See *Dens*.

Dunghills (*Sterquilinea*) (Lam. 4. 5.) sig. the falses of evil. *Ap. Ex.* 652. *p.* 461.

Dunghills and Bogs, corr. with filthy loves. *C. S. L.* 431.

Dura Mater. They who belong to that province, are such as during their lives when men, thought nothing concerning spiritual and celestial things, neither spake about them, because they were such as believed nothing else to be, but what was natural, and this because they could not penetrate further; still however, like others, they had stated times of divine worship, and were good citizens. *A. C.* 4046.

Dust sig. things terrestial. *A. C.* 249.

Also, what is damned or infernal. *A. R.* 788.

Dust (Ezek. 26. 12.) sig. the lowest things (*Infima*) which are of the sensual principle of man. *Ap. Ex.* 1145. *p.* 62.

Dust of the Earth (Gen. 28.) den. good. *A. C.* 1610. 3707.

Dust of the Earth (Gen. 28. 14.) sig. divine natural good. *A. C.* 3707.

Dust of the Earth (Isa. 40. 12.) sig. exterior, or natural truths and goods, both of heaven and the church. *Ap. Ex.* 373. *p.* 507.

Dust of the Feet (Matt. 10. 12—14.) In the spiritual world, when any of the good come among the evil, evil flows into them and disorders or disturbs (*Perturbat*) them a little while (*Aliquantum*) but only with respect to the ultimates which correspond to the soles of the feet; hence when they turn themselves away and depart, it appears as if they shook off the dust of

their feet behind them, which is a ſign that they are liberated, and that evil adheres only to them who are in evil. *Ap. Ex.* 365. *p.* 490.

Dust of the Feet. See *Clouds.*

Dust and Ashes (Gen. 18. 27.) ſig. the Lord's merely human principle from the Mother, in reſpect to his eſſential divine principle. *A. C.* 2265.

Dust. To caſt *duſt* on the head, ſig. interior grief and mourning on account of damnation. *A. R.* 778.

Duties. There are *duties* proper to the man, and *duties* proper to the wife, and the wife cannot enter into the *duties* proper to the man, neither can the man enter into the *duties* proper to the wife, ſo as to perform them aright.

Theſe Duties alſo, according to mutual aid, conjoin two into one, and together conſtitute one houſe. *C. S. L.* 174.

Dwell (to) ſig. to live a good life, and conſequently, conjunction of the Lord with man. *A. R.* 883.

Dwell and Possess (to) (Pſa. 69. 35, 36.) is pred. of celeſtial good, but to *dwell*, when uſed alone, is pred. of ſpiritual good. *A. C.* 2712.

Dwelling Places and Assemblies of Mount Zion (Iſa. 4. 5.) (*Habitacula & Convocationes*) The former means the good of the celeſtial church, and the latter the truths of that good. *Ap. Ex.* 594. *p.* 329.

Dyed. See *Double Dyed.*

Dyed (to be) See *Rams Skins.*

# E.

E and I. In the third heaven, they are not able to expreſs theſe two vowels, but inſtead of them Y and Eu, becauſe the vowels E and I, properly belong to the ſpiritual claſs of affections. *S. S.* 90. *H. H.* 241.

Eagle (an) ſig. the affection of divine truth as to knowledge and underſtanding. *A. R.* 244.

Alſo, intellectual ſight, and conſequent thought. *A. R.* 245, 561.

Eagles, in a good ſenſe, ſig. man's rational principle, and in a bad ſenſe, his rational principle perverted. Matt. xxiv. 31. *D. P.* 20.

Eagles (the two) (Ezek. 17. 1—8.) repr. the Jewiſh and Iſraelitiſh churches, both as to knowledges of truth and conſequent intelligence. *A. R.* 244. Or,

The firſt Eagle deſcribes the proceſs of the regeneration of the natural or external man, by ſcientifics and knowledge, from the word, and the other *Eagle* deſcribes the proceſs of the regeneration of the ſpiritual or internal man, by truth from good. *Ap. Ex.* 281. *p.* 320.

Eagle (the face of an) ſig. circumſpection and providence. *A. C.* 3901.

Eagle's Wings (Dan. 7. 3.) ſig. rational principles grounded in man's proprium. *A. C.* 3901.

Eagles. See *Body.*

Eagles. See *Flying Eagles.*

Ear. They who are dutiful and obedient, in another life, belong to the province of the *ear*, yea, corr. to hearing itſelf. *A. C.* 2542.

Ear. Thoſe anſwering to the *cartilaginous* part, attend but little to the ſenſe of a thing; but thoſe anſwering to the more *interior parts*, attend more perfectly. The nature of the *interior parts* may be known from their uſes. *A. C.* 4656.

EAR. The region where the *ear* is, corr. to obedience alone, without affection. *A. C.* 4326.

EARS and EYES, when pred. of Jehovah, fig. infinite will and infinite intelligence. Infinite will, is providence, and infinite intelligence, is foresight. *A. C.* 3869.

EAR. See *To bore the ear through.*

EAR. See *To hear.*

EAR. See *Legs.*

EAR. See *Man.*

EARLY RISING fig. to perceive clearly, also the light of confirmation from celestial good. *A. C.* 2540.

EAR-RINGS were of two sorts, viz. such as were applied above the nose to the forehead, and such as were applied to the ears; those which were applied above the nose to the forehead were badges, representative of good; and those which were applied to the ears, were badges representative of obedience, and are *ear-rings*, but in the original tongue, both sorts are expressed by the same term. *A. C.* 4551.

EAR-RINGS (Gen. 35.) are insignia representative of obedience, consequently, they sig. things *actual*, for to *obey*, involves to do a thing *in act*. *A. C.* 4551.

EAR-RINGS of GOLD, sig. those things which appertain to simple good. *A. C.* 3103.

EARS or SPIKES of CORN (Gen. 41.) sig. scientifics of the natural principle. *A. C.* 5212.

EARTH sig. all inferior things corresponding to internal and superior things, as inferior, rational and natural things, whereof also things celestial and spiritual are predicated: by reason of correspondence, these inferior things are such as are in the inferior heavens, and also in the church and in external worship, and likewise such as are in the literal sense of the word; in short, all things which proceed from things internal, and are fixed, and exhibited in things external, as being things natural are called *Earth* and *the Lord's footstool*. *A. C.* 2162.

EARTH is sometimes used to denote the people or men who are out of the church; it is rarely used in the word to denote the whole globe of the earth, unless at the same time it sig. the whole human race, with respect to their state as a church, or as not a church. *A. C.* 1066.

EARTH, in an opposite sense, sig. damnation, because when there is no church in man, there is damnation; in this last sense, *earth* is mentioned in *Isa.* 14. 12. *ch.* 21. 9. *ch.* 26. 19, 21. *ch.* 29. 4. *ch.* 47. 1. *ch.* 63. 6. *Lam.* 2. 10. *Ezek.* 26. 20. *ch.* 32. 24. *Numb.* 16. 29—33. *ch.* 26. 10. and in other places. *A. R.* 285.

EARTH sig. the church, and sometimes the church in a desolate state, or where there is no church. *A. C.* 620.

EARTH (the) sig. the church as to good, or the good of the church. *Ap. Ex.* 365. *p.* 495.

EARTH EMPTY and VOID (Gen. 1. 2.) sig. man before regeneration. *A. C.* 17.

EARTH (Gen. 2. 5.) sig. the external of the spiritual man. *A. C.* 90.

EARTH (Gen. 6. 5.) in a literal sense, is the place where man dwelleth; in an internal sense, it is the place where love dwelleth; and inasmuch as love hath relation to the will, or lust, *earth* is taken for man's real will, for man is man by virtue of willing, and not so much by virtue of knowing and understanding. *A. C.* 585.

EARTH (Gen. 8. 13.) sig. the will of man which is nothing else but lust; his *ground* is in his intellectual part, wherein truths are sown, and not at all in his will part, which in the spiritual man is separated from the intellectual. *A. C.* 895.

EARTH (Is. 60. 18.) sig. the internal spiritual man, because therein the church is, which in general by *earth*, is signified. *Ap. Ex.* 365. *p.* 499.

EARTH (Rev. 12. 9.) sig. Hell. *Ap. Ex.* 742.

EARTH (the) which helped the woman, and swallowed the flood which the dragon cast out of his mouth (Rev. 12. 16.) sig. those in the old church, who are not dragons, (although amongst the dragons who separate faith from charity) because they are in ignorant simplicity, and live the life of faith, which is charity. *Ap. Ex.* 764.

EARTH and FIELD. *Earth* sig. the church as consisting of the nations and people there; and *Field*, the church as to the dissemination of divine truth, and its reception. *Ap. Ex.* 388. *p.* 564.

EARTH (*Terra*) sig. the church as to truth, and GLOBE, or WORLD (*Orbs*) the church as to good (Is. 26. 9.) *Ap. Ex.* 741. *p.* 113.

EARTH is distinguished from *Ground*, as the man of the church, and the church itself are distinguished from each other, or as love and faith are distinguished. *A. C.* 662.

EARTH, LAND, GROUND and FIELD are frequently mentioned in the word, and by *Earth* when applied in a good sense, is sig. the Lord's kingdom

kingdom in the heavens, and in the *earths*. The ſame is ſig. by *ground*, but in a more confined ſenſe; the ſame is alſo ſig. by *Field*, but in a ſenſe ſtill more confined. *A. C.* 3310.

EARTH (the) and SEA (Rev. 11. 6.) ſig. the inferior heavens. *Ap. Ex.* 609.

EARTH (the ſpirits of this) in the grand man, have relation to the external ſenſe. *E. U.* 89.

EARTH. The principal reaſon why the Lord was willing to be born on our *earth*, and not on another, was becauſe of the word, in that it might be written on our *earth*, and when written be afterwards publiſhed throughout the whole *earth*, and when once publiſhed, be preſerved to all poſterity, and thus that it might be made manifeſt even to all in another life, that God was made man. *E. U.* 113.

EARTH. In every other *earth* (beſides this) divine truth is manifeſted by word of mouth, by ſpirits and angels, but this manifeſtation is confined to families; for mankind in moſt *earths* live diſtinct according to families, wherefore, divine truth, thus revealed by ſpirits and angels, is not conveyed far beyond the limits of families, and unleſs a new revelation conſtantly ſucceeds, truth is either perverted, or periſhes: it is otherwiſe on our *earth*, where divine truth, which is the word, remains for ever in its integrity. *E. U.* 20.

EARTH. The heavens are expanſes, and in each expanſe the *earth* is under the feet. *A. R.* 60.

EARTH. Foraſmuch as under the loweſt parts of the *earth*, in the ſpiritual world, there are hells, therefore it is not cuſtomary for any angel to walk with his head inclining [*nutante*] and to look upon the *earth*, yea, or to abide [*ſacere*] upon the *earth* in its loweſt parts, or to take out any of its duſt. *Ap. Ex.* 742.

EARTH. See *Beaſt.*

EARTH. See *Bought from the Earth.*

EARTH. See *Cattle of the Earth.*

EARTH. See *Circle of the Earth.*

EARTH. See *Corners of the Earth.*

EARTH. See *Duſt of the Earth.*

EARTH. See *Earthquake and Earths.*

EARTH. See *Ends of the Earth.*

EARTH. See *Ground.*

EARTH. See *Heaven.*

EARTH. See *Herb of the Earth.*

EARTH. See *Inferior or lower Earth.*

EARTH. See *Land.*

EARTH. See *Lower Earth.*

EARTH. See *Motion of the Earth.*

EARTH. See *New Heaven.*

EARTH. See *Plains of the Earth.*

EARTH. See *Procreations of the Human Race.*

EARTH. See *Sea.*

EARTH. See *Sides of the earth.*

EARTH. See *World.*

EARTHLY BODY. See *Body.*

EARTHLY THINGS. See *Fallacies.*

EARTHQUAKES ſig. concuſſions, paroxyſms, inverſions and diſtractions, i. e. ſeparations or tearings away from heaven, of all things appertaining to the church. The end of the church is likewiſe deſcribed in the prophets by concuſſions, overturnings and ſinkings of the earth, and other circumſtances, which attend *Earthquakes*.

Conſequently, EARTHQUAKES ſig. changes of the ſtate of the church. *A. R.* 337, 711.

EARTHQUAKES happen in the ſpiritual world. *A. R.* 331, 515.

EARTHQUAKE. See *Earth.*

EARTHS (the) in the ſpiritual world are beautiful, according to the ſtate of the church, among thoſe who dwell upon them, and alſo are changed according to the mutations of the church. *Ap. Ex.* 697.

EARTHS. It is not allowable [in the ſpiritual world] for any one to walk with his naked feet upon thoſe *earths*, under which the hells are ſituated. *Ap. Ex.* 742.

EARTHS. See *Conjunction.*

EARTHS. See *Earth.*

EARTHS. See *Faces of the Earth.*

EARTHS. See *Origin of the earths.*

EARTHS. See *Spiritual World.*

EAST (the) ſig. the Lord. *A. C.* 101.

EAST, (the) ſig. Jehovah himſelf, as to love. *A. C.* 1451.

EAST (the) ſig. love in a clear perception. *H. H.* 150.

EAST (land of the) (Gen. 25. 6.) ſig. the good of faith. *A. C.* 3249.

EAST, in an oppoſite ſenſe, ſig. ſelf love. *Ap. Ex.* 422. *p.* 29.

EAST WIND (the) and the EAST, in the genuine ſenſe, denote love to the Lord, and love towards the neighbour; hence, in the oppoſite ſenſe, they denote ſelf love, and the love of the world. *A. C.* 5215.

EAST WIND (the) ſig. the diſperſion of falſes and evils. *A. C.* 842.

EAST-WIND (the) fig. thoſe things which are of luſts and of phantaſies thence derived, which is manifeſt from the paſſages in the word where it named. *A. C.* 5245.

EAST-WIND. To the *Eaſt-wind* are aſcribed *arefaction (arefactio)* and *exſiccation (exſiccatio)* and *arefaction*, ſig. where there is no good, and *exſiccation* where there is no truth. *Ap. Ex.* 419. *p.* 21.

EAST. See *Mountain of the Eaſt.*

EAST. See *Quarters.*

EAST. See *Sons of the Eaſt.*

EAST. See *Sun.*

EAST WIND. See *Parched with the eaſt-wind.*

EAT (to) den. communication, conjunction, and appropriation. *A. C.* 2187.

EATING (the act of) with man, corr. with ſcientifics in the world of ſpirits. *A. C.* 1480.

EAT. To *eat* of the tree of life, in a ſpiritual ſenſe, is to be intelligent and wiſe from the Lord; and to *eat* of the tree of the knowledge of good and evil, is to be intelligent and wiſe from ſelf. *C. S. L.* 353.

EAT (to) of the tree of the knowledge of good and evil, ſig. to turn the back to God, or to turn the face to man's own ſelf, &c. but to *eat* of the tree of life, is to turn the face to the Lord, or to receive the influx of love and wiſdom from the Lord. *I.* 13. *A. R.* 89.

EAT (to) (Gen. 3. 16.) ſig. to live. *A. C.* 270.

EAT (to) and DRINK ſig. appropriation and conjunction by love and charity. *A. C.* 2187, 2343.

EAT (to) and to DRINK (Luke 17. 28.) ſig. to live to ſelf and the world, and to appropriate to ſelf evils and falſes: to *buy* and to *ſell*, ſig. to acquire to themſelves thoſe things, and to communicate them to others; and to *plant* and to *build*, ſig. to confirm themſelves in them, and to live in them. *Ap. Ex.* 840. *p.* 286.

EAT, (to) the fleſh of animals, in the moſt ancient time, was accounted prophane. *A. C.* 1001.

EAT (to) See *To devour.*

EAT (to) the BREAD of the LORD. See *Bread.*

EAT (to) BREAD in the SWEAT of the FACE. See *Bread.*

EAT (to) FAT and BLOOD. See *Jews.*

EATER. See *Mouth of the eater.*

EATING of the ſacrifices of other Gods, or things ſacrificed unto Idols (Numb. 25. 1. 9. 18.) ſig. the defilement and profanation of what is holy. *A. R.* 114.

EBER ſig a new church, which may be called another ancient church. *A. C.* 1217, 1223, 1243.

EBER. See *Almodad.*

EBER. See *Damaſcus.*

EBER. See *Diklah.*

EBER. See *Hadoram.*

EBER. See *Havibah.*

EBER. See *Hazarmaveth.*

EBER. See *Hebrew Church.*

EBER. See *Hiſtorical truths of the word.*

EBER. See *Jerah.*

EBER. See *Jobab.*

EBER. See *Joktan.*

EBER. See *Peleg,*

EBER. See *Uſal.*

EBONY (*Ebenum*) 1 Kings 10. 18.) ſig. divine truth in ultimates. *Ap. Ex.* 253.

EBONY. See *Horns* and *Ivory.*

EDEN (the garden of) ſig. love from the Lord, heaven and the church, and the Lord himſelf in a ſupreme ſenſe. *A. C.* 98. 4447.

EDEN, in a bad ſenſe, ſig. the love of ſelf and of the world. *A. C.* 130.

EDEN and the GARDEN of JEHOVAH (Iſ. 51. 3.) *Eden* ſig. love to the Lord, and the *Garden of Jehovah*, wiſdom thence derived. *Ap. Ex.* 721. *p.* 49. *A. C.* 5376.

EDEN. See *Garden.*

EDEN. See *Trees of Eden.*

EDER (the tower of) (Gen. 35. and Joſhua 15. 21.) ſig. the progreſſion of what is holy to interior things. *A. C.* 4599.

EDGE of the SWORD (Gen. 34. 26.) ſig. what is falſe and evil in a ſtate of combat. *A. C.* 4501.

EDGE. To have the teeth ſet on *edge* (Ezek. 18. 24.) [*Hebetari*] ſig. the appropriation of the falſe from evil. *Ap. Ex.* 556. *p.* 269.

EDOM, in a good ſenſe, ſig. the Lord's human eſſence; alſo the ſtrength, power, or good of the natural principle. In an oppoſite ſenſe, the natural man originating in ſelf love, which deſpiſes and rejects all truth, whence comes the devaſtation thereof. *A. C.* 3322.

EDOM (Obad. ver. 11.) ſig. the truth of the natural man, and in an oppoſite ſenſe, the falſe. *Ap. Ex.* 811. *p.* 235.

Conſequently, EDOM repr. thoſe who are in ſelf derived intelligence. *S. E. L. P. p.* 46.

EDOM (the field of) (Gen. 32. 3.) ſig. truth derived

derived from good in the Lord's divine natural principle. *A. C.* 4241.

EDOM and MOAB, in many paſſages are named together, becauſe they ſignify thoſe who are principled in good; but the difference is, that *Edom* denotes the good of the natural principle, to which are adjoined the doctrinals of truth; whereas *Moab* denotes natural good, ſuch as hath place with thoſe, with whom ſuch doctrinals are not conjoined. The former and the latter appear alike in their external form, but not in their internal. *A. C.* 3322.

EDOM. See *Bozrah.*

EDOM. See *Teman.*

EDUCATION of INFANTS. See *To be Combed.*

EDUCATION of INFANTS in HEAVEN. See *Infants.*

EFFECT (the) is the continent and baſis of cauſes and ends, and theſe actually are in the *effect. D. L. W.* 212.

EFFECT (every) is the fulneſs of the cauſe. *D. L. W.* 217.

EFFECTS. Internal rational things are manifeſted from *effects. A. C.* 3573.

EFFECTS (all) in the univerſe are produced by two things, viz. life and nature. *I.* 10.

EFFECTS from the influx of celeſtial and ſpiritual things into adequate and convenient forms, do not appear to man otherwiſe than natural. *A. C.* 3630.

EFFECTS. To ſee things from *effects* alone, and not from cauſes, is to ſee from fallacies; but to know *effects* from cauſes, is to be wiſe. *D. L. W.* 119.

EFFECTS (all) in the external man are made from cauſes formed in the internal. *U. T.* 374.

EFFECT. See *Cauſe.*

EFFECT. See *End.*

EFFECT. See *Eſſential.*

EFFECTS. See *Good of Love.*

EFFECTS. See *To exiſt.*

EFFECTS. See *Natural Things.*

EFFIGY. Every one in another life is the effigy of his own love, even in externals. *H. H.* 481.

EFFIGY (the) of man ſuch as he is in general, is ſuch alſo in the leaſt things of his will. *A. C.* 5571.

EFFIGY, or IMAGE. A ſpirit is known by his ideas; and, what is wonderful, there is in each of his ideas his *image*, or *effigy*. *A. C.* 1008.

EFFLUX. See *Afflux.*

EFFLUX. See *Spheres.*

EFFORT. See *Good.*

EFFORT. See *Love.*

EGG (an) Spiritual life ſucceſſively comes forth from whatſoever age, as from an *egg*: the age of infancy is as it were an *egg* for the age of childhood, and the age of childhood is as it were, an *egg* for the age of adoleſcence and youth, and this latter is as an *egg* for adult age. *A. C.* 4378.

EGGS. See *Partridge.*

EGYPT ſig. the natural man in conjunction with the ſpiritual, and in ſuch caſe the affection of truth. But in the oppoſite ſenſe, it ſig. the natural man ſeparated from the ſpiritual, and in that caſe, inſanity in ſpiritual things. For the *Egyptians* cultivated the ſcience of correſpondences, whence came their hieroglyphics, which ſcience they afterwards turned into magic, and made it idolatrous. *A. R.* 503.

EGYPT in a good ſenſe, ſig. faith conjoined to charity, but in a bad ſenſe, faith ſeparate from charity. *Ap. Ex.* 654. *p.* 471.

EGYPT, in a bad ſenſe, ſig. the ſcientifics of the natural man, which of itſelf endeavours to enter into heavenly arcana, and hence perverts, denies, and profanes truths divine. *A. C.* 1164. 4735.

EGYPT (Iſ. 19. 14.) ſig. the ſcience of things, both ſpiritual and natural. *Ap. Ex.* 235. *p.* 245.

EGYPT ſig. ſcientifics, and *Ethiopians* knowledges. Dan. 11. 43. *A. C.* 117.

EGYPT, ASHUR, ISRAEL, and EPHRAIM. *Egypt*, ſig. the natural underſtanding of truth; *Aſhur*, the rational underſtanding of truth; *Iſrael*, the ſpiritual underſtanding of truth; but *Ephraim*, the underſtanding itſelf of the word in the church. *Ap. Ex.* 846. *p.* 290.

EGYPT and CUSH, or EGYPT and ETHIOPIA, (Iſ. 20.) *Egypt* is the ſcientific principle of the natural man, and *Cuſh* is the pleaſurable principle [*jucundum*] to which it is favourable. *Ap. Ex.* 406. *p.* 639.

EGYPT and EUPHRATES (the rivers) (Gen. 15. 18.) ſig. the extenſion of things ſpiritual and celeſtial. *A. C.* 1866.

EGYPT (the labour of) ſig. ſciences, and the *merchandize of Cuſh*, and the *Sabeans*, ſig. the knowledges

knowledges of things ſpiritual, which are ſerviceable to thoſe who acknowledge the Lord. (Iſ. 45. 14.) *A. C.* 1164.

EGYPT and MEMPHIS (Hoſea 9. 6.) ſig. thoſe who wiſh to be wiſe in things divine, by a power in themſelves and their ſcientifics. *A. C.* 273.

EGYPT, SIN, and NO (Ezek. 30. 15, 16.) ſig. the ſcientifics and fallacies, which are of the natural man, and oppoſe the reformation of man by truths from the word. *Ap. Ex.* 721.

EGYPT. See *Calves of Egypt.*

EGYPT. See *Cuſh.*

EGYPT. See *Egyptians.*

EGYPT. See *Ephraim.*

EGYPT. See *Firſt born of Egypt.*

EGYPT. See *Flies.*

EGYPT. See *Frogs.*

EGYPT. See *Land.*

EGYPT. See *Locuſts.*

EGYPT. See *Man.*

EGYPT. See *Miracles.*

EGYPT. See *Needle-work.*

EGYPT. See *The Nile.*

EGYPT. See *Plagues of Egypt.*

EGYPT. See *Sodom.*

EGYPTIANS (the) repr. thoſe who are in natural ſcience, thus the natural, but the *Hebrews*, thoſe who are of the church, thus reſpectively the ſpiritual; the *Egyptians* alſo held the Hebrews ſo vile, as ſervants, that it was an abomination to them to eat with the Hebrews, Gen. xliii. 32, and alſo the ſacrifices offered by the Hebrews were an abomination to them. Exod. viii. 26. *A. C.* 5013.

EGYPTIANS. See *Egypt.*

EGYPTIANS. See *Pharaoh.*

EIGHT (Gen. 22. 23.) ſig. ſomewhat elſe which is diſtinct from what was before. *A. C.* 2866.

EIGHT, ſig. good. *A. R.* 739. See *Eighth.*

EIGHTEEN (3 x 6) ſig. things of combat. *A. C.* 1709.

EIGHTEEN THOUSAND. See *Five Hundred.*

EIGHTEEN YEARS. See *Infants.*

EIGHTH DAY (the) den. every beginning, conſequently continuation. This is one reaſon why the ſabbath was changed from the ſeventh day to the firſt, that is, by way of continuation, the *eighth day*, which denotes the beginning of a new chriſtian church, at the end of the Jewiſh church. *A. C.* 2633.

EIGHTH MOUNTAIN (Rev. 17. 11.) by the beaſt being the *eighth mountain* is ſig. divine good. *A. R.* 739.

EIGHTY ſig. temptations. *A. C.* 1963.

EKRON. See *Belzebub.*

EL and ELOHIM ſig. the divine ſpiritual principle, but with this difference, that *El* ſig. truth in the will and act, or the good of truth; whereas *Elohim*, in the plural, uſed, to ſignify all truths which are from the Lord. *A. C.* 4402.

ELAM (Iſ. 21. 1.) ſig. faith originating in charity, conſequently the internal church. *A. C.* 1228.

ELAM (Jer. 49. 34.) ſig. the falſification of doctrine. *S. E. L. P. p.* 28.

ELAM (Jer. 49. 35.) ſig. the ſcience of the natural man, and thence faith (*Fiducia*) *Ap. Ex.* 357. *p.* 480.

ELAM (Jer. 49. 36.) ſig. thoſe who are in the knowledges of faith, and not at the ſame time in any charity. *Ap. Ex.* 411. *p.* 11.

EL-BETHEL (Gen. 34. 7. and ch. 35.) ſig. an holy natural principle; for when the Lord made his human principle divine, he firſt made it holy; the difference between making *divine*, and *holy*, is this, that the divine principle is Jehovah himſelf; whereas the holy principle is, what is *from* Jehovah; the former is the divine *eſſe*, but the latter, is what thence *exiſts*. When the Lord glorified himſelf, he alſo made his human principle the divine *eſſe*, or Jehovah. *A. C.* 4559.

ELBOW. See *Bladder.*

ELDAAH. See *Ephah.*

ELDER BROTHER (Gen. 10. 21.) ſig. the internal church. *A. C.* 1222.

ELDER SERVANT of the HOUSE (Gen. 24. 2. ſig. the Lord's natural principle. *A. C.* 3019.

ELDERS of ISRAEL (the) (Deut. 1. 13. 15. repr. celeſtial men. *A. C.* 121.

ELDERS (the twenty four) (Rev. 4.) ſig. all the truths and goods of the church in heaven and in earth, Or, all who are of the Lord's church. *A. R.* 233. 251.

ELDERS (the twenty four) (Rev. 11.) ſig. a in heaven, ſpecifically in the ſpiritual heave *A. R.* 521.

ELDERS (the twenty four) and the FOUR ANIMALS (Rev. ch. 7. and ch. 19.) ſig. the ſu perior heavens. *A. R.* 369. 808.

ELDERS and DISCIPLES (Matt. 19. 28.) ſi the ſame as *tribes*. *Ap. Ex.* 253. *p.* 283.

ELDE

ELDERS (the) (Joel 2. 16.) fig. the wife, and those that *ſuck the teats*, the innocent. *A. C.* 5608.

ELDERS. See *Prieſts.*

ELEADER. See *Jazer.*

ELEAZER, the ſon of Aaron, fig. doctrinals derived from the eſſential doctrine of charity. *A. C.* 7230.

ELEAZER and ITHAMAR, the two ſons of Aaron, fig. the Lord as to his divine natural principle. *A. C.* 9812.

ELECT. The Lord is ſo called, as to his divine goods, and *Servant*, as to his divine truth. *Ap. Ex.* 409. *p.* 648.

ELECT. By the choſen, or *elect*, is not meant that any are *elected* by predeſtination, but they who are with the Lord are ſo called. *A. R.* 444.

ELECT. By the *elect*, ſpoken of in the word, are underſtood thoſe who are in the life of good, and in that of truth from thence. *A. C.* 3755, 3900, 5057, 5058.

ELECT. "To gather his *elect* from the four winds, from one extreme of heaven to the other," fig. the inſtitution of the new church; the *elect* are they who are in the good of love and faith; the *four winds* are all the ſtates of good and truth, and *from the one extreme of heaven to the other*, are the internals and externals of the church. *Ap. Ex.* 418. *p.* 11. *A. C.* 4060.

ELECT and MEN-SERVANTS (If. 65. 9.) fig. the good things and truths of the church. *A. C.* 3767.

ELECT. See *Called.*

ELECT. See *Election.*

ELECT. See *Servants.*

ELECTION and reception into heaven, is not according to an arbitrary diſtinction of mercy, but according to the inward life. *A. C.* 5057, 5058, 8700, 10659.

ELECTION (the) of good precedes the marriage of good and truth. *A. C.* 3805.

ELECTION belongs to the man, and not to the woman; thus the man ought to court and intreat the woman concerning marriage with him, and not the woman the man. *C. S. L.* 296, 297.

ELEGANT. The internal ſenſe of the word is *elegant*, even where there are only mere names. *A. C.* 1224, 1888, 2395.

ELEPHANT. See *Behemoth.*

ELEVATE (to). man can *elevate* his underſtanding above his natural loves. *C. S. L.* 96.

The underſtanding may be *elevated* into heaven, when nevertheleſs the will is in hell. *Dec.* 13.

ELEVATED. When man is *elevated* into intelligence, it is an actual *elevation* into the light of heaven. *H. H.* 130.

So far as man is *elevated* from externals towards internals, ſo far he comes into light, that is, into intelligence; which *elevation* is like a tranſition from a ſtorm into a ſerene or clear ſtate. *A. C.* 4598.

ELEVATED. Man cannot in this world, be *elevated* into angelic wiſdom, but only into ſuperior light, even to the angels, and receives illumination from their light, which flows in and illuminates. *D. L. W.* 256.

ELEVATED. The will and underſtanding may be *elevated* by the Lord, and man conjoined to him, and from thence man hath eternal life. *A. C.* 10284.

ELEVATED. Man can be elevated by the Lord, as to affections and thoughts, above the natural world, and from thence think concerning God, and be affected with the divine [being], and ſo be conjoined to him. *A. C.* 4525.

The Lord *elevates* all into heaven, ſo far as man follows. *U. T.* 652.

ELEVATED. The truths of faith are *elevated* from ſcientifics towards heaven, by the affection of the good of charity. *A. C.* 6077.

They who are *elevated* into heaven, are at firſt in obſcurity, until they are inſtructed. *A. C.* 6443.

ELEVATED. Truths are *elevated* to ſuperior and interior by the Lord, ſo far as man is affected with them, &c. *A. C.* 10252.

ELEVATED. The forms of uſes from the earth are continually *elevated*; even to man. Man is *elevated* by the reception of love and wiſdom, to which mediums are provided. *D. L. W.* 171.

ELEVATED. The underſtanding is *elevated* according to knowledges; but the will is not *elevated*, except by a life according to truths. *U. T.* 507.

ELEVATED. Unleſs the love of the will, in which is the underſtanding, be *elevated* into a ſuperior region, man is not made ſpiritual, but remains natural. *C. S. L.* 495.

The

The will ought to be *elevated* by the understanding into its altitude, &c. *U. T.* 602.

ELEVATED. The will can be *elevated* and receive those things which are of the heat of heaven. *D. L. W.* 414.

ELEVATED. They who are *elevated* above the sensual principle come into a clear light, and at length into a celestial light. *N. J. D.* 50.

ELEVATION. There is an actual *elevation* from the light of the world, into the light of heaven, with those who are in truths from good. *A. C.* 7816.

ELEVATION (all) is derived from things spiritual and celestial, inasmuch as by these things, man is *elevated* towards heaven. *A. C.* 3171.

ELEVATION (all) in a state of temptation, is made by divine truth. *A. C.* 8170.

ELEVATION of spiritual good to the first degree of celestial good is impossible. *A. C.* 6500.

ELEVATION of the human mind is effected by continuity, as from shade to light. *D. L. W.* 257.

ELEVATION (the) of the interiors by the Lord, is the influx and illustration of the Lord from heaven with man. *A. C.* 7816.

ELEVATION is according to uses and their love. *A. C.* 3074.

ELEVATE (to) See *To lift up.*

ELEVATE (to) See *Withheld.*

ELEVATE (to) the THOUGHT. See *Fallacies.*

ELEVATION. See *Good.*

ELEVATION. See *To keep.*

ELEVATION. See *Led.*

ELEVATION. See *Love.*

ELEVATION OF MAN'S UNDERSTANDING. See *Lord.*

ELEVATION of the MIND. See *Men.*

ELEVEN sig. a state not yet full, but still a receptible state, such as exists with well disposed boys and infants. *Ap. Ex.* 194. *p.* 191.

ELIAKIM (Is. 22. 21.22.) sig. those who have the faith of charity. *Ap. Ex.* 206.

ELIAS. See *Elijah.*

ELIAS. See *Moses.*

ELIEZER (Exod. 18. 4.) sig. the quality of the good of truths among those who are within the church. *A. C.* 8651.

ELIEZER of DAMASCUS (Gen. 15. 2.) is the external church. *A. C.* 1790.

ELIJAH repr. the Lord as to the word. *A. C.* 2762.

ELIJAH. See *Marriage of divine good and truth in the word.*

ELIM (Exod. 15. 27.) sig. a state of illustration and of affection, thus of consolation after temptation. *A. C.* 8367.

ELISHA, as well as *Elijah*, repr. the Lord as to the word. *A. R.* 47.

ELISHAH, TARSHISH, KITTHIM and DODANIM (Gen. 10. 4.) sig. so many several doctrinals respecting ritual observances, and derived from external worship prevailing with *Javan*. *A. C.* 1156.

ELOHIM. See *El.*

ELON the HITTITE. See *Basemath.*

ELUCIDATE (to) See *Explications.*

EMANATION. See *Created.*

EMBALM (to) sig. a preservation from the contagion of evil. *A. C.* 6595.

EMBRACE (to) sig. affection. *A. C.* 3807. See *To kiss.*

EMBROIDERED. What is *embroidered* sig. the scientific principle of the natural man. *A. C.* 9688. *Ap. Ex.* 242. *p.* 268.

EMBROIDERER, INVENTOR and WEAVER (*Acupictor, Excogitator, et Textor*) sig. the three principles, called natural, spiritual, and celestial. *A. C.* 9915.

EMBROIDERY. See *Needle-work.*

EMBRYO (an) in the womb, corr. to he truth of doctrine derived from the good of celestial love. *Ap. Ex.* 710. *p.* 16.

EMBRYOS and NEW-BORN Infants, have no sensationn or voluntary action, until their lungs are opened and thereby an influx be given of the one into the other. *A. C.* 3887.

EMERALD (Rev. 4. 3.) sig. the appearance of the divine sphere of the Lord in the lowest heavens. *A. R.* 232.

EMERALDS, PURPLE, BROIDER'D-WORK, FINE LINEN, CORAL, and AGATE (Ezek. 27. 16.) sig. the knowledges of good. *A. C.* 1232.

EMERALD. See *Green.*

EMERALDS. See *Works.*

EMERODS (the) whereby the Philistines were smitten (1 Sam. v. 6.) sig. natural loves which, when separated from spiritual love, are unclean. And since Gold corresponds to good, therefore the *golden emerods*, mentioned in the same passage, sig. natural loves purified and made good. *D. P.* 326. *A. C.* 3322.

EMER

EMERODS and MICE (1 Sam. 5. 6.) ſig. falſes and evils. *Ap. Ex.* 700. *p.* 578.

EMERODS. See *Poſterior parts.*

EMIMS, REPHAIMS ENAKIMS and SAMSUMMIMS (Deut. 2. 9, 10, 11, 18, 19, 21.) ſig. thoſe who were tainted with perſuaſions of evil and the falſe. *A. C.* 2468.

EMIMS. See *Rephaims.*

EMINENCE and OPULENCE. *(Eminentia & Opulentia).* All things in the heavens refer to *eminence* and *opulence*; but *eminence* there is of wiſdom, and *opulence* there pertains to ſcience; and to ſuch things man is led through the Lord's divine providence. *Ap. Ex.* 1191. See *Food.*

EMISSARY SPIRITS. See *Prophets.*

EMISSARY SPIRITS. See *Spirits.*

EMPTINESS. See *Line of emptineſs.*

EMPTY ſig. where there is nothing true, becauſe nothing good. *A. C.* 4744. See *Veſſels.*

EMPTY (to) (Gen. 24. 20.) ſig. to ſeparate. *A. C.* 3095.

EMPTY and VOID (Gen. 1. 2.) *Empty* ſig. where there is nothing good, and *Void*, where there is nothing true. *A. C.* 17.

EMPTYING OUT (Gen. 42. 35.) denotes to loſe uſe from truths. *A. C.* 5529.

ENAKIMS. See *Emims.*

ENCAMP (to) ſig. to arrange according to heavenly order. *A. C.* 4236.

ENCAMP (to) ſig. the ordination of truth and good. *A. C.* 8130.

ENCAMP (to). See *Camps.*

ENCHANTMENT. See *Incantation.*

ENCLOSURE. See *Border.*

ENCOMPASS (to) (Gen. 19. 4.) ſig. to be contrary, or to attack and aſſault with an hoſtile intention. *A. C.* 2347.

ENCOMPASS (to) (Gen. 37. 7.) ſig. acceſs to more. *A. C.* 4688.

ENCOMPASS (to). Good which proceeds from the Lord, *encompaſſes* heaven, and preſerves all and ſingular the things therein. *A. C.* 9490.

END, or EXTREMITY of the FIELD (Gen. 38. 9.) ſig. a little of the church, which may appear from the deſcription of land, of ground, and of fields, in the word. Their *middle* ſig. much, but their *extreme* ſig. little. This *extreme* alſo called *circuit*; the reaſon is, becauſe about the *extreme* the repreſentative expires. *A. C.* 3686.

END. What is firſt with reſpect to *end*, is primary. *A. R.* 17.

END (the) regarded makes the man, and ſuch as the *end* is, ſuch is the man, conſequently ſuch is the human principle appertaining to him after death. *A. C.* 4054.

END. See *Ends.*

END. See *To endure to the end.*

END. See *Pure.*

END of the CHURCH. See *Church.*

END of CREATION. See *Creation.*

END of CREATION. See *Heaven.*

END of DAYS ſig. proceſs of time. *A. C.* 347.

END, CAUSE and EFFECT corr. to the three diſcrete degrees of ſimultaneous order. *I.* 18.

END, CAUSE and EFFECT are three principles which are in all created ſubjects. *D. L. W.* 169.

END, CAUSE and EFFECT. See *Degrees.*

END, CAUSE and EFFECT. See *Thoughts.*

ENDS are in the ſpiritual ſenſe of the word, but in the literal ſenſe, only the *means* or *mediums* are mentioned which involve *ends*. *Ap. Ex.* 294. *p.* 335.

ENDS (the) which man regards are what have rule, for the *ends* regarded bring all things in man into ſubordination and ſubjection to themſelves; man's moſt eſſential life is from no other ſource than from the *end* regarded, becauſe the *end* regarded is always his love. *A. C.* 5159.

ENDS. It is the part of a wiſe man to know the *ends* by which he is governed; ſometimes it appears as if his *ends* were ſelfiſh, when yet they are not ſo, for man is of ſuch a nature, that in all and ſingular things, he reflects upon himſelf, and this from cuſtom and habit; but if any one is deſirous to know the *ends* by which he is influenced, let him attend only to the delight which he perceives in himſelf, as ariſing from praiſe and ſelf glory, and to the delight which he perceives as ariſing from uſe, ſeparate from ſelf, and let him alſo attend to the various ſtates in which he is, for ſtates themſelves for the moſt part vary perception; theſe things man may explore in *himſelf*, but in *others* he cannot, for the *ends* of every one's affection are known to the Lord alone. Hence it is, that the Lord ſaid, "Judge not, leſt ye be judged, &c." *A. C.* 3796.

Ends of the Earth (Iſ. 4. 1, 5.) The *iſles (inſulæ)* and *the ends of the earth*, in the word, ſig. thoſe who are more remote from the truths, and goods of the church, becauſe they have not the word, and are thence in ignorance. *Ap. Ex.* 304. *p.* 357. See *Iſles*.

Ends. See *Brain*.

Ends. See *Celeſtial man*.

Ends. See *Effects*.

Ends. See *Lord*.

Ends. See *Ultimate ends*.

Endeavours are internal acts of the will in which good works muſt be, in order that they may exiſt, and theſe internal acts ought to cloſe in external acts, in order that they may abide. *A. R.* 868, 875.

Endeavour. See *Will*.

Endurance (Rev. 2. 19.) ſig. ſtudy and labour in acquiring and teaching truth. *A. R.* 129.

Endurance (word of) (Rev. 3. 10.) ſig. ſpiritual combat, which is temptation. *A. R.* 185.

Endurance. See *Labour*.

Endure (to) to the End (Matt. 24. 8.) ſig. not to yield in temptations. *A. C.* 3488.

Endure (to). The new church ſhall *endure* to ages of ages *(in ſecula ſeculorum)* *U. T.* 788.

Eneglaim. See *Fiſhers from Engedi unto Eneglaim*.

Enemies are evil and falſe principles. *A. C.* 2851.

Enemies (Pſ. 110. 1.) ſig. things natural and rational perverted and defiled. *A. C.* 2162.

Enemies (Rev. 11. 12.) ſig. thoſe who are inwardly againſt the good of love, and the truth of doctrine, but not outwardly ſo. *Ap. Ex.* 671.

Enemies and Foes *(Inimici & Hoſtes)* *Enemies* ſig. the falſes of evil, and *foes* the evils themſelves. *Ap. Ex.* 642.

Enemies and Haters (Numb. x. 31, 36.) ſig. falſes and evils from hell. *Ap. Ex.* 700. *p.* 571.

Enemies. See *Barbarians*.

Enemies. See *Enemy*.

Enemies. See *Footſtool*.

Enemies. See *Stool of the feet*.

Enemy *(Hoſtis)* (Lam. 1. 16.) ſig. the falſe of evil. *Ap. Ex.* 724. *p.* 59.

Engedi. See *Fiſhers from Engedi*.

Engedi to Eneglaim. See *Salt*.

Engraver in Stone (Exod. 28. 11.) ſig. the good of love, thus the things pertaining to the will of the regenerate man, for this is from the good of love; becauſe the voluntary principle of the regenerate man receives the good of love, and his intellectual principle, receives the truths of faith. *A. C.* 9846.

Engravings of a Signet, or Seal (Exod. 28. 11.) is the celeſtial form of all truths, as it exiſts in the underſtanding of the regenerate man; for therein the truths of faith are diſpoſed into a celeſtial form, and from thence it is, that the regenerate man is an heaven in a little form. *A. C.* 9846.

Enlarge and Extend (to) (Iſ. 54. 2.) *(amplificare* and *extendere)* ſig. the fructification of good, and the multiplication of truth. *Ap. Ex.* 799. *p.* 207.

Enlightened (to be). See *The Word*.

En-Mishpat, or the Fountain of Judgment, or the Fountain of Miſhpat-Cadeſh, (Gen. 14. 7.) ſig. contention about truths, and thus continuation. *A. C.* 1678.

Enmity. See *Proprium*.

Enoch (Gen. 5. 18.) ſig. the ſeventh church from Adam, and which conſiſted of thoſe who had framed doctrines out of the things which had been objects of perception in the moſt ancient and the following churches, with deſign that ſuch doctrines ſhould ſerve as a rule whereby to know what was good and true; which is ſignified by theſe words, ver. 22. "*Enoch* walked with God."

And by the *tranſlation* of *Enoch*, ver. 24, is ſig. that as ſuch doctrine at that time was not allowable, it was preſerved for the uſe of poſterity. *A. C.* 513, 516—521.

Enoch. The ſtate and quality of perception with thoſe who were called *Enoch*, was a kind of general obſcure perception, without any diſtinctneſs; for the mind in ſuch caſe determines its intuition to doctrinals, out of or without itſelf. *A. C.* 522.

Enoch. See *Irad*.

Enormities flow into the church, from the Lord's being called the ſon of Mary, and not the ſon of God. *U. T.* 94.

Enormous. It is *enormous* to deſtroy all the good of charity, by this truth, that no one can do good from himſelf. *Dec.* 31.

Enos the Son of Seth (Gen. 4. 26.) ſig. a church which accounted charity to be the principal of faith. *A. C.* 438, 439.

Enos. See *Man, Seth and Enos.*

Ensign of Victory. See *Crown.*

Enter (to) (Gen. 7. 1.) ſig. to be prepared *A. C.* 711.

Enter (to) into the Ark (Gen. 7. 9.) ſig. protection. *A. C.* 748.

Enter in (to) (Rev. 3. 20.) when pred. concerning the Lord, ſig. to conjoin himſelf with man. *Ap. Ex.* 251. *A. R.* 219.

Enter (to) in. See *To come.*

Enter (to) See *Entrance.*

Enter (to) into a Bedchamber. See *Bed-Chamber.*

Entire (to be) otherwiſe Rendered, Perfect, Upright, or Sincere, (Gen. 17. 1.) ſig. to do good from a principle of truth, or the good of charity. *A. C.* 1994, 3311.

Entrails. "And they came to their *entrails*," (Gen. 41. 21.) ſig. interior extermination. *A. C.* 5258.

Entrance (the) of the children of Iſrael into the Land of Canaan, repr. the *entrance* of the faithful into the Lord's Kingdom. *A. C.* 1443.

Entreat Well (to) (Gen. 12. 16.) ſig. to enrich. *A. C.* 1484.

Entwisted Tree (an) (Ezek. 20. 28.) ſig. thoſe things which are not dictated by the word, but by the ſcientific proprium of man. *A. C.* 2831.

Entwisting (Ezek. 31. 1.) ſig. ſcientifics. *A. C.* 2588.

Environs. The things which conſtitute the *Environs*, in the internal ſenſe ſig. things ſuitable and proper, becauſe all truths joined to good, are arranged into ſerieſſes, and the ſerieſſes are ſuch that in the midſt, or in the inmoſt of every one there is a truth joined to good, and round about this midſt, or inmoſt are the truths proper and ſuitable thereto. *A. C.* 5343.

Environs of a City. See *Food of the Field.*

Envy (to) (Gen. 26. 14.) ſig. not to comprehend. *A. C.* 3410.

Envy (to) (Gen. 37. 11.) ſig. averſion. *A. C.* 4702.

Enunciations. See *The Word.*

Ephah (an) has reſpect to good. *A. C.* 8540. See *Omer.*

Ephah, Epher, Hanoch, Abidah, and Eldaah, the Sons of Midian (Gen. 25. 4.) ſig. derivations from a third lot, pertaining to the Lord's ſpiritual kingdom. *A. C.* 3242.

Ephah. See *Dromedaries of Midian and Ephah.*

Epher. See *Ephah.*

Ephesus (the church of) (Rev. 2. 1.) ſig. thoſe in the church who primarily reſpect truths of doctrine, and not good of life. *A. R.* 73.

Ephod *(Aaron's)* ſig. all the external of the ſpiritual kingdom, or divine truth in an external form. *A. C.* 9824.

Ephod. The conſervation of good and truth in the ſpiritual kingdom, or which is the ſame, the conſervation of the ſpiritual kingdom in the whole work and power, is ſig. by the two onyx ſtones placed upon the ſhoulders of Aaron's *Ephod*, in which were engraved the names of the ſons of Iſrael. *A. C.* 9855.

Ephraim, in the prophetic word, ſig. the intellectual principle of truth and good, pertaining to the ſpiritual church. *A. C.* 3969.

Ephraim ſig. the underſtanding of the word in the church, both true and falſe. *U. T.* 247.

Ephraim and Manasseh repr. faith and charity. *A. C.* 367.

Ephraim, Benjamin, and Manasseh (Pſ. 80. 1, 2.) are the three principles proper to the ſpiritual church. *A. C.* 3969.

Ephraim ſig. the intellectual principle of the church, *Iſrael* it's ſpiritual principle, and *Judah* it's celeſtial principle: and becauſe the intellectual principle of the church, is ſig. by *Ephraim*, therefore it is often ſaid of *Ephraim*, that he goes away into Egypt, and into Aſſyria, for by *Egypt* are ſig. ſcientifics, and by *Aſſyria* the reaſonings therein grounded; both the former and the latter are predicated of the intellectual principle. *A. C.* 5354.

Ephraim. See *Egypt.*

Ephraim. See *Iſrael.*

Ephraim. See *Jareb.*

Ephraim. See *Manaſſes.*

Ephraim and Manasses. See *Primogeniture.*

Ephrata ſig. the word as to its natural ſenſe, and *Bethlehem*, the word as to its ſpiritual ſenſe, and there the Lord was willing to be born, becauſe he is the word. *Ap. Ex.* 700. *p.* 571.

Ephrata (Gen. 35. and Pſ. 132. 6.) ſig. the ſpiritual of the celeſtial principle, in a former ſtate,

the new ſtate ſucceeding that, is called *Bethlehem*. *A. C.* 4594.

EPHRATA and the FIELDS of the WOOD (Pſ. 132. 6.) ſig. the ſpiritual and natural ſenſes of the word. *Ap. Ex.* 684. *p.* 534.

EPHRON (Gen. 23. 8, 17.) ſig. thoſe with whom the good and truth of faith, which are the conſtituents of the church might be received. *A. C.* 2933, 2969.

EPISTLES of the APOSTLES. See *Writings of the Apoſtles*.

EPITOMY. Every angel and regenerate man is that in the *Epitomy*, which heaven is in the whole. *A. C.* 3633.

EQUILIBRIUM (upon) is founded the ſalvation of all in the heavens and in the earths. *H. H.* 594.

EQUILIBRIUM (the) of all things is from action and re-action. *D. L. W.* 68.

EQUILIBRIUM. Man is kept (as to his mind) in a ſtate between heaven and hell, and thus in a ſtate of *equilibrium*, to the intent that he may be in a free ſtatefor reformation. *A. C.* 5982, 6477, 8209. *H. H.* 589—596.

EQUILIBRIUM itſelf is in the world of ſpirits. *H. H.* 600.

EQUILIBRIUM. Every where in the ſpiritual world there is an *Equilibrium* between heaven and between hell, and where there is an *Equilibrium*, then two contrary forces continually act againſt one another; the one acts, and the other re-acts; and where there is continual action and re-action, there is a continual combat. Hence all things of heaven are called *an army*, and alſo all things of hell. *Ap. Ex.* 573. *p.* 291.

EQUILIBRIUM. There is an *Equilibrium* of all in general, and of each in particular, as to things celeſtial, ſpiritual and natural, ſo that no one can think, feel and act, but by virtue of his conjunction with others; and ſtill each individual is led to imagine that he thinks, feels and acts, moſt freely from himſelf. In like manner nothing exiſts which is not *Equilibrated* by its oppoſite, and *oppoſites* by *intermediates*, ſo that each individual by himſelf, and ſeveral individuals united, live in the moſt perfect *equilibrium*, wherefore neither can evil befal any one, but it is immediately *equilibrated*; and when there is a preponderance of evil, then evil, or he that is evil, is chaſtiſed by the law of *equilibrium* as of himſelf, but ſolely for this end, that good may come. In ſuch a form, and ſuch an *equilibrium* therein originating, conſiſts celeſtial order, which is formed, diſpoſed and preſerved by the Lord alone to eternity. *A. C.* 689.

EQUILIBRIUM. See *Action*.

EQUILIBRIUM. See *Free-will*.

EQUILIBRIUM. See *Puniſhment*.

EQUILIBRIUM. See *Re-action*,

EQUILIBRIUM. See *Temptations*,

EQUITABLE. See *Juſt* and *Equitable*.

ER (Gen. 38. 3.) ſig the quality of the falſe derived from the evil of ſelf love, which prevailed in the Jewiſh church, or the falſe principle of faith. *A. C.* 4822, 4830.

ERADICATED. Evil muſt be *eradicated* from its ſeed, before good ſeed can be implanted in its place. *D. P.* 296.

ERADICATED. Hereditary evil from the mother cannot be *eradicated*. *A. C.* 4317.

ERADICATED. Nothing whatſoever can be *eradicated* that man hath appropriated to himſelf. *D. P.* 79.

ERECH. See *Babel*.

ERECT (to be) ſig. to look to things celeſtial. *A. C.* 248.

ERECT. All appear *erect*, with the head upwards, and the feet downwards, both they who are in heaven, and they who are in hell. *A. C.* 3641.

ERECT (to) See *To build*.

ERR (to) or GO ASTRAY. *(aberrare)* In the ſame proportion as the natural principle *goes aſtray*, ſo alſo do the interiors which are of the will and underſtanding. *Ap. Ex.* 666. See Pſ. 121. 3.

ERROR. "Peradventure it was an error," (Gen. 43. 12.) ſig. leſt he be averſe, which appears from the ſignification of an *error*, as denoting what is adverſe, for ſuch an *error* is here meant as that they forgot to give ſilver, and thereby brought it back, every one in his ſack, on which account he might poſſibly be adverſe to them as they alſo believed, for they were afraid at being brought to Joſeph's houſe, and ſaid, "on the "word of the ſilver brought back in our wallets "in the beginning are we brought, to roll down "upon us, and to caſt himſelf upon us, and "take us for ſervants, and our aſſes." ver. 18. moreover, Sin ſig. diſjunction and averſion, likewiſe *error*, if ſin be in it, but in a leſs degree

n which account it is ſaid, leſt he be adverſe. *A. C.* 5625.

Error. They are in a great *error*, who deſpiſe he word on account of the apparent ſimplicity nd rudeneſs of its ſtile, and who fancy that hey ſhould receive and honour it, if it were ritten in a different ſtyle. *A. C.* 8783.

Errors. They who have only the doctrine f faith, and not at the ſame time that of charity, re obnoxious to *errors*. *N. J. D.* 257.

Errors. They who do not think beyond he literal ſenſe of the word, fall into many *rrors*. *A. C.* 10431.

Error. See *Folly*.

Error. See *Hypocriſy*.

Esau, in a good ſenſe, ſig. the good of the atural man, and in an oppoſite ſenſe, the evil f ſelf love. *A. C.* 3322.

Esau firſt repreſents the natural good of the ord's infancy, which was divine from the father, ut human from the mother. *A. C.* 3599.

Esau (Gen. 25.) ſig. the Lord's divine natural rinciple, as to his divine good. *A. C.* 3302.

Esau (Gen. 28. 5, &c.) ſig. the truth of good the natural principle. *A. C.* 3677.

Esau (Gen. 32. 3.) ſig. celeſtial good in the atural principle. *A. C.* 4239.

Esau and Edom, in an oppoſite ſenſe, repr. oſe who turn away from good, and altogether eſpiſe truth in conſequence of ſelf love, *A. C.* 322.

Esau and Jacob (Gen. 27.) *Eſau* repr. natu- l good in the Lord, which ſhould be made ivine, and *Jacob*, natural truth in the Lord, hich ſhould be made divine. *A. C.* 3599.

Esau and Jacob (Gen. 27.) repr. the divine ood and divine truth of the Lord's divine na- ural principle, as conjoined with each other like rethren, which principles, conſidered in them- lves, are nothing elſe but one power (or po- ncy) together to form and receive actual good d truth. But this repreſentation was after that e Lord had reduced to order the natural prin- ple as to good and truth in himſelf, ſo that it ight receive the divine principle, and after that had ſucceſſively expelled all the human prin- ple which was from the mother. *A. C.* 3599.

Esau. See *Edom*.

Esau. See *Heritage of Eſau*.

Esau. See *Jacob*.

Esau and Jacob. See *Primogeniture*.

Esek [*Contention*] (Gen. 26. 20.) ſig. a denial of the internal ſenſe of the word. *A. C.* 3427.

Eshcol. See *Mamre*.

Espousals (love of thine) (*amor deſponſationum*) (Jer. 2. 2.) ſig. the ſtate of the reformation and regeneration of man, while from natural he is made ſpiritual. *Ap. Ex.* 730. *p.* 86.

Esse ſig. the inmoſt ground, or moſt hidden principle of the being of any thing or perſon. *U. T.* 18. *Note of the Tranſlator*.

Esse (the) of man is from his father. *A. C.* 5041.

Esse (the) of the life of every one is that, from which he is conceived, and the *exiſtere* of life from that *eſſe*, is the human in form. This was the caſe with the Lord. *A. C.* 10738.

Esse (the) of truth is good, and the *eſſe* of thought is will. *A. C.* 9995.

Esse (the) with man is good, and the *exiſtere* thence is truth. *A. C.* 9297.

Esse. There is no *eſſe*, where there is no union or conjunction. *A. C.* 5002.

Esse. Truths take their *eſſe* from good, and good takes its *quality* from truths, from thence there is life in them together. *A. C.* 5830.

Esse. Where there is an *eſſe*, there is alſo *exiſtence*; one is not poſſible without the other, for *eſſence* is by *exiſtence*, and not without it. *D. L. W.* 14.

Esse and Existere in the Lord are diſtinctly one. *D. L. W.* 14.

Esse (the eſſential) of all things is the divine good of divine love. *A. C.* 10125, 10262.

Esse. See *Being*.

Esse. See *Derivations*.

Esse and Existere. See *Divine*.

Esse. See *Divine eſſe*.

Esse. See *To exiſt*.

Esse. See *God*.

Esse. See *Good*.

Esse of Life. See *Love*.

Essence ſig. the particular quality or determination of the eſſe. *U. T.* 18. *Note of the Tranſlator*.

Essence. There is one only *eſſence*, one only ſubſtance, and one only form, from which all the *eſſences*, ſubſtances, and forms which were created, are. *D. P.* 157.

Essence (the divine) is divine love and divine wiſdom. *U. T.* 36—48.

Essence (the divine) is one and individual. *D. L. W.* 35.

Essence. The external derives its *essence* from the internal, and both these from the inmost. *U. T.* 220.

Essence. Every one wills, thinks, speaks, and acts, from his own *essence*. *U. T.* 145.

Essence (the) or nature which any one in the world hath appropriated to himself, cannot be changed, after death. *U. T.* 651.

Essence. That which is supreme, being also the inmost, constitutes the very *essence* of all that is derived from it; and the *essence* like a soul, forms them into a body, after its own image. *B. E.* 40.

Essence (the) of the christian religion is to shun evils as sins. *D. P.* 273.

Essence (the very) of all good, is *innocence*. *A. C.* 10132. *H. H.* 281.

Essence and Form make one. *A. R.* 906.

Essence without *form*, and *form* without *essence*, is not any thing. *U. T.* 367.

Essences (an identity of three divine) is the scandal of reason. *U. T.* 23.

Essence. See *Divine Essence*.

Essence. See *External*.

Essence. See *Form*.

Essence. See *God*.

Essence. See *Human Essence*.

Essence. See *Innocence*.

Essence (human and divine) See *Lord*.

Essence of Faith. See *Charity*.

Essence of Love. See *Love*.

Essence of Truths. See *Good*.

Essential. Nothing which is *essential* in itself, is given in the created universe, for this only is given in the Supreme. *A. C.* 5948.

Essential. In order that the *essential* may perform an effect any where, it must have an in- instrumental [cause.] *A. C.* 5948.

Essential (the) of the church is charity, and therefore, the works of charity. *A. C.* 4766.

Essential. If the principle of good were the only *essential* character of a church, without respect to separate truths, then there would only be one [external] church. *A. C.* 1285, 1316, 3451, 3452, 7395.

Essential (the real) of the church and of religion is contained in the first parts of the Lord's prayer. *U. T.* 113.

Essential (the) itself of the Lord's church and kingdom is good. *A. C.* 4576.

Essential (the) of the church, is the acknowledgment of the divine in the human of the Lord. *A. C.* 10370.

Essential (the) of the church, is the acknowledgment of the Lord's divinity, and of his union with the Father. *N. J. D.* 299.

Essential (the) of the spiritual church, is the good of truth. *A. C.* 6426.

Essential (the) of order, is divine good. *H. H.* 77.

Essential (the) of the will is love and thence affection. *A. C.* 4337.

Essential Divine. See *Conjoined*.

Essential Divine. See *Divine*.

Essential Dinine. See *Divine Human*.

Essential Divine. See *Lord*.

Essential Divine Marriage. See *Divine Human*.

Essential Divine Principle. See *Face*.

Essential Divine Principle and Divine Human. See *Temptations*.

Essential of the Church. See *Church*.

Essential of the Church. See *Essentials of the Church*.

Essential Good (the) of the celestial kingdom is love to the Lord, and the good of mutual love, and the *essential good* of the spiritual kingdom is the good of charity towards our neighbour, and the good of faith. *A. C.* 10150.

Essential Good and Truths. See *The Divine*.

Essentials. There are three *essentials* in the church, viz. an acknowledgment of the Lord's divinity, an acknowledgment of the holiness of the word, and the life which is called charity. *D. P.* 259.

Essentials of the Church (all the) are in spiritual light. *U. T.* 165.

Essentials of the Church (the) are its internals. *A. C.* 4831.

Essentials of Faith (the) which are necessary to salvation, are expressed in the letter of the word, such as they are in the internal sense. See Deut. 6. 4—6, and several other passages. *A. C.* 2225. *S. S.* 55.

Essentials. There are three *essentials* in the Lord, which are called father, son and holy spirit. *U. T.* 139.

Essentials (the) of one thing, general and particular

particular, make together one eſſence. *U. T.* 166.

Essentials. Things are ſo called, and are ſo in the word, which act by inſtrumentals. *A. C.* 5948.

Essentials. There are two *eſſentials*, by which conjunction with the Lord, and thence ſalvation is effected, viz. the acknowledgment of one God, and repentance of life; but at this day, inſtead of an acknowledgment of one God, there is an acknowledgment of three, and inſtead of repentance of life, there is only an oral confeſſion of being ſinners, and by theſe two, there is not any conjunction, wherefore, except a a new church ſhould ariſe, which acknowledges theſe two eſſentials and lives accordingly, no one can be ſaved. By reaſon of this danger, the time is ſhortened by the Lord. See Matt. 24. 21, 22. and Rev. 1. 3. *A. R.* 9.

Essential. See *New Church*.

Estates. See *Old Eſtates*.

Eternal. Is a term ſpecifically applicable to the Lord's divine *exiſtere*, or to his divine wiſdom. *A. C.* 3701.

Eternal is alſo pred. of the divine celeſtial or good, when *generation* is pred. of the *divine ſpiritual*, or truth. See Exod. 3. 15. ch. 27. 21, &c. *A. C.* 9789.

Eternal. See *Conjugial love*.

Eternal. See *Eternity*.

Eternal. See *Infinite*.

Eternal Damnation. See *Conjoined*.

Eternal Death. See *Baſis*.

Eternal Life. See *To caſt out*.

Eternal Life. See *Church*.

Eternal Life. See *Elevation*.

Eternal Life. See *Faith*.

Eternal Life. See *God*.

Eternal State of Man. See *Divine Providence*.

Eternal Things. See *Providence*.

Eternity. Every man is created to live to *eternity* in a ſtate of happineſs. *D. P.* 324.

Eternity. In the other life, they can think of the eſſence and omnipreſence of God from eternity, that is, of God, before the creation of the world, inaſmuch as they think of the eſſence of God from *eternity* abſtracted from *time*, and of his omnipreſence abſtracted from *ſpace*, and thus comprehend ſuch things as tranſcend the ideas of the natural man. *C. S. L.* 326—329.

Eternity. See *Conjugial love*.

Eternity. See *Days of Eternity*.

Eternity. See *Fructifications*.

Eternity. See *Light of Eternity*.

Ethiopia ſig. the knowledges of love and faith. *A. C.* 117.

Ethiopia (Zeph. 3. 10.) ſig. thoſe who are in poſſeſſion of celeſtial things, ſuch as love charity, and works of charity. *A. C.* 349.

Ethiopia, in a bad ſenſe, ſig. the interior knowledges of the word applied to confirm falſe principles. *A. C.* 1164.

Ethiopia. See *Egypt*.

Ethiopian and Leopard (Jer. 13. 23.) *Ethiopian* ſig. evil in its form, and *Leopard* the falſe of evil. *Ap. Ex.* 780. *p.* 173.

Ethiopians. See *Egypt*.

Evangelic Conſolation. See *Contrition*.

Evangelists. The Lord ſpake the word, written by the *Evangeliſts*, in many caſes, from his own mouth, and the reſt from the ſpirit of his mouth. *S. S.* 2.

Evangelists. In their writings are contained *the Lord's words*, which include a *ſpiritual ſenſe*, by which there is given *immediate* communication with heaven, but *the writings of the apoſtles*, do not contain ſuch a ſenſe, nevertheleſs, they are uſeful books to the church. *Ap. Ex.* 813. *p.* 241.

Eve is a name which ſig. life, which hath relation to love. *A. C.* 291, 476.

Evening, in a general ſenſe, ſig. whatever conſtitute man's proprium, or ſelf-hood, but *morning* whatever is of the Lord. *A. C.* 22.

Evening ſig. an obſcure principle. *A. C.* 3693.

Evening (Gen. 19. 1.) ſig. the time of viſitation. *A. C.* 2318.

Evening (Gen. 24. 63.) ſig. what is beneath. *A. C.* 3197.

Evening. The Lord inſtituted the *holy ſupper* in the *evening*, becauſe the *evening* repr. the laſt ſtate and time of the church. *A. R.* 816.

Evening and Autumn ſig. the decline of the church. *D. L. W.* 73. *A. C.* 10135.

Evening and Morning. *Evening* ſig. every preceding ſtate, having relation to ſhade, or falſity; *morning* is every ſubſequent ſtate, having relation to truth (Gen. 1. 5.) *A. C.* 22. 3693.

Evening, Night, and Cock-Crowing. The *evening* ſig. a ſtate of the ending of faith and charity, which takes place, when man cauſes his

his own day of judgment, and extinguiſhes thoſe things which he hath imbibed in his childhood; *night* is a ſtate of no faith and charity; *cock-crowing* or the *dawn*, is a ſtate of the beginning of faith and charity, which takes place when man loves truths and reformation by them, in which ſtate, if man dies, he remains therein, and is judged according thereto. *Ap. Ex.* 187.

EVENING. See *Heaven*.

EVENING. See *Noon*.

EVENING. See *Quails*.

EVERLASTING CONSERVATION. All things are for the ſake of the human race, that the angelic heaven may exiſt, through which creation returns to the creator himſelf, in whom it originated. Hence is the conjunction of the created univerſe with its creator, and by conjunction, *everlaſting conſervation*. *C. S. L.* 85, 86.

EVERLASTING GOSPEL. See *Goſpel*.

EVERLASTING RIGHTEOUSNESS. See *Righteouſneſs*.

EVERY ONE (Gen. 20. 7.) ſig. every thing or all things. *A. C.* 2538.

EVERY THING. See *To Depend*.

EVIL (to do) (Gen. 19. 7.) ſig. to violate. *A. C.* 2359.

EVIL (to do) (Gen. 19. 9.) ſig. to reject. *A. C.* 2373.

EVIL IN THE EYES OF JEHOVAH (Gen. 38. 10) ſig. what is contrary to divine order. *A. C.* 4839.

"Wherefore did ye EVIL to me, to tell the man, whether ye had yet a brother." (Gen. 43. 6.) that hereby is ſig. that they ſeparated from him the truth of good, to conjoin it to the ſpiritual principle from the internal, appears from the ſignification of *doing evil*, as denoting to ſeparate, for their ſeparating Benjamin from him, is what he calls *doing evil*. *A. C.* 5596.

EVIL and UNJUST (the) (Matt. 5. 45.) In an internal ſenſe, were they, who were of the Jewiſh church, becauſe they did not receive the Lord; and the *good and juſt* ſig. thoſe who were without that church, and did receive him. In general, all *evil and good*, and *juſt and unjuſt* are there underſtood; for the Lord equally flows in, with good and truth among all, but all do not equally receive him. *Ap. Ex.* 401. *p.* 605.

EVIL (all) hath its riſe from the ſenſual principle, and alſo from the ſcientific. *A. C.* 251.

EVIL (the origin of) is from the abuſe of the faculties which are proper to man, and which are called rationality and liberty. *D. L. W.* 264.

EVIL falſifies truth, inaſmuch as it perverts it and applies it to evil. *A. C.* 8044. 8641.

EVIL ſhuts out the Lord from man. *A. C.* 5696.

EVIL (the) which is in man continually re-acts againſt the good which is from the Lord. *A. C.* 2410.

EVIL contains in itſelf innumerable concupiſcences in ſimultaneous order, which cannot be removed by man, but by the Lord only; and they are removed by him when he is approached, becauſe he enters by the way of the ſoul in man. *A. R.* 678.

EVIL derived from an hereditary principle, and acquired by actual habit, adheres cloſe to man, in all his particular thoughts, yea in the ſmalleſt conſtituents of thought, and draws him downwards, &c. *A. C.* 2410.

EVIL (all) is conceived from the devil as a father, and is born from atheiſtical faith, as a mother; and on the contrary, all good is conceived from the Lord, as a father, and is born from a ſaving faith, as a mother. *A. V. C. R.* 35.

EVIL muſt be continualy caſt out. *A. C.* 5398.

EVIL (every) into which man is born of his parents, is implanted in his natural man; but not any in his ſpiritual man, becauſe into the ſpiritual man, he is born of the Lord. *C. S. L.* 345.

EVIL. All who are in the hells, are in the very principle of *evil*, and in oppoſition to the truth, from the love of ſelf, and the love of the world. *H. H.* 551—565.

EVIL LIFE. All they who lead an *evil life* interiorly acknowledge nature and human prudence alone, for ſuch acknowledgment lies inwardly concealed in all evil. *D. P.* 205.

EVIL. They who are in evil, as to life, are in the falſes of *evil*, whether they perceive it or not. *A. C.* 7577. 8064.

EVIL LIFE. They who are in the *life of evil* cannot acknowledge the Lord, but form to themſelves innumerable contradictions againſt him inaſmuch as they are under the influx of phantaſies from hell; whereas they who are in the life of good

good, acknowledge the Lord, inasmuch as they are under the influx of heaven. *A. C.* 2354.

Evil (the various kinds of) were sig. by the idolatrous nations of the *land of Canaan*. *A. C.* 1205.

Evil (every) hath its limit, which it is not allowed to pass; when a wicked person passes this limit, he plunges himself into punishment. *A. C.* 1857.

Evil of the will, is *evil* from nature, and false of the understanding becomes *evil* by act. (*Fit malum per actum*) For the will acts by the understanding [principle]. *Ap. Ex.* 780.

Evil. By one truth, understood from an evil principle, [*per unum verum male intellectum*] all the truths and goods of the church, in the whole complex, are rejected. *Ap. Ex.* 847. *p.* 293.

Evil. It is bettter to be altogether in *evil*, than in *evil* and *good*, at the same time. *A. C.* 1426.

Evil has of itself a tendency to fall into hell; but not so the *false*, unless derived from evil. *A. C.* 8279, 8298.

Evil is foreseen, and Good is provided. *A. C.* 6298.

Evil. There is an *evil* derived from the false, and a false from *evil*; the former exists, when any one from the assumed false principle, that some one particular *evil* is not a sin, commits that sin accordingly. But the *false from evil* exists, when a man is naturally inclined to the love of some *evil*, and confirms the propriety thereof, in his understanding, by arguments drawn from appearances. *A. C.* 1212, 1679.

Evil and the False. Such as are therein, are governed by the Lord, not as regulars, but as irregulars. *A. C.* 4839.

Evil Diseases (*Languores Mali*) of Egypt (Deut. 7. 15.) are falses arising from evil in the natural man. *Ap. Ex.* 340. *p.* 441.

Evil Spirit. The more an *evil spirit* confirms himself in falses and evils, the more he banishes himself from the influx of heaven, and ceases from being tormented thence. *A. R.* 339.

Evil Spirits always begin an attack, or the assaults of temptation upon man. *A. C.* 1683.

Evil Spirits betake themselves to hell of their own accord. *A. C.* 6977.

Evil Spirits, in another life, are scarce any thing else but lusts and phantasies, having acquired to themselves no other life; their phantasies are such, that they perceive them as realities. *A. C.* 1969.

Evil Spirits imitate the softness of the good, but the fraud is easily discovered. *A. C.* 2733.

Evil Spirits. See *Compassed*.

Evil Spirits. See *To Destroy*.

Evil Spirits. See *To Excite*.

Evil Spirits. See *Hell*.

Evil Spirits. See *Influx*.

Evil Spirits. See *Possession*.

Evils (the) attendant on man, have several origins, the first from his ancestors to his father, and from the father into man's self; another, from what is *actual*, which has several origins, in general two; first, that he receives *evil* from others, without his own fault; and secondly, that which he receives from himself, thus with his own fault; this is signified by what is *Torn*, in the word. *A. C.* 4171. &c. &c.

Evils. If *evils* are not removed in this world, they cannot be removed in the other world. *D. P.* 275, 278, 281.

Evils appropriated by affections of love, in a state of liberty, are never *extirpated*, but *removed*. *D. P.* 79.

Evils which a man thinketh allowable, although he doeth them not, are appropriated to him. *D. P.* 81. *D. L. W.* 118.

Evils (the interior) of man, are derived from the father's side, and the exterior, from the mother's. *A. C.* 3701.

Evils. In proportion as *evils* are removed, in the same proportion they are remitted. *D. P.* 279.

Evils are removed from the *good*, in another life, and *goodnesses* are removed from the *evil*. *A. C.* 2256.

Evils (all) adhere to man. *A. C.* 2116.

Evils cannot be wholly taken away from man, but man is detained from them, and kept in good. *A. C.* 865, 8393, 8988, 9014.

Evils. Before man shunneth *evils*, he doth not know what *good* is, yea, nor what *evil* is. *A. R.* 531.

Evils. So far as man shunneth *evils* as sins, so far he doeth what is *good*, not from himself, but from the Lord.

Evils. If a man willeth and doeth what is good, before he shunneth *evils* as sins, the good which he willeth and doeth, is not good.

Evils. If a man thinks and speaks on pious

ſubjects, and doth not ſhun *evils* as ſins, there is no piety either in his thoughts, or words.

Evils. If a man hath made great attainments in knowledge and wiſdom, and doth not ſhun *evils* as ſins, he is nevertheleſs void both of true knowledge and true wiſdom.

Evils. So far as man ſhunneth *evils* as ſins, ſo far he loveth truth.

Evils. So far as a man ſhunneth *evils* as ſins, ſo far he hath faith, and is a ſpiritual man.

Evils. The decalogue teacheth what *evils* are ſins.

Evils. All kinds of murder, adultery, theft, falſe witneſs, with the concupiſcencies prompting thereto, are *evils* which are to be ſhunned as ſins.

Evils. No one can ſhun *evils* as ſins, ſo as to have them inwardly in averſion unleſs he fighteth againſt them.

Evil. If any one ſhunneth *evils* from any other motive, than becauſe they are ſins, he doth not ſhun them, but only conceals them from the world. *Dec.* 18—114.

Evils. It is a law of divine providence, that man *as of himſelf*, ſhould remove *evils* as ſins in the external man, for thus and no otherwiſe the Lord hath power to remove *evils* in the internal man, and at the ſame time, in ſuch a caſe, in the external man. *U. T.* 510—566. *D. P.* 100—129. *H. D.* 159—173.

Evils. He who loves *evils*, loves to do *evil* to the Lord, yea, to crucify him. *A. R.* 527.

Evils, when they are ſeparated, are caſt out from the centre, where they had heretofore been, to the circumferences, whither the light of truth from good doth not reach; with man *evils* are thus ſeparated, but ſtill they are retained, for they cannot be altogether blotted out; but with the Lord, who made the natural principle in himſelf divine, *evils* and *falſes* were altogether ejected and blotted out, for the divine [principle] can have nothing common with *evils* and *falſes*, neither can it terminate therein, as is the caſe with man, for the divine [principle] is the very eſſe of good and of truth, which is at an infinite diſtance alienated from what is *evil* and *falſe*. *A. C.* 5134.

Evils and Falses. They who are principled in *evils* and *falſes*, may be permitted to aſcend into heaven; but when they enter, they begin to draw their breath, or reſpire with difficulty, and ſpeedily caſt themſelves into hell. *A. R.* 611.

Evils and Falses. That there are *evils* and *falſes*, to which *goods* and *truths* can be adjoined, may appear from this conſideration, that there are ſo many diverſe opinions and doctrinals, ſeveral of which are altogether heretical, and yet in every one of them, ſalvation is attainable; but it is not hereby to be underſtood, that *good* and *evil* can be *conjoined*, or *united*, but *adjoined* and *applied*, that by means of one, the other may be introduced, &c. *A. C.* 3993.

Evils and Falses. Angels excuſe *evils* and *falſes* in man, which evil ſpirits excite and condemn. *A. C.* 1088.

Evils and Falses are in all oppoſition to *goods* and *truths*, becauſe *evils* and *falſes* are diabolical and infernal, and *goods* and *truths* are divine and celeſtial. *D. L. W.* 271.

Evils and Falses confirmed in a man, remain and become principles of his love and of his life. *D. L. W.* 268.

Evils (all) and thence *falſes*, as well ingenerate, as ſuperinduced, reſide in the natural mind. *D. L. W.* 270.

Evils with Falses are with the wicked, as it were in the centre, and *goods* with *truths*, in the circumference; but *goods* with *truths*, with the good, are in the centre, and *evils* with *falſes* in the circumference. *D. P.* 86.

Evil. See *Actual*.
Evil. See *Cauſe*.
Evil. See *Concupiſcences*.
Evil. See *Condemned*.
Evil. See *Confidence*.
Evil. See *Delight*.
Evil. See *Devil*.
Evil (the) See *Divine Principle*.
Evil. See *Equilibrium*.
Evil. See *Eradicated*.
Evil. See *Good*.
Evil. See *Hell*.
Evil. See *Infants*.
Evil. See *Origin of evil*.
Evil. See *Puniſhment*.
Evil of the Will. See *Falſe*.
Evil Man. See *Violent man*.
Evil Uses. See *Evil*.
Evil (to do) to the Divine Principle. *Divine Principle*.

Evil and the False. See *Church*.
Evil and the False. See *Good* and *Truth*.
Evil and the False. See *Divided*.
Evil and the False. See *Permiſſion*.
Evil and the False. See *Proprium*.
Evils and Falſes. See *Detained*.
Evils and Falſes. See *To excite*.
Evils and Falſes. See *To exhale*.
Evils and Falſes. See *Lord*.
Evils and Falſes. See *Redemption*.
Evils and Falſes. See *Regenerate man, &c.*
Evils and Falſes, Goodneſſes, and Truths. See *Separation* and *Vaſtation*.
Evil and the Good. See *Excited*.
Evils of Life and Falſes of Doctrine. See *Providence*.
Evils. See *Confirmations*.
Evils. See *To be Conquered*.
Evils. See *Contagious*.
Evils. See *Falſes*.
Evils. See *Hereditary*.
Evils. See *Man*.
Evils. See *Natural man*.
Evils. See *Purification*.
Evils. See *Repentance*.

Eunuch den. the natural man, as to good, and as to truth; but ſpecifically, the natural man as to good. *A. C.* 5081.

Eunuch (Iſa. 56. 3—5.) den. the natural man as to good, and the *ſon of the ſtranger*, the natural man as to truth; for the church of the Lord is external and internal; they who are of the external church are natural, and they who are of the internal church, are ſpiritual; they who are natural, and yet are in good, are *eunuchs*, and they who are in truth, are the *ſons of the ſtranger*; and whereas the truly ſpiritual or internal [men] cannot be given, except within the church; therefore, alſo by the *ſons of the ſtranger*, are ſignified they who are out of the church, or the Gentiles, and who yet are in truth, according to their religious principle, and by *eunuchs* they who are in good. *A. C.* 5081.

Eunuchs ſo Born, and Eunuchs ſo made, [in a natural ſenſe] ſig. thoſe more eſpecially, with whom the ultimate principle of love is wanting, and of theſe chaſtity cannot be predicated. *C. S. L.* 151.

Eunuchs (Matt. 19. 12.) ſig. thoſe who are ſubjects of the celeſtial marriage: *born from the womb*, thoſe who are like the celeſtial angels; *made of men*, thoſe who are like the ſpiritual angels; and *made of themſelves*, thoſe who are like angelic ſpirits, not ſo much influenced by charity, as by obedience. *A. C.* 394.

Eunuchs (Matt. 19. 12.) ſig. as well thoſe who are married, as thoſe who are unmarried, who abſtain from the evils of adulteries; the reaſon why *eunuchs* are mentioned, is, becauſe they are ſuppoſed to be the pureſt from the laſciviouſneſs of ſcortatory love. *Thoſe who are born eunuchs from the mother's womb* repr. thoſe who are in the celeſtial marriage of good and truth; becauſe the celeſtial, when they are regenerated receive truths immediately in the life by love; but thoſe who are in the ſpiritual marriage are ſig. by they *who are made eunuchs by men*; becauſe theſe are firſt regenerated, by means of truths received into the memory, then into the underſtanding, and at length into the life; and *man (homo)* ſig. that underſtanding; and thoſe who are in the natural marriage of good and truth (or in the natural degree of regeneration) are underſtood by thoſe *who make themſelves eunuchs for the kingdom of heaven's ſake*; for the natural, by knowledges and ſciences acquire to themſelves natural light *(lumen)*, and thereby the good of life, according to that, the affection, and thence conſcience; and becauſe theſe do not know, but what they themſelves do this, (in conſequence of not enjoying the intelligence of the ſpiritual, or the perception of the celeſtial man), and ſince there are few receive theſe things, the Lord ſays, "he that is able to receive it, let him receive it." *Ap. Ex.* 710. *p.* 24. *C. S. L.* 156.

Euphrates (the river) ſig. interior reaſonings, whereby thoſe are in the doctrine of juſtification by faith alone confirm themſelves. *A. R.* 444.

Euphrates ſig. the all of the church as to good, and alſo as to evil. *Ap. Ex.* 410. *p.* 657.

Euphrates, in the word, ſig. the interiors of man's mind, which are called rationals. *A. R.* 444. *A. C.* 118.

Euphrates ſig. rational things bordering upon, or bounding the ſpiritual things of the church. *A. R.* 444.

Euphrates in a bad ſenſe, ſig. reaſonings full of falſes, and thence inſanities. *A. R.* 444.

Euphrates (Pſ. 80. 9, 10.) ſig. the ſenſual and ſcientific principle. *A. C.* 120.

Euphrates. See *Egypt*.

EUPHRATES. See *River Euphrates.*

EUPHRATES. See *Sea.*

EUROPE ſig. thoſe to whom the word is about to come. *A. R.* 34.

EUROPE. See *Aſia.*

EUROPEAN ORB (the) hath loſt the ſcience of correſpondences. *N. J. D.* 261.

EWE LAMBS ſig. the holineſs of innocence. *A. C.* 2720.

EXALTATION ſig. power from an interior principle. *A. C.* 2832.

EXALTED. See *Governors in heaven.*

EXAMINATION. See *To Extinguiſh.*

EXAMINATION. See *Repentance.*

EXAMINATION. See *Self-examination.*

EXAMINE (to) Every one ought to *examine* his own real quality. *A. C.* 1680.

EXCEEDING EXCEEDINGLY (Gen. 17. 2.) ſig. to an infinite degree. *A. C.* 1997.

EXCEL (to). One man *excels* another in the property of concluding, and thus of perceiving. *A. C.* 5937.

EXCEL (to). See *Priviledge.*

EXCELLENCY of JACOB. See *Jacob.*

EXCELLENT. The faculties of ſpirits, when ſeparated from the body, are more *excellent* than before. *A. C.* 1389.

EXCITATION. See *Wives.*

EXCITE (to). Evil ſpirits *excite* the falſes which man thinks, and the evils which he does. *A. C.* 5036.

EXCITED. Unleſs evils and falſes were *excited*, man would ſcarcely know that there are ſuch things. *A. C.* 1740.

EXCITED. Nothing can be *excited* in man, unleſs it be that which moves his ſenſes. *A. C.* 4733.

EXCITED. The loves of fame, honour and gain, are *excited* by the infernal crew, for theſe love to dwell in them, and then the angels *excite* the affections of truth and good, which have been inſinuated from infancy, in a ſtate of innocence, and afterwards have been ſtored up and preſerved for this uſe. *A. C.* 5280.

EXCITED. Truths are *excited* by angels from the Lord, and ſometimes good and truth together. *A. C.* 6647.

EXCITED. The evil are more powerfully *excited* than the good, to do good to their neighbour, country and church, from the motives of ſelfiſh and worldly love. *A. C.* 6481.

EXCREMENT. The proprium of a ſpirit, yea, of an angel, conſidered in itſelf, is the vileſt *excrement*. *A. C.* 987, 1594.

EXCREMENT, or FILTH, ſig. evils, and *bloods*, falſes. Iſa. 4. 4. *A. C.* 3147.

EXCREMENT. See *To Cover.*

EXCREMENTITIOUS HELLS there are, where thoſe infernal ſpirits have their abode, who have lived only in voluptuouſneſs. *A. C.* 938.

EXCRETIONS. See *Bladder.*

EXCRETIONS. See *Unclean excretions.*

EXCUSE (to). See *Ignorance.*

EXECUTE (to) JUDGMENT. See *Judgment.*

EXECUTION of a THING. See *Concluſion.*

EXERCISE. Man is born into no *exerciſe* of life. *A. C.* 1050.

EXERCISES (the) *(exercitia)* of moral life and of charity are the ſame. *U. T.* 444.

EXERCISE of CHARITY. See *Love.*

EXERCISES of CHARITY. See *Charity.*

EXHALATIONS from EVILS and FALSES in the HELLS continually breathe out, *(expirant)* through the earths which are above them, or by which they are covered over, wherefore, it is dangerous for thoſe who are only *natural*, to walk upon thoſe places, and much more ſo, for thoſe who are ſenſual corporeal, for ſuch exhalation and contagion will infect them. *Ap. Ex.* 632. *p.* 413.

EXHALE (to) every love or pleaſure with man *exhales* a ſphere. *U. T.* 569.

EXHALE (to) Evil and the falſe continually *exhale* from hell; but good and truth continually from heaven. *D. P.* 23.

EXHALE (to) evils and falſes *exhale* from the externals of the infernal ſpirits, from whence the external ſphere of divine good is blunted, remaining only internal. *A. C.* 10188.

EXILE and CAPTIVITY. *To go into exile*, ſig. the diſſipation of truth, and *to go into captivity* ſig. occupation by falſes. (Ezek. 12. 11.) *Ap. Ex.* 811. *p.* 233.

EXINANITION *(exinanitio)* is a term applicable to the Lord's voluntary ſtate of humiliation in the world. *U. T.* 104—110. *D.* 3

EXINANITION alſo ſig. a ſtate of deſolation and vaſtation [in man]. *A. C.* 5360.

EXIST (to) nothing can *exiſt*, unleſs its effe in it. *A. C.* 4523, 34524, 6040, 6056.

EXIST (to) All things with man and in u verſal nature *exiſt* by ſucceſſive formations. *A.* 6465.

Ex

EXIST. All and ſingular the things of nature not only *exiſt* from the divine, or firſt being, but alſo continually ſubſiſt from him, through the ſpiritual world. *A. C.* 775.

EXIST (to) All things which *exiſt* in the natural world are effects, and all things which *exiſt* in the ſpiritual world are cauſes of thoſe effects. *D. L. W.* 134.

EXIST (to). That which *exiſts* from an eſſence makes one with that eſſence, becauſe it is derived therefrom. *D. L. W.* 15.

EXIST (to) with man, ſpirit and angel, is to live. *A. C.* 3938.

EXIST (to) all that which *exiſts* together, or in ſimultaneous order, ariſes from things ſucceſſive. *A. C.* 5608.

EXIST and SUBSIST (to) All things as well living, as not living, *exiſt* and *ſubſiſt* from the divine eſſe, or from love by truth. *A. C.* 5042.

EXIST and SUBSIST (to) Nothing can *exiſt* and *ſubſiſt* in the natural world, unleſs from the ſpiritual [world]. *H. H.* 567.

EXIST (to) See *Divine Love and Wiſdom.*

EXIST (to). See *Good.*

EXIST and SUBSIST (to). See *Exteriors.*

EXISIENCE (the) of all things in this world is from the ſpiritual principle by the natural. *L.* 11.

EXISTENCE. See *Beneath.*

EXISTENCE. See *Divine exiſtence.*

EXISTENCE of MAN. See *Correſpondence.*

EXISTENCE and SUBSISTENCE of INTERIORS. See *Interiors.*

EXISTERE or EXISTENCE (the) is the external manifeſtation of the eſſence, or eſſe in a ſubject and form. *U. T.* 18. *Note.*

EXISTERE is pred. of the Lord, only when he was in the world, and there put on [*induit*] the *divine eſſe*; but when he was made the *divine eſſe, exiſtere*, could no longer be pred. of him, otherwiſe than as ſomewhat proceeding from him, which appears as an *exiſtere* in him, whereas it is not *in* him, but *from* him. *A. C.* 3938.

EXISTERE (every) is from an *eſſe*, and nothing can *exiſt*, unleſs its *eſſe* be therein. *N. J. D.* 77.

EXISTERE. See *Eſſe.*

EXISTING. See *Being.*

EXODUS. The quality of the natural man, when ſubordinate to the ſpiritual, and its quality when ſeparated from the ſpiritual, is fully described in the internal ſenſe of that book. *Ap. Ex.* 654. *p.* 492.

EXODUS. See *Names.*

EXODUS XXI. 7. See *Explanations.*

EXODUS XXXIII. See *Explanations.*

EXPAND (to) The pleaſantneſſes of love and the delights of wiſdom *expand* the mind [*animus*] *I.* 13.

EXPANSE (the) over the heads of the cherubim, (Ezek. 1. 26. and ch. 10. 1.) ſig. heaven. *A. R.* 14.

EXPANSE of LIFE. See *Centre.*

EXPANSE of NATURE. See *Centre.*

EXPANSES. See *Earth.*

EXPANSES. See *Heavens.*

EXPANSES. See *Hells.*

EXPECTATION of JESUS CHRIST (Rev. 1. 9.) ſig. the new church eſtabliſhed by the Lord, where the divinity of his humanity will be known and acknowledged. *Ap. Ex.* 49. *A. R.* 33.

EXPEL (to). See *Lord.*

EXPERIENCES (living) are given in another life, ſuch as cannot be given in the world. *A. C.* 4319.

EXPIATION, or PROPITIATION is protection from the overflowing of evil. *A. C.* 645.

EXPIATION is the removal of ſins, into which man would run headlong, if he approached the naked divinity, or Jehovah unclothed with the humanity. *U. T.* 135.

EXPIATION. So long as man is in *expiation*, he cannot receive the good of love and the truth of faith. *A. C.* 10177.

EXPIATIONS. See *Incenſe.*

EXPIRATION of the CHRISTIAN CHURCH. See *Divinity of the Lord.*

EXPIRE (to) See *Church.*

EXPIRE (to) See *To Die.*

## EXPLANATIONS

### OF SELECT PASSAGES OF HOLY SCRIPTURE.

GENESIS. In the third and preceding chapters, the ſubject treated of, is concerning the moſt ancient people, in that they were made regenerate. In the firſt place, it hath relation to thoſe who lived like wild beaſts, and at length became ſpiritual men. In the ſecond place, to thoſe who became celeſtial men, and conſtituted the

the moſt ancient church, afterwards to thoſe and their deſcendants who fell away, wherein the ſubject is extended in an orderly ſucceſſion to the firſt poſterity, to the ſecond, to the third, and finally to all ſucceeding ones until the flood. *A. C.* 137, 286.

GENESIS VI. 3. "My ſpirit ſhall not always ſtrive with man," ſig. that man would not be ſo led any longer. *A. C.* 572.

GENESIS XV. 15. *Fathers* ſig. the ſame thing as *daughters* and *ſons*, conjointly, viz. goodneſſes and truths; and *to come to thy fathers*, is to paſs from the life of the body into the life of the ſpirit, or from the world into another life. In *peace* ſig. that nothing will be loſt, conſequently that nothing will ſuffer hurt; for he who paſſes into another life, loſes nothing of thoſe things which appertain to man. *A. C.* 1853.

GENESIS XVIII. 4. "Let a little water I "pray be taken, and waſh your feet, and lie "down under the tree," ſig. that the divine principle ſhould let itſelf down nearer to the ſtate of perception, in which the Lord was at that time, that ſo he might be enabled better to perceive. *A. C.* 2161.

GENESIS XVIII. 6. "*Abraham* haſtened towards the tent to *Sarah*," ſig. the Lord's rational good joined to his truth. *A. C.* 2170.

GENESIS XVIII. 27. "Behold I have taken upon me to ſpeak to my Lord," ſig. the humiliation of the human principle, before the divine. *A. C.* 2263.

GENESIS XVIII. 30. "Let not I pray my Lord be angry, and I will ſpeak," ſig. the anxiety of love towards the human race, while the Lord thought concerning their ſtate. Thus the celeſtial angels underſtand this paſſage. *A. C.* 2275.

GENESIS XIX. 2. "And waſh your feet," ſig. application to his natural principle, by the accommodation of the divine influx. And "in the morning, ye may ariſe and go on your way," ſig. confirmation in good and truth. *A. C.* 2332, 2333.

GENESIS XIX. 5. "Bring them out to us, that we may know them," ſig. that they were deſirous to ſhew, that it is falſe to acknowledge the exiſtence of the Lord's divine human principle and holy proceeding. *A. C.* 2354.

GENESIS XIX. 8. "Behold, I pray, I have two daughters, which have not known a man, let me, I pray, bring them out to you, and ye may do to them as is good in your eyes, only to theſe men do not any thing," ſig. the affections of good and truth, and the bleſſedneſs perceivable from the enjoyment thereof, by thoſe who do not violate the divine and holy principle of the Lord. *A. C.* 2362.

GENESIS XIX. 9. "Is one come to ſojourn, and ſhall he judge in judging?" i. e. ſhall they who are of another doctrine and another life teach us? *A. C.* 2371.

GENESIS XX. 10. "What haſt thou ſeen that thou haſt done this word?" ſig. a looking into the cauſe. *A. C.* 2551.

GENESIS. XXI. 3. "*Abraham* called the name of his ſon born to him"—From theſe few words, light is thrown upon three arcana for the uſe of thoſe who are in the internal ſenſe; the firſt is, that the Lord's divine human principle, exiſted from the eſſential divine principle; the ſecond is, that the Lord's divine human principle, was not only conceived of Jehovah, but alſo born of Jehovah, hence the Lord as to his divine human principle, is called "the ſon of God, and the only begotten;" the third is, that the Lord's divine human principle is the name of Jehovah, that is, his quality. See John 12. 28. *A. C.* 2628.

GENESIS XXII. 13. *A Ram caught in a thicket*. ſig. the ſpiritual entangled in the ſcientific natural principle, and his *horns* ſig. with all power as to the truths of faith. *Abraham's going to take the Ram*, ſig. the deliverance of ſuch by virtue of the Lord's ſpiritual principle, and *offering him for a burnt offering*, ſig. their ſanctification and adoption. *A. C.* 2828.

GENESIS XXXIX. 11. "And no man of the men of the houſe was there in the houſe," ſig that he [Joſeph] was without the aid of any one, as may appear from this conſideration, that he was alone; and whereas in the internal ſenſe, by *Joſeph*, the Lord is treated of, how he glorified or made divine his internal human [principle], by thoſe words is meant, that he did it without the aid of any one. That the Lord made his human principle divine, by his own proper ability, that is, without the aid of any one, may appear from this conſideration, that inaſmuch as he was conceived of Jehovah, the divine [principle] was in him and was his; wherefore, when he was in the world, and made the human principle in him divine

divine, he did it from his own divine principle, or from himself. See Isa. 63. 1, 3, 5. *A. C.* 5005.

GENESIS XLI. 14. "And they hastened him out of the pits," sig. the hasty rejection of such things as were impediments, arising from the state of temptation, and the change thereby occasioned, as appears from the signification of the *pit*, viz. a state of vastation, and also of temptation; and from the signification of *hastening him out of it*, viz. the hasty rejection of such things as arise from a state of temptation; for when a *pit* sig. a state of temptation, then to *hasten any one out of it*, sig. to remove such things as arise from that state, consequently to reject, as is also evident from what follows in this chapter, for he rejected those things which were of the *pit*, inasmuch as he *polled himself and changed his garments*. *A. C.* 5246.

GENESIS XLI. 27. "Shall be seven years of famine," sig. the defect and apparent privation of truth, for *famine* sig. the defect of knowledges, thus also the privation of truth; for that falses should exterminate truths, so that it would appear, as if they no longer were, is sig. by *the lean and evil kine eating up the seven fat kine, and coming to their entrails, and it was not known that they came to their entrails*; also by *the slender ears of corn swallowing up the seven good ears*, verses 4, 7, 20, 21, 24. *A. C.* 5270.

GENESIS XLI. 30. "And the famine shall consume the land," sig. even to desperation, for *famine* sig. a defect of knowledges, and hence the privation of truth, and *land* in the present case, the land of Egypt, sig. the natural mind. The reason why it sig. even to desperation is, because it is said, "the famine shall consume the land," for when by *land* is sig. the natural mind, and by *famine*, the privation of truth, nothing else is sig. but desperation, for in such case, in a spiritual manner, is effected consumption. In this passage is described a state of desolation by the privation of truths, the last of which state is desperation: the reason why desperation is the last of that state, is, because thereby is removed the delight of self love, and the love of the world, and in the place thereof is insinuated the delight of the love of good and of truth; for desperation with those who are about to be regenerated, relates to the spiritual life, consequently to the privation of truth and good, for when they are deprived of truth and good, they despair concerning the spiritual life; hence they have delight and blessedness, when they emerge out of desperation. *A. C.* 5279.

GENESIS XLI. 40. "And upon thy mouth shall all my people kiss," sig. that every thing therein shall be under obedience to him, for *kissing upon the mouth*, sig. to acknowledge and do what he orders, thus to obey; and *all my people* sig. every thing in the natural principle; *people* sig. truths, thus in the natural principle, the knowledges of good and truth, and scientifics, for these are the truths of the natural principle. *A. C.* 5312.

GENESIS XLI. 48. "And gave food in their cities"—sig. that he stored up in the interiors, viz. truths adjoined to good, for to *give*, in this case, sig. to store up; and *food* sig. truth adjoined to good, and *cities* sig. the interiors of the natural mind. That truths adjoined to good are stored up in the interiors of the natural mind, and are there preserved together, for the use of the subsequent life, especially for use in temptations, during man's regeneration, is an arcanum which few at this day are acquainted with, wherefore it may be expedient to shew how the case is; for *the seven years of abundance of provision*, sig. truths first multiplied, and *the corn being stored up in the cities and in the midst*, sig. that those truths adjoined to good were stored up in man's interiors; and *the seven years of famine*, and *sustenance at that time from the collections*, sig. a state of regeneration by *truths* adjoined to good, stored up in the interiors. The arcanum is this; man from first infancy even to first boyhood is introduced by the Lord into heaven, and indeed amongst the celestial angels, by whom he is kept in a state of innocence, which state it is well known, infants are in, until the first of boyhood; when the age of boyhood commences, he then by degrees puts off the state of innocence, but still he is kept in a state of charity by the affection of mutual charity towards his like, which state in several instances, continues even to youth, he is then amongst spiritual angels; at this time, inasmuch as he begins to think from himself, and to act accordingly, he cannot any longer be kept in charity as heretofore, for he then calls forth the hereditary evils by which he suffers himself to be led; when this state arrives, then the goods

of

of charity and innocence, which he had before received, according to the degrees in which he thinks evils and confirms them by act, are exterminated, nevertheless they are not exterminated, but are withdrawn by the Lord towards the interiors, and are there stored up. But inasmuch as he hath not yet known truths, therefore the goods of innocence and charity, which he had received in those two states, have not yet been qualified, for truths give quality to good, and good gives essence to truths, on which account he is from that age imbued with truths by instructions, and especially by his own proper thoughts and consequent confirmations; so far therefore as he is now in the affection of good, so far truths are conjoined by the Lord to the good appertaining to him, and are stored up for use; this state is what is signified by *the seven years of abundance of provision*: those truths adjoined to good are what in the proper sense are called *remains*; so far therefore as man suffers himself to be regenerated, so far *remains* serve for use, for so far a supply from them is drawn forth by the Lord, and remitted into the natural principle, to the intent that there may be produced a correspondence of the exteriors with the interiors, or of natural things with spiritual; this is effected in the state which is signified by *the seven years of famine*. *A. C.* 5342.

Genesis xlii. 9. "To see the nakedness of the land ye have come"—that hereby is signified that nothing seemed better to them than for themselves to know that there are not truths, appears from the signification of *coming to see*, as denoting a desire to know that it is so, consequently that nothing was better for them than to know; and from the signification of nakedness, as denoting without truths, thus that there are not truths; and from the signification of *land*, as denoting the church. *A. C.* 5433.

Genesis xlii. 18. "This do ye, and ye shall live, I fear God"—that hereby is signified that so it shall be if they have life from the divine [being or principle], appears from the signification of *this do ye*, as denoting that so it shall be; and from the signification of *ye shall live*, as denoting that they, viz. the truths which are here sig. by *the sons of Jacob*, shall have life; and from the signification of *I fear God*, as denoting from the divine [being or principle]: for by *Joseph* is repr. the Lord as to truth from the divine [being or principle], which is the same thing with the celestial of the spiritual principle, wherefore by *I* in the supreme sense, is here signified truth from the divine [being or principle,] and by *God* the divine [principle] itself which is in the celestial of the spiritual principle, or the divine [principle] which is in truth; by *fearing*, in the supreme sense, when it is pred. of the Lord, is not sig. fear, but love; the *fear of God* also in the word throughout, sig. love to God; for love to God is according to the subjects in which it dwells; it becomes fear with those who are in external worship without internal, and it becomes holy fear with those who are in spiritual worship, but it becomes a love full of holy reverence with those who are in celestial worship; howbeit, in the Lord there was not fear, but pure love; hence it may be manifest, that by the expression *I fear God*, when it is pred. of the Lord is sig. the divine love, thus the divine [principle]. *A. C.* 5459.

Genesis xlii. 22. "And behold also his blood is enquired into," sig. the stings of conscience. *A. C.* 5467.

Genesis xlii. 22. "And Reuben answered them, saying"—that hereby is sig. perception still from faith in doctrine and in the understanding, appears from the signification of *answering or saying to his brethren*, as denoting perception; and from the representation of *Reuben*, as denoting faith in doctrine and in the understanding, or truth of doctrine whereby the good of life may be attained. Inasmuch as the subject here treated of is concerning the solicitation of good, or of the divine [being or principle] in good, that it may be received, mention is made of faith, and of the quality of what it teaches concerning the reception of good: for when man recedes from good, and is made sensible in such case of any thing of anxiety, such sensibility doth not proceed from any innate dictate, but from the faith which he had imbibed from infancy, and which on such occasion dictates, and causes anxiety; this is the reason why *Reuben*, by whom that faith is represented, here speaks. It is called faith in doctrine and in the understanding, to distinguish it from faith in the life, and in the will, which faith is represented by *Simeon*. *A. C.* 5472.

Genesis xlii. 26. "And they lifted up their provision upon their asses"—that hereby are signified truths brought together into scientifics, appear from

from the signification of *provision*, as denoting Truth, and from the signification of *ass*, as denoting a scientific; hence it follows, that by *lifting up their provision upon their asses*, is sig. that truths were brought together into scientifics. That this is the sense of the above words, appears strange to him who keeps his mind in the historical sense of the letter, and especially if he doth not believe that there is given any other internal sense, than what proximately shines forth from the letter; for he saith with himself, how can *lifting up provision upon their asses* sig. truths brought together into scientifics? but let him know, that the sense of the letter passes into such a spiritual sense, when it passes from man to the angels, or into heaven, yea into a sense still more strange, when it passes into the inmost heaven, where all and singular the things of the word pass into the affections which are of love and charity, to which sense the internal sense serves for a plane: that the historicals of the word pass off into another sense, when they are elevated into heaven, may be manifest to him who concludes from reason, and who knows any thing respecting what is natural and what is spiritual; such an one can see, that to *lift up provision upon their asses* is a thing purely natural, and that there is nothing at all spiritual therein; and he can also see, that the angels who are in heaven, or they who are in the spiritual world, cannot apprehend those words otherwise than spiritually, and that they are spiritually apprehended, when the correspondencies are understood in the place thereof, viz. the truth of the church in the place of *provision*, and the scientifics which are in the natural principle, in the place of *asses*; for by *asses*, in the word, are sig. things of service, thus scientifics, inasmuch as these are things of service in respect to things spiritual, and also to things rational. Hence also it is evident, what is the quality of angelic thought and speech in respect to human thought and speech, viz. that the former thought and speech is spiritual, but the latter natural; and that the former falls into the latter when it descends, and that the latter is changed into the former when it ascends: unless this was the case, it would be impossible for any communication to subsist between man and the angels, or between the world and heaven. *A. C.* 5492.

Genesis xlii. 28. "And they trembled a man to a brother,"—that hereby is sig. common [or general] terror, appears from the signification of *trembling*, as denoting terror; and from the signification of *a man to a brother*, as denoting common [or general]. The reason why fear is here twice expressed; viz. by *the heart going forth*, and by *trembling*, is; because one expression relates to the will, and the other to the understanding; for it is usual in the word, especially in the prophetical, to express one thing twice, only changing the expression. *A. C.* 5502.

Genesis xlii. 34. "I will give your brother to you,"—sig. that thus truths shall become goods, because when there is given faith in the will, truths become goods, for the truth of faith which is of doctrine, as soon as it enters the will, becomes the truth of life, and is made truth in act, and in this case is called good, and becomes also spiritual good; from this good is formed by the Lord in man the new will: the reason why the will causeth truth to become good is, because the will, considered in itself is nothing else but the love, for whatsoever a man loves, this he wills, and whatsoever he doth not love, he doth not will; and inasmuch as every thing which is of the love, or from the love, is perceived by man as a good, because it delights him, hence it is that every thing which is of the will, or from the will, is good. *A. C.* 5526.

Genesis xlii. 37. "Saying, cause my two sons to die,"—that hereby is sig. that neither would each principle of faith live, appears from the signification of *the two sons of Reuben*, as denoting each principle of faith, for by *Reuben* is represented faith in doctrine and in understanding, and his *sons* are the two doctrines which are of the church, viz. the doctrine of truth and the doctrine of good, or the doctrine of faith and the doctrine of charity; that neither of these principles of faith or of the church would live, unless the medium, which is represented by *Benjamin*, be conjoined, is sig. by the words, *cause my two sons to die, if I bring not Benjamin unto thee*; by these words *Reuben* gives confirmation that it must be all over with the church, unless there be a medium: if there was not this internal sense in these words, Reuben would never have said to his father that *he should cause his two sons to die, unless he brought back Benjamin*, for thus he would have proposed to extirpate one family,

which would have been iniquitous, because contrary to every principle of right; but the internal sense teaches why it was so said. *A. C.* 5542.

GENESIS XLIII. 2. "When they had made an end of devouring the provision,"—that hereby is sig. when truths failed, appears from the signification of provision, as denoting truth; that truth failed, is sig. by *their making an end of devouring it*. In the spiritual world the case is this, that the inhabitants are satiated with truths and goods, for these are their food, but when these have yielded their use, they come again into want; the case herein is similar to that of man's nourishment by material food, for when this food hath yielded it's use, there again comes hunger; this hunger, which is a want of things spiritual, in the spiritual world, is evening, or the shade of their day, but after it comes twilight and morning; thus the states change alternately; the inhabitants of the spiritual world come into that evening, or into spiritual hunger, to the intent that they may appetite and desire truths and goods, for when these things are hungered after, they yield better nourishment, in like manner as material food yields better nourishment to him who is hungry. *A. C.* 5579.

GENESIS XLIII. 7. "And we told him according to the mouth of those words"—that hereby is sig. that he apperceived those things congruously appears from the signification of *telling*, as denoting to apperceive; for in the spiritual world, or in heaven, they have no need to *tell* what they think, there being a communication of all thoughts; wherefore to *tell* in the spiritual sense sig. to apperceive; and from the signification of the expression, *according to the mouth of those words*, as denoting congruously, for they are those things which he willed to apperceive. *A. C.* 5601.

GENESIS XLIII. 8. "And we will arise, and go, and live and not die,"—that hereby is sig. spiritual life according to degrees, appears from the signification of *arising*, as denoting elevation to superior or interior things, consequently to those things which are of spiritual life, and from the signification of *going*, as denoting to live, and whereas it follows, "*And we will live*," to go sig. the first spiritual life; and from the signification of *living*, as denoting spiritual life, for in the internal sense of the word, no other life is meant; and from the signification of *not dying*, as denoting to be no longer damned, or to be out of a state of damnation, for, in the internal sense of the word, no other death is meant than spiritual death, which is damnation; hence it is evident that by *arising, and going, and living, and not dying*, is sig. life according to degrees, viz. introduction to life by *arising*; the first of life by *going*, the life itself by *living*, and separation from those things which are not of life, by *not dying*. That *to go* in the internal sense denotes to live, appears strange to him who is unacquainted with spiritual life; but the case herein is similar to that of *journeying*, as denoting order of life and successivity of life, and to that of *sojourning*, as denoting to be instructed and to live accordingly; the reason may indeed be declared why *going, journeying* and *sojourning* have such significations, but the reason is such, that it can hardly be received by those who do not know how the case is with motions in the other life; motions in that life, and progressions, are nothing else, because from no other source, than changes of state, which changes appear in externals altogether as progressions from place to place; that this is the case, may be confirmed from much experience in the other life; changes of the state of the life are what cause progressions in the spiritual world; which is also confirmed by this circumstance, that spirits, by changes induced in the state, can be presented on high, and in an instant in the deep, also far westward, and in an instant eastward, &c. *A. C.* 5605.

GENESIS XLIII. 13. "And take ye your brother"—that hereby is sig. that thereby they would have the good of faith, appears from the representation of *Simeon*, who is here the brother whom they should take, as denoting faith in the will, thus the good of faith, for the truth of faith when it passes into the will, becomes the good of faith, for in such case the truth passes into the man's life, and when it is there, it is then viewed not as what is to be known, but as what is to be done, in consequence whereof it changes its essence, and becomes actual [truth]; hence it is no longer called truth, but good. *A. C.* 5626.

EXODUS XXI. 7. It is there said, "that a woman servant shall not go out [of servitude] as the men servants do." The law from which this statute flows is, that spiritual good cannot

*e conjoined*, to those who are in the externals of he church from infancy, but only be *adjoined*, o long as they are in the combat of temptation, nd that after combat, spiritual good departs. *A. C.* 8981.

Exodus xxix. 12. "And pour all the blood eside the bottom of the altar," fig. the whole of ivine truth in the sensual, which is the ultimate principle] of the life of man. *A. C.* 10028.

Exodus xxxiii. 7. An arcanum lies hid in this hapter which can scarcely be described, unless an idea be had concerning the external of the church, f worship, and of the word, which *Moses* repreented; and concerning the external of the church, orship, and the word, in which the *Israelitish* ation itself was principled. The one is distinuished from the other in this, that the external, hich *Moses* represented, is the external not so parated from the internal; as the external in hich that nation was: from thence it is, that one place, it is said, *Moses and the people*, then *Moses without the people*, and at another time, *e people without Moses*; and that when *Moses* ake to *Jehovah* he said, *I and my people*; and hen *Jehovah* spake unto *Moses*, *Moses* alone is entioned, as in ver. 12, 14, 18, 23. or, concerning the people, separate from him, as in ver. of the following chapter, and elsewhere. *A. C.* 0571.

Leviticus xxvi. 9. "I will look upon you nd make you fruitful, and multiply you, and ill establish my covenant with you," relates to he church celestial. *A. C.* 983.

Deuteronomy xxi. 22, 23. "His not being ll night upon the wood," fig. perpetual rejection, t in the evening the day commenced anew, herefore unless they who were *hanged* had been ejected before the evening, it would have repr. at evil was not rejected, consequently that the rth was not freed from it, but that it was polted, wherefore it is added, "thou shalt not ollute the earth which Jehovah thy God shall ve thee for an inheritance;" that they who ere *hanged* remanined to the evening and no nger, may be seen, Joshua viii. 29, ch. x. 26. ith the Jewish nation there were two principal punishments, *stoning* and *hanging*; *stoning* as on account of the false, and *hanging on wood* on account of evil, and this because *stone* notes truth, and in the opposite sense, the false, d *wood* denotes good, and in the opposite sense evil; wherefore in the prophetic word, mention is occasionally made of committing whoredom with stone and wood, and thereby is sig. the perversion of truth, or the false, and the adulteration of good, or evil. *A. C.* 5156.

Joshua vii. 11, 21, 25. *Things devoted* sig. falses and evils, which were in no wise to be mixed with things holy; *the cloak of Shinar*, the *shekels of silver*, and *tongue of gold*, in the spiritual sense, denote species of the false; to *hide them beneath the earth in the midst of the tent* sig. commixture with holy things. The profanation and consequent taking away of good and truth, in the spiritual sense, is sig. by the *deed of Achan*, in that he took of the devoted things *a cloak of Shinar*, 200 *shekels of silver*, and *a tongue of gold*, and hid them beneath the earth in the midst of his tent; on which account he was stoned, and all the things were burned. *A. C.* 5135.

I Kings vii. 23. "The brazen sea was ten cubits from laver to laver, and five cubits in heighth, and thirty cubits in circumference," to the intent that holy things might be signified as well by the numbers ten and five, as by thirty, which number of the circumference doth not indeed geometrically answer to the diameter, but still it spiritually involves that which is sig. by the compass of that vessel. For all numbers sig. things in the spiritual world. *A. C.* 5291.

Psalm viii. 3. "Perfecting praise out of the mouth of infants and sucklings," fig. that praise cannot come to the Lord by any other way than by innocence, for by innocence alone is effected all communication, and all influx, consequently access. *A. C.* 5236.

Psalm l. 1. "To call the earth from the rising of the sun unto the going down thereof," fig. the separation of the good from the evil, by the last judgment. *Ap. Ex.* 830. *p.* 301.

Psalm lxxxiii. 3—9. "To consult over the hidden ones, to cut them off from a nation, that the name of Israel may not be mentioned any more," is altogether to reject and spit out things interior. *A. C.* 2468.

Isaiah. i. 31. It is said, "the strong shall be as tow, and his work as a spark, and they shall both burn together, and none shall quench them," because the proprium of man signified by *the strong* draws in every evil and false, and thereby

destroys every good and truth. *Ap. Ex.* 504.

Isaiah v. 10. "Ten acres of vineyard shall yield one bath, and the seed of an Homer shall yield an Ephah," sig. that the remains of things spiritual and celestial, were few and in a state of vastation. *A. C.* 576.

Isaiah xvi. 2—4. "The daughters of Moab shall be as a nest cast out: bring forth counsel, do judgment: place thy whole shadow in the midst of the south; hide the outcast, discover not the wanderer, my outcasts shall dwell in thee O Moab, be an hiding place for them before the waster." These expressions are pred. of the externals of worship, which may be called common goodnesses and truths. *A. C.* 2468.

Isaiah xxxviii. 7. 9. "The degrees of Ahaz," sig. the time here, until the Lord's advent. *The Shadow* there sig. its progression from rising to setting. *The sun which went back ten degrees* sig. the advent of the Lord, which should be protracted. The whole time of the duration of the Jewish church, was repr. by the *degrees of Ahaz*, its beginning by the first degree there, which is, when the sun is in its rising, and its end by the last degree, in its setting. This was done in the *degrees of Ahaz*, because the *king of Ahaz*, was evil, and profaned the holy things of the church; wherefore, if his successor had done the like, the end of that church would have been accelerated *(brevi effecturus esset)*, but because *Hezekiah* was a good king, the time was prolonged, for the iniquity of that nation would not have thereby so quickly come to its consummation, or end. See *Amos* 7. 10. *Ap. Ex.* 706. *p.* 10.

Isaiah xl. 9. 10. "O Zion that bringest good tidings, ascend up into the high mountain," den. preaching of the gospel *(evangelizatio)* from the good of love. And "O Jerusalem that bringest good tidings *(evangelizatrix hierosolyma)* lift up thy voice with strength" *(virtute)* sig. preaching from the truths of doctrine. *Ap. Ex.* 850. *p.* 298.

Isaiah liii. 7. "To be oppressed" *(exactionem sustinere)* sig. temptations. *To be afflicted*, the heaviness of them. And *to open not his mouth*, sig. patience. These things are pred. of the Lord. *Ap. Ex.* 813. *p.* 240.

Jeremiah xxx. 6. "Ask ye now, and see whether a male doth travail with child, wherefore do I see every man, with his hands on his loins, as a woman in travail, and all faces are turned into paleness?" relates to those who wish to acquire to themselves love and faith, from their own proper intelligence. *Ap. Ex.* 381. *p.* 541.

Jeremiah xxxi. 22. "Jehovah hath created a new thing in the earth, a woman shall compass a man." It is the celestial marriage, which is here treated of, and by *woman* is meant proprium vivified by the Lord, of which *woman*, The expression *to compass*, is predicated, for proprium is such, that it *encompasses*, as *a rib made flesh* encompasses the heart. See *Gen.* 2. 22. *A. C.* 155.

Ezekiel viii. 12. "He said to me, hast thou seen, O son of man, what the elders of the house of Israel are doing in the darkness, a man (*vir*) in the *chambers of his image*: for they say, Jehovah doth not see us,"—to *do in darkness, a man in the chambers of his image*, denotes inwardly in themselves in the thoughts; the interiors of their thought and affection were repr. to the prophet by *chambers*, and were called *the chambers of an image*. *A. C.* 5694.

Ezekiel xvi. 10. 13. "I cloathed thee with needle-work, and shod thee with badgers [skin], and girded thee with fine linen, and covered thee with silk. Thus thou wast adorned with gold and silver, and thy garments were fine linen, and silk, and needle-work,"—speaks of Jerusalem, whereby in these verses, is meant the ancient church, the truths of which church are described by *garments of needle-work*, *fine linen*, and *silk*, and by *ornaments of gold and silver*; by *needle-work*, are sig. scientific truths, by *fine linen*, natural truths, and by *silk*, spiritual truths. *A. C.* 5319.

Ezekiel xvi. 46—50. The abominations of Jerusalem are there described; self love is sig. by *pride*; an aversion to the good things of charity, by *a glut of bread*; an acquiescence therein by *security of ease*; a deprivation of mercy by *not strengthening the hand of the miserable and needy*; and a consequent taint of self love infecting all its; by *the daughters becoming haughty*. *A. C.* 2220.

Ezekiel xxx. Is a lamentation upon the vastation of the church, by falses favouring the evils of the natural man; from which, when separated from the spiritual man arise (*scaturiunt*), every evil and false thence derived, which pervert, and destroy the truths and goods of the church. *Ap. Ex.* 954. *p.* 481.

Ezekiel xxxviii. treats throughout concern-

ing the church, which was become perverted, and which at length placed all worſhip in externals and ritual obſervances, to the extinction of charity. *A. C.* 1151.

EZEKIEL XXXIX. alſo treats throughout of external worſhip ſeparate from internal and become idolatrous. *A. C.* 1151.

EZEKIEL XLVII. 1, 2, 7, 8. Deſcribes by mere correſpondences, the influx of the Lord from his divine human, among thoſe who are of his church and kingdom; and every word there involves arcana of the regeneration of man from the Lord. *Ap. Ex.* 179.

DANIEL IV. 33. "To eat graſs—to have the hair become as eagles feathers,—and the nails like thoſe of birds," (which things are ſpoken of Nebuchadnezzar) ſig. to be made ſenſual. *Ap. Ex.* 1029. *p.* 475.

HOSEA XIV. 5, 6. "I will be as the dew unto Iſrael, he ſhall bloſſom as the lilly, and caſt forth his roots as Lebanon; his branches ſhall ſpread, and his beauty [or honour] ſhall be as the olive tree, and his ſmell, as Lebanon." *To be to him as the dew*, ſig. his ſpiritual exiſtence and renovation. The firſt ſtate is ſig. by his *bloſſoming as the lilly*. The ſecond ſtate of regeneration, by his *caſting forth* (*infiget*) *his roots*, which is its ſtate of exiſtence in the natural principle, for there the roots are fixed. The third ſtate, is ſig. by *his branches being ſpread*, which indicates the multiplication of ſcientific truth and knowledges: the fifth ſtate, which is the ſtate of fructification, is ſig. by his *honour being as the olive tree*; and the ſixth ſtate, which is the ſtate of intelligence and wiſdom, is ſig. by his *ſmell being as lebanon*. *Ap. Ex.* 638. *p.* 424.

AMOS VII. 10. *Amaziah* the prieſt of Bethel, rept. the church perverted; that *his wife ſhould be an harlot*, ſig. the falſification and adulteration of the word; that *his ſons and daughters ſhould fall by the ſword*, ſig. that the truths and goods of the church ſhould periſh by the falſes of evil; and that *the earth ſhould be divided by line*, ſig. that the church, and all things belonging to it, ſhould be diſſipated. *Ap. Ex.* 624. *p.* 384.

AMOS IX. 13, 14. "Behold the days come, that the plowman ſhall reach to the reaper, and the treader of the grapes him that draweth forth the ſeed; and I will bring back the captivity of my people, that they may build the waſted cities, and may ſit and plant vineyards, and drink the wine thereof, and make cluſters and eat the fruit thereof." The ſubject here treated of, is concerning the eſtabliſhment of a ſpiritual church, which is thus deſcribed, the conjunction of ſpiritual good with it's truth, by *the plowman reaching to the reaper*, and the conjunction of ſpiritual truth with its good, by *the treader of the grapes reaching to him that draweth forth the ſeed*; the goods of love and charity thence derived are ſig. by *the mountains dropping new wine, and the hills melting*; *bringing back the captivity of the people*, denotes to deliver from falſes; *building the waſted cities* denotes to rectify the falſified doctrines of truth; to *ſit and plant vineyards* denotes to cultivate thoſe things which are of the ſpiritual church; *to drink the wine thereof* denotes to appropriate the truths of that church which are of charity; and *to make cluſters and eat the fruit thereof* denotes to appropriate the goods thence derived. *A. C.* 5118.

MALACHI II. 5. *Levi* ſig. the Lord as to his divine human. And *covenant of life and peace* ſig. the union of his divine therewith, and the *fear wherewith he feared me*, ſig. holy truth, with which there was union. *Ap. Ex.* 696. *p.* 561.

MATTHEW V. 22. There are three degrees of hatred here deſcribed by the Lord. The firſt is that of perverſe thought (*pravæ cogitationis*) which is to be *angry*; another is that of a perverſe intention, which is to ſay, *Raca*; and a third is that of a perverſe will, which is to ſay, *thou fool*. And there are three degrees of puniſhment ſig. by the *judgment*, *council* (*ſynedrium*) and *hell fire*; puniſhments for lighter evils are ſig. by the *judgment*, puniſhments for heavier evils, by the *council*, and puniſhments for the moſt heavy evils, by *hell fire*. *Ap. Ex.* 746. *p.* 127.

MATTHEW XXI. 12. By *ſelling* and *buying* here, are ſig. they who make to themſelves gain from holy things. By the *tables of the money changers* are ſig. they who do ſo with reſpect to holy truths, and by the *ſeats of thoſe who ſold doves*, are ſig thoſe who did ſo with reſpect to holy goods; wherefore it is ſaid, that they made the temple *a den of thieves*; for *thieves* are they who deſtroy the truths and goods of the church,

and

and thence acquire to themſelves gain. *Ap. Ex.* 840. *p.* 286.

MATTHEW XXIX. 24. "It is eaſier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of heaven." We are to underſtand this paſſage as ſignificant of the *rich*, both in a natural and ſpiritual ſenſe; in the former, ſuch as abound in riches, and ſet their hearts upon them; in the latter, ſuch as abound in natural knowledge and the ſciences; for theſe are their ſpiritual riches, by which, through the effort of their own underſtanding, they preſumptuouſly think to poſſeſs themſelves of the knowledge of divine things, which method, being contrary to the divine order, it is ſaid to be harder, *than for a camel to paſs through the eye of a needle*; for in this ſenſe, *camel* ſig. ſcientifical knowledge in general, and *the eye of a needle* ſpiritual truth. *H. H.* 365.

LUKE X. 34. "And placed him on his own beaſt," *(Jumentum)* ſig. to inſtruct him according to his own faculty. *Ap. Ex.* 1154.

LUKE XXIV. 39. "Behold my hands and my feet, that it is I myſelf; handle me and ſee, for a ſpirit hath not fleſh and bones, as ye ſee me have," ſig. that the Lord alone had a proprium which was made divine, both as to good and truth, even in his external man, that his divine reſurrection body was formed after the ſimilitude of his divine ſoul, which was Jehovah, and that that body was made divine in the world, wherefore, he only roſe again as to both; being a divine man in the ultimates, as well as in firſt principles. For he made the very corporeal principle in himſelf divine, as well the ſenſual things thereof, as the recipients; thus he glorified or made divine both the interior and exterior things of his natural principle. But when the diſciples ſaw him, their ſpiritual eyes were opened, and he appeared unto them to teſtify that man after death is as much a man as he was before. *A. C.* 149, 156, 5077, 5078, 10044, 10125, 10252. *H. H.* 316. *U. T.* 793.

REVELATION I. 14. "His eyes were as a flame of fire," ſig. the divine wiſdom of the Lord's divine love. *A. R.* 48, 822.

REVELATION VI. 16 (*et alibi*) *Him that ſat upon the throne* ſig. the Lord as to divine good; and the *lamb*, the Lord, as to divine truth. *Ap. Ex.* 406. *A. R.* 339.

REVELATION VIII. 8. "A great mountain burning with fire was caſt into the ſea, and the third part of the ſea was made blood," ſig. that the love of ſelf, while it enters and occupies the natural man, converts all the ſcientifics therein into falſes of evil. *Ap. Ex.* 512. *p.* 176.

REVELATION IX. 13. to the end treats of thoſe in the church of the reformed, who are not ſo wiſe [as thoſe treated of in the preceding part] and yet place the all of religion in faith, and think of it alone and nothing elſe, and the cuſtomary worſhip, and ſo live as they like, &c. *A. R.* 442.

REVELATION X. 2. The reaſon why "the angel ſet his right foot upon the ſea, and his left upon the earth," is, becauſe they who are in the externals of the church, have not ſo ſtrongly confirmed themſelves in falſe principles, as they who are in its internals. See *Earth and Sea*. *A. R.* 470.

REVELATION X. 3. "And when he cried, ſeven thunders uttered their voices," ſig. that the Lord revealed throughout the univerſal heaven, what was in the little book, ver. 8. becauſe it preſently follows, "that John was going to write what the ſeven thunders uttered, but was told out of heaven not to write it, but to ſeal it up, and afterwards to eat up the little book, and in his mouth it was ſweet as honey, but it made his belly bitter," by which is ſig. that ſuch things were in it, as could not yet be received. *A. R.* 472.

REVELATION XII. 7. "Michael and his angels fought againſt the dragon, and his angels," ſig. the falſes of the former church, fighting againſt the truths of the new church, which took place at the time of the laſt judgment, anno 1757, in "the former heaven which paſſed away." See *A. R.* 548, 877.

REVELATION XII. 16. "And the earth helped the woman, and the earth opened her mouth, and ſwallowed up the flood which the dragon caſt out of his mouth," ſig. that the reaſonings grounded in abundant falſes, which the dragon iſts produce, come to nothing, when the ſpiritual truths adduced by the Michaels, of whom the new church conſiſts, are rationally underſtood. *A. R.* 564.

REVELATION XII. 17. "And the dragon was wroth againſt the woman, and went to make war with the remnant of her ſeed, which keep the commandments of God, and have the teſti-

mony

mony of Jeſus Chriſt," ſig. the burning hatred of thoſe who think themſelves wiſe from the proofs they have collected in favour of the myſtic union of the divine and human nature, in the Lord, and in favour of juſtification by faith alone, againſt thoſe who acknowledge the Lord alone to be the God of heaven and earth, and that the decalogue is the law of life; and their attempts on novitiates with intent to ſeduce them. *A. R.* 565.

EXPLICATIONS of the WORD appear as it were ſcattered, becauſe they are not brought forth into a continual ſeries, which is the caſe while every [expreſſion] is expounded ſeparately, and to the ſenſe of the letter, the internal ſenſe which is another ſenſe, is immediately ſubmitted: but it is not ſo with the angels; for they do not ſee the ſenſe of the letter, nor know any thing concerning it, but only the internal ſenſe, which, they ſee in the light of heaven, and therefore view in ſuch a connection, in ſuch abundance and thence in ſuch wiſdom, that it cannot be deſcribed and expreſſed by human words. For the ideas of angels, which are ſpiritual, are alſo wonderful, ſo that they conjoin all things and comprehend much more than man can, as to a thouſandth part, in his ideas, which are natural and circumſcribed. *Ap. Ex.* 17. *A. C.* 2343.

EXPLICATIONS of the WORD muſt be made, as to its internal ſenſe; becauſe, the inmoſt or ſupreme ſenſe tranſcends the human underſtanding. *A. C.* 6847.

EXPLICATIONS of the WORD as to the internal ſenſe, are nothing elſe but the particulars which elucidate a general idea. *A. C.* 2395.

EXPLICATION. See *Internal ſenſe.*

EXPLICATION. See *Explanations.*

EXPOSED (to be) See *Internal ſenſe.*

EXPRESS (to). The angels can *expreſs* in a moment, what man cannot *expreſs* within half an hour. *H. H.* 240.

EXPRESS (to). Interior things in the word, are *expreſſed* by exterior things. *A. C.* 10130.

EXPRESSION of THINGS CELESTIAL (the) is by the uſe of vowels. *A. C.* 793.

EXPRESSION. See *Internal ſenſe.*

EXPRESSIONS. See *Interior Significatives.*

EXPRESSIONS ALIKE PARTAKING of GOOD and TRUTH. See *The Word.*

EXTEND (to) See *To Enlarge.*

EXTENDED. God is not *extended.* *U. T.* 78.

EXTENDED from the LORD (to be) is pred. of the moſt ancient church, and means, that the Lord was the centre, and that from him as from a centre, they *extended* to all things around, or below, which may be conſidered as the circumference of that centre; thus dwelling in the inmoſt, they deſcended to what was without with all freedom, and might therefore very properly be ſaid to be *extended from the Lord.* *A. C.* 784. *Note.*

EXTENSION (the) of the ſphere of divine good, is even in the hells, and from thence they alſo are preſerved. *A. C.* 9534.

EXTENSION (the) of TRUTH is ſometimes manifeſted by a ſphere. *A. C.* 8063.

EXTENSION. See *Gravity.*

EXTERIOR. The natural *exterior* receives images, and thence ideas of things, by ſenſual [things] from the world. *A. C.* 5133.

EXTERIOR. To perceive things from the *exterior*, is to be in no light of truth. *U. T.* 839.

EXTERIOR. Men from the moſt ancient times became *exterior* ſucceſſively, until at the preſent day, they are in the body, thus in the extremes. *A. C.* 5649.

EXTERIOR and INTERIOR. There is an *exterior* and an *interior* in the external man; as there alſo is, in the internal. *A. C.* 10256.

EXTERIOR (the) exiſts and ſubſiſts from its interiors in order. *A. C.* 5608.

EXTERIOR MAN. If the *exterior man* wholly perverts, or extinguiſhes that which flows in by the interiors, then the interior man is deprived of his light from heaven, and that part which is towards heaven is ſhut, and a communication opened with hell. *A. C.* 5427.

EXTERIOR MAN. Whatſoever was from the *exterior man* of the Lord, had with it ſomething hereditary, and thus alſo evil. *A. C.* 1921.

EXTERIORS. The Lord made the *exteriors* of the natural principle in himſelf divine. *A. C.* 5078.

EXTERIORS (the) are more remote from the divine with man, than the interiors, wherefore the former are obſcure and general. *A. C.* 6451.

EXTERIORS and INTERIORS are with every one. *H. H.* 499.

EXTERIORS and INTERIORS (the). *Exteriors* are inordinate, reſpectively to the *interiors.* *A. C.* 996. 3855.

EXTERIORS and INTERIORS. The *Exteriors* are common (principles), being compoſed from a great

great number of *interior* [principles]. *A. C.* 5622.

EXTERIORS and INTERIORS. The *Exteriors* of man are in the world, but his *interiors* are in heaven. *A. C.* 10223.

EXTERIOR. See *External.*

EXTERIORS. See *Interiors.*

EXTERNAL (the) contains all the interiors in their order, form and connection. *A. C.* 9824.

EXTERNAL (the) exiſts from, and hath its eſſence from the internal, but it may appear otherwiſe than according to its eſſence from the internal. *D. P.* 224.

EXTERNAL (the) is formed by the internal, which is firſt formed. *U. T.* 784.

EXTERNAL (the) itſelf is truth. *A. C.* 9959.

EXTERNAL (the) is regenerated much later, and with greater difficulty, than the internal. *A. C.* 3469.

EXTERNAL (the) cannot ſee the internal. *A. C.* 1594.

EXTERNAL (the) hath its quality from the internal. *A. C.* 9912.

EXTERNAL (the) cannot flow into, and move the internal. *A. C.* 322.

EXTERNAL (the) of man is formed according to the image of the world. *N. J. D.* 246.

EXTERNAL (the) dies when the medium between that and the internal is broken, and the *external* then lives, when the ſame medium is preſent. *A. C.* 5411.

EXTERNAL (the) or natural of man is from the mother, and the internal, from the father. *A. C.* 3128.

EXTERNAL. The ultimate *external* of man is the body. *A. C.* 5411.

EXTERNAL (the) of man ſhould make one with his internal. *N. J. D.* 246.

EXTERNAL (the) of thought is ſuch in itſelf as is the quality of its internal. *D. P.* 106.

EXTERNAL (the) of worſhip, and of the church without the internal, and hell are the ſame. *A. C.* 10489, 10546.

EXTERNAL. See *Cloſed.*

EXTERNAL. See *Internal.*

EXTERNAL. See *Ultimates.*

EXTERNAL CHURCH (the) corr. to the Lord's divine natural principle. *A. C.* 4439.

EXTERNAL FORM. See *Border.*

EXTERNAL MAN. Three things conſtitute the *external man*, viz. the rational, the ſcientific, and the ſenſual external. *A. C.* 1589.

EXTERNAL MAN (the) is reſpectively of the world. *A. C.* 1461.

EXTERNAL MAN (the) goes or proceeds from the internal, yea, ſubſtantially. *A. C.* 5337.

EXTERNAL MAN (the) hath no life in himſelf. *A. C.* 1603.

EXTERNAL MAN (the) is contrary to the internal. *A. C.* 5084.

EXTERNAL MAN (the) is nothing elſe than the internal ſo formed, as that he may conveniently act in the world in which he is. *A. C.* 5337.

EXTERNAL MAN (the) without faith in Chriſt cannot be made internal. *U. T.* 690.

EXTERNAL MAN (the) properly ſo called, conſiſts of, and his conſtituted by ſcientifics appertaining to the memory, and by affections appertaining to the love, wherein man is principled, and alſo by the ſenſual things which are proper to ſpirits, together with the pleaſures which appertain unto ſpirits. *A. C.* 1718.

EXTERNAL MAN (the) is formed of things ſenſual; not ſuch as belong to the body, but ſuch as are derived from bodily things; and this is the caſe not only with men, but alſo with ſpirits. *A. C.* 976.

EXTERNAL MAN (the) is the natural man. *N. J. D.* 38.

EXTERNAL MAN. The three heavens are images of the Lord's *external man.* *A. C.* 1590.

EXTERNAL MAN (the) is to be reformed by the internal, and not *vice verſa.* *D. P.* 150, 151.

EXTERNAL MAN. It is the *external man*, or his affection and memory in which the ſeeds of goodneſs and truth are implanted. *A. C.* 268.

EXTERNALS of MAN (the) are formed after the image of this world, but the internal man, after the image of heaven *A. C.* 9279.

EXTERNAL MAN (the) is properly called the ſcientific man. *A. C.* 6055.

EXTERNAL MAN (the) without ſcientifics can never be conjoined to the internal. *A. C.* 1487.

EXTERNAL MAN. Whatſoever is inſinuated into the memory of the *external man*, whether it be natural, ſpiritual, or celeſtial, abides there as a ſcientific, and is called forth thence by the Lord. *A. C.* 27.

EXTERNAL or NATURAL MAN (the) by temptations receives truths correſponding to the affection

External Man. See *Exterior and Interior.*
External Man. See *Good.*
External Man. See *Internal Man.*
External Man. See *Living Soul.*
External Man. See *Love.*
External Man. See *Truth of Doctrine.*
External and Internal of Man. See *To Call forth.*
External Principle. See *Conjugial Principle.*
External Reasons. See *Chaſtity.*
External Restraints. See *Conſcience.*
External Rites. See *Condemned.*
External Sense. See *Laws.*
External Senses. See *Concluſions.*
External Sensual Things. See *Lord.*
External Sphere of Divine Good. See *To Exhale.*
External Things are images and forms compoſed from myriads of internal things, which appear as one. *A. C.* 3855.
External Things. See *Influx.*
External Way. See *Good.*
External Worship. Without *External Worſhip*, the nature and qualities of what is holy would remain unknown. *A. C.* 1083.
External Worship. See *Celibacy.*
External Worship. See *Differences.*
External Worship. See *Holy Supper.*
External Worship. See *Worſhip.*
Externals have ſuch a connection with internals, that in every operation they make one. *D. P.* 180.
Externals. The Iſraelitiſh and Jewiſh nation was in *externals* without internals. *A. C.* 9380.
Externals were nothing to the moſt ancient people, only ſo far as by them, they looked to internals and to the Lord. *A. C.* 54.
Externals. When *Externals* are taken away after death, the quality of man in the world appears manifeſt. *A. C.* 6495.
Externals of the Church (the) repr. the likeneſs of a body. *A. C.* 4292.
Externals (the) of the repreſentative churches were rituals. *N. J. D.* 261.
Externals. They who are in *externals* without internals, do not ſee the celeſtial things of the word, and are altogether terreſtial. *A. C.* 9391.
Externals (the) of Worship avail nothing, but internals from which *externals* proceed. *H. H.* 495.
Externals. See *Conſcience.*
Externals and Internals. See *Elevation.*
Extinct. See *Church.*
Extinct. See *Internal and External.*
Extinction. See *Life of man.*
Extinguish (to). The truth of faith, although not true, is not to be *extinguiſhed*, before a full examination. *A. C.* 9039.
Extinguish (to) the Good of Love. See *Chriſtians.*
Extirpation of Evils. See *Evils.*
Extirpation of Falses. See *Falſes.*
Extreme [Part] (the) of the heavens to the *extreme* [part] thereof (Matt. 24. 31.) ſig. the internal and external things of the church. *A. C.* 4060.
Extreme. Is a term uſed by *E. S.* to ſig. what is in a laſt or outermoſt ſphere, or principle of exiſtence, as diſtinguiſhed from what is more interior, or what approaches nearer to the firſt or inmoſt ſphere or principle. *A. C.* 777. *Note.*
Extremes (the) being perverted, pervert the influx of the interiors. *A. C.* 10208.
Extremes. See *Chriſtian Church.*
Extremes. See *Doctrine.*
Extremes. See *Exteriors.*
Extremes. See *Ultimates.*
Extremities. See *Interiors.*
Extremities of the Rivers of Egypt. See *Flies.*
Extremity. See *End.*
Eye (the) ſig. the underſtanding, becauſe they correſpond; for as the *eye* ſees from natural light, ſo does the underſtanding from ſpiritual light, wherefore to ſee, is pred. of both. *A. R.* 48.
Eye (the right) den. the affection of good, and the left the affection of truth.
Eye (the ſight of the left) corr. to the truths of faith, and the ſight of the right *eye* to their goods. *A. C.* 4410, 6923.
Eye (the left) is the intellectual principle, but the *right eye* is the affection of that principle. *A. C.* 2701.
Eye (the) or rather its ſight corr. eſpecially to thoſe ſocieties in the other life, which are in paradiſaical ſcenery; theſe appear above in front, a little to the right, where there are preſented gardens in living view, with trees and flowers of ſo many genera and ſpecies, that thoſe which

grow throughout the whole earth, bear but a ſmall proportion to them in number.

This heaven is diſtinguiſhed into ſeveral heavens, to which corr. ſingular the things which are in the cameras of the *eye*. *A. C.* 4528.

Eye. The heaven of thoſe who appertain to the province of the interior *eye*, and who are to the right in front, in a ſmall degree of elevation, are encompaſſed with an atmoſphere of very ſmall continued Rainbows. *A. C.* 1623.

Eye, When ſpoken of the Lord, ſig. divine wiſdom, omniſcience and providence. *A. R.* 48.

Eye-Salve (Rev. 3. 18.) ſig. a medicine whereby the underſtanding is healed.

For *Eye-Salve* is an ointment compoſed of *meal* [*farina*] and *oil*; and by the correſpondences of theſe in a ſpiritual ſenſe, the ſpiritual *eyes* of man are opened. *A. R.* 214. *Ap. Ex.* 245.

Eyes, in the word, ſig. the underſtanding, and thence by the *eye ſight* intelligence, and when ſpoken of the Lord, his divine wiſdom is underſtood. *A. R.* 48.

Eyes. To have the *eyes* opened, ſig. an impreſſion from the interiors. Gen. 3. 7. Numb. 24. 34, and 1 Sam. 14. 27. 29, &c. *A. C.* 212.

Eyes (Gen. 19. 14.) ſig. the rational principle. *A. C.* 2403.

Eyes of the Cherubims. (Rev. 4.) It is ſaid the Cherubims were full of eyes, *before and behind*, which ſig. the divine wiſdom and divine love, contained in the word. *A. R.* 240, 246.

Eyes. The ſpiritual heavens corr. to the *eyes*. *Ap. Ex.* 831. *p.* 276.

Eyes. All infants in the grand man are in the province of the *eyes*; thoſe in the right are of a celeſtial genius; and thoſe in the left, of a ſpiritual genius. *H. H.* 333.

Eyes. Thoſe in that province are in great powers of intellection and lucid perception, and are more keenly intellectual than others. *H. H.* 96.

Eyes and Teeth (Gen. 49. 12.) "His eyes being redder than wine," ſig. divine wiſdom, and "his teeth being whiter than milk," ſig. juſtice. *A. C.* 4007.

Eye. See *Beam in the Eye.*

Eye (Right). See *To offend.*

Eye. See *Man.*

Eye of a Needle. See *Needle.*

Eye of a Needle. See *Explanation of Matt.* 29. 24.

Eye of a Needle. See *Needle Work.*

Eyes. See *Ears.*

Eyes. See *Forehead.*

Eyes. See *Frontlets between the Eyes.*

Eyes. See *Good for Food.*

Eyes. See *Influx.*

Eyes. See *To lift up the Eyes.*

Eyes. See *To Wipe away all tears from the Eyes.*

Ezekiel (the prophet) and John repr. the doctrine of truth and the word, and thence exploration, made amongſt the men of the church as to their internal ſtate of reception; hence they were both commanded *to eat a book*. *Ap. Ex.* 619.

Ezekiel viii. 12. See *Explanations.*

Ezekiel xvi. 10, 13. See *Explanations.*

Ezekiel xvi. 46—50. See *Explanations*

Ezekiel xxx. See *Explanations.*

Ezekiel xxxviii. See *Explanations.*

Ezekiel xxxix. See *Explanations.*

Ezekiel xlvii. 1, 2, 7, 8. See *Explanation*

Ezion-Geber (1 Kings 19. 26.) ſig. the ultimates of the church, which are ſciences comprehending the knowledges of truth and good. *Ap. Ex.* 514.

# F.

FACE (the) corr. to the mind. *A. C.* 4791. 4805.

FACE (the) (Rev. 4.) corr. to affection. *Ap. Ex.* 280.

FACE of the DEEP (Gen. 1. 2.) ſig. the luſt of the unregenerate man, and the falſities thence originating. *A. C.* 18.

FACE (the) when ſpoken of the DEVIL, ſig. ſubtle artfulneſs. *A. R.* 562.

FACE of the EARTH (the) in the ſpiritual world is altogether like the face of the church, among the ſpirits and angels there, the moſt beautiful *face* is, where the angels of the ſuperior heavens dwell; and it is alſo beautiful, where the angels of the inferior heavens dwell; but unbeautiful, where evil ſpirits are. *Ap. Ex.* 417. *p.* 5.

FACE of the FATHER (to ſee the) (Matt. 18. 10.) ſig. to receive divine good from the Lord. *Ap. Ex.* 254. *p.* 285.

FACE of JEHOVAH, or of the LORD (the) ſig. the divine principle itſelf in its eſſence, which is divine love and divine wiſdom, conſequently himſelf. The ſame is ſig. by *the ſun ſhining in his ſtrength.* Rev. 1. 6. *A. R.* 53.

FACE of JEHOVAH (to ſee the). "It is ſaid that no one can ſee his *face* and live," for the Lord is divine love, and no one can ſuſtain its intenſe ardour without proper mediums, hence the ſun of the angelic heaven, which is the proximate emanation of his divine love, is encompaſſed with many radiant circles one after another in order to moderate and accomodate it; wherefore the Lord appears as the ſun, only to the angels of the ſuperior heavens, but to the angels of the inferior heavens he appears only as the light, and to the reſt as the moon; but nevertheleſs the Lord appears in heaven [perſonally] to the angels, but then under an angelic form, for he fills an angel with his aſpect *(ſua viſu)* and thus with his preſence from afar, and this in various places, but every where accommodated to the good of love and faith, among thoſe where he appears: thus the Lord was ſeen by Gideon, Moſes, and the Iſraelitiſh people, &c. This therefore is underſtood by *ſeeing Jehovah face to face, and not to die*, as in Gen. 32. Exod. 33, &c. *Ap. Ex.* 412. *p.* 672.

FACE of JEHOVAH (to ſee the) ſig. to know and acknowledge him, and what he is, as to his divine attributes. *A. R.* 938, 939.

FACE of JEHOVAH (the) (Num. 6. 25.) ſig. divine love; by *making his face to ſhine*, is ſig. the influx of divine truth; and by *lifting up his face upon us*, is ſig. the influx of divine good. *Ap. Ex.* 340. *p.* 439.

FACE, when pred. of the Lord, ſig. mercy, peace and good. *A. C.* 222, 223, 2434.

FACE of the LORD (the) in a proper ſenſe, is the ſun of the angelic heaven. *Ap. Ex.* 412. *p.* 670.

FACE. The Lord's eſſential divine [principle] never appeared in any *face*, but his divine human [principle] hath ſo appeared, and by that principle as in it the divine love hath appeared, or in reſpect to the human race, the divine mercy; this latter, viz. the divine mercy in the divine human [principle] is called the *angel of faces* in Iſa. 63. 7—9. *A. C.* 5585.

FACE of the LORD, (the) in an oppoſite ſenſe, ſig. anger and averſion, becauſe a bad man is angry and turns himſelf away. *A. R.* 939.

FACE of a MAN (the) ſig. divine truth as to wiſdom. *A. R.* 244.

FACE. They in the other life appear without a *face*, who have nothing of rational life; for when no *face* appears, it is a ſign that there is no correſpondence of the interiors with the grand man, inaſmuch as every one appears in the light of heaven, in the other life, according to correſpondence; hence the infernals appear in horrible deformity. *A. C.* 5387.

FACE (the) repr. ſpiritual and celeſtial things exiſting interiorly with man. *A. C.* 5571.

FACE (to cover the) (Ezek. 12. 12.) ſig. that truth ſhould not at all be ſeen. *A. C.* 5044.

FACE. *To fall upon the face of any one*, ſig. influx. *A. C.* 6499.

FACE of the WATERS (Gen. 1. 2.) ſig. the knowledges of good and truth. *A. C.* 19.

FACE of the WATERS. See *Foam.*

FACE. See *Divine human.*

FACE. See *To hide the face.*

FACE. See *Influx.*

FACE of an EAGLE. See *Eagle.*

FACES ſig. all the interior things of man, as well evil as good, by reaſon that they ſhine forth from the *face*. *A. C.* 2219.

FACES. "I have ſeen God *faces* to *faces*," (Gen. 32. 30.) ſig. to ſuſtain the moſt grievous temptations. *A. C.* 4299.

FACES. "I have ſeen God *faces* to *faces*, and my ſoul is delivered," Gen. 32. 30.) in the internal hiſtorical ſenſe, ſig. that the Lord was repreſentatively preſent with the poſterity of Jacob. *A. C.* 4311.

FACES. All ſocieties [in the ſpiritual world] have *faces* proper to them; when they go out, the *face* changes; it is ſo with both the evil, and the good. *A. C.* 4797.

FACES of the EARTH. See *To Bow themſelves.*

FACES of the EARTH. See *Dung on the faces of the Earth.*

FACES of the GROUND being DRIED (Gen. 8. 13.) ſig. regeneration, when falſities no longer appeared. *A. C.* 898.

FACES of the GROUND. See *Driven from the faces of the Ground.*

FACULTIES (the two) of rationality and liberty are enjoyed by a bad man, as well as by a good man. *D. L. W.* 266.

FACULTIES (the) of rationality and liberty are abuſed by a bad man, to confirm evils and falſes, but they are uſed by a good man, to confirm goods and truths. *D. L. W.* 267.

FACULTY (the) of thinking from rationality, and the *faculty* of willing from free will, which two *faculties* every man hath from the Lord, are never taken away; theſe two *faculties* are equally poſſeſſed by devils, as by the angels; but devils apply them to make themſelves inſane, and to do evil, whereas angels apply them to make themſelves wiſe and to do good. *D. L. W.* 162.

FACULTIES proper to MAN. See *Evil.*

FACULTIES of SPIRITS. See *Excellent.*

FACULTY. There is a perpetual *faculty* of loving a wife in heaven. *C. S. L.* 356.

FACULTY. See *Conjugial Semblances.*

FACULTY. See *Rational Faculty.*

FACULTY of GROWING WISE. See *Conjugial Love.*

FACULTY of GROWING WISE. See *Wicked.*

FACULTY of REACTION. See *Beaſt.*

FACULTY of RECEIVING INFLUX. See *Charity.*

FACULTY of SEEING TRUTH. See *Good.*

FAINT (to) [*deficere*] (Iſa. 51. 21.) ſig. to be diſſipated. *Ap. Ex.* 724. *p.* 59.

FAINT. See *To run.*

FAINTING. See *Vomiting.*

FAIR (to be) (Pſ. 45. 3.) ſig. to be wiſe. *Ap. Ex.* 684. *p.* 532.

FAIR. See *Great and Fair.*

FAIR WOMAN (a) See *Woman.*

FAIRNESS of the ANGELS (the) originates from a love of inward truth, and exiſts according to the ſtate of it, and all of *ſwarthineſs and darkneſs of complexion* expreſſes a departure from that love. *A. C.* 5199.

FAIRS and MARKETS (Ezek. 27. 19.) ſig. acquiſitions of truth and good. *A. C.* 3923.

FAITH ſig. the implantation of truth. *Ap. Ex.* 813.

FAITH, in the internal ſenſe, is nothing elſe than charity. *A. C.* 3121.

FAITH (Rev. 3. 15.) is called *the beginning of the work of God*. *Ap. Ex.* 226.

FAITH and TRUTH are expreſſed in the Hebrew language by one and the ſame word, *(amuna)*. *A. R.* 111.

FAITH. There are three cauſes why they were healed who had faith in the Lord; firſt, that they acknowledged his divine omnipotence, and tha the was God; ſecondly, that faith is acknowledgment, and an intuitive anknowledgment in the ſpiritual world, brings one preſent to another; thirdly, that all diſeaſes which the Lord healed corr. to ſpiritual diſeaſes, which could be only cured by the Lord, through the medium of the above acknowledgment, and by repentance of life, wherefore he often ſaid, "thy ſins are remitted, go and ſin no more." This faith alſo was repr. and ſig. by this miraculous faith, but the faith whereby the Lord healed the ſpiritually diſeaſed, is not given, except by truths from the word, and by a life according to them. *Ap. Ex.* 815. *p.* 242.

FAITH. The reaſon why the Lord called his diſciples *men of little faith*, when they could not do miracles in his name, and why he himſelf could not work miracles in his own country, on account of their unbelief, was becauſe the diſciples indeed believed the Lord to be the Meſſiah, or Chriſt the ſon of God, and a prophet as it was written in the word, but had not as yet believed him to be the omnipotent God, and that Jehovah the father was in him, and ſo long as they believed him to be man, and not alſo God, his divine [principle] which is omnipotent, could not be preſent by faith, for faith brings the Lord preſent, but not a faith in him as a man only: which alſo is the cauſe why he could not perform miracles in his own country, becauſe there they ſaw him from infancy as another man, wherefore they could not aſſociate the idea of his divinity, and when this is not approached, the Lord indeed, is preſent, but not with his divine omnipotence in man. *Ap. Ex.* 815. *p.* 243.

FAITH. No one can have *faith*, till he comes to exerciſe his thinking faculty. *A. R.* 776.

FAITH (ſaving) is a *faith* in the Lord God the Saviour Jeſus Chriſt, becauſe directed towards a viſible God, in whom is the inviſible. *U. T.* 337.

FAITH in general conſiſts in a belief, that whoſoever liveth a good life, and believes aright, will be ſaved by the Lord. *U. T.* 340.

FAITH (the firſt principle of) directed towards Jeſus Chriſt, is an acknowledgment that he is the ſon of God. *U. T.* 342.

FAITH. Man receiveth *faith*, in conſequence of approaching to the Lord, of learning truths from the word, and of living a life in conformity thereto. *U. T.* 343.

FAITH is perfected, in proportion to the number and coherence of truths. *U. T.* 352, 353.

FAITH (the truths of) howſoever numerous they may be, and howſoever differentthey may appear, yet make one, and are united by and from the Lord Jeſus Chriſt, who is the word, the God of heaven and earth, the God of all fleſh, the God of the vineyard, or the church the God of *faith*, and the real eſſential light, truth, and life eternal. *U. T.* 354.

FAITH. The internal acknowledgment of truth which is *faith* does not take place in any, but thoſe who are in *charity*. *F.* 13.

FAITH unleſs implanted in *charity* is mere ſcience, and enters no farther than the memory. *A. C.* 2839.

FAITH is the ſonn of *charity*, altogether like ſpeech and ſound. *A. R.* 875.

FAITH proceeds from knowledge, and *charity* from affection. *A. R.* 655.

FAITH is called a man, as was Cain, but *charity* is called a brother, as was Abel. (Gen. 4. 9.) *A. C.* 367—370.

FAITH without *charity* is not *faith*, and *charity* without *faith* is not *charity*, and neither *faith*, or *charity*, hath any life in it, but from the Lord. *U. T.* 355.

FAITH and CHARITY. Man hath power to procure for himſelf, both *faith* and *charity*, and alſo the life of *faith* and *charity*, nevertheleſs, nothing belonging to *faith*, nothing belonging to *charity*, and nothing belonging to the life of each is from man, but from the Lord. *U. T.* 357, 358, 359.

FAITH and CHARITY. There is a difference between natural *faith* and ſpiritual *faith*, and a ſpiritual principle from the Lord is within the natural, in all thoſe who are influenced by *faith* towards the Lord; and at the ſame time, by *charity* towards their neighbour. *U. T.* 360, 361.

FAITH and CHARITY. The *Lord*, *charity* and *faith* are united and make one like life, will, and underſtanding in man, and in caſe they are divided, each periſhes, like a pearl bruiſed to powder. *U. T.* 362.

FAITH and CHARITY. The Lord with all his divine love, with all his divine wiſdom, and with all his divine life, conſequently, with all the eſſence of *faith* and *charity* enters, by influx, into every man, but is received by every man according to his ſtate and form. *U. T.* 364—366.

FAITH and CHARITY. The Lord is *charity* and *faith* in man, and man is *charity* and *faith* in the Lord. *U. T.* 368.

FAITH and CHARITY is conjunction with God, whereby man hath ſalvation and eternal life. *U. T.* 369.

FAITH and CHARITY. Reciprocal conjunction of the Lord and man is effected by means thereof. *U. T.* 372.

FAITH and CHARITY are together in good works. *U. T.* 373.

FAITH and CHARITY are mere mental and periſhable things, unleſs they be determined to works, and exiſt therein, whenſoever it is practicable. *U. T.* 375, 376.

FAITH. There is a true *faith*, a ſpurious *faith*, and an hypocritical *faith*. *U. T.* 378.

FAITH. There is only one true *faith*, and it is directed towards the Lord God the Saviour Jesus Christ, and abides with those who believe him to be the son of God, the God of heaven and earth, and one with the father. *U. T.* 379.

FAITH (a spurious). Every *faith* which departs from the one only true *faith*, and it abides with those who "climb up some other way," and regard the Lord not as God, but only as man. *U. T.* 380.

FAITH (an hypocritical) is no *faith*. *U. T.* 381.

FAITH. There is no *faith* among the wicked, because wickedness is of hell, and *faith* is of heaven, and throughout all christendom, there is no *faith* amongst those who reprobate the Lord and the word, notwithstanding the morality and rationality of their lives, and that they even speak, and teach and write about *faith*. *U. T.* 382—384.

FAITH. When *faith* is derived from *charity*, then *charity* conjoins, and *faith* consociates. *A. R.* 32.

FAITH (the) which prevails at this day, contains nothing of the church, it is not any thing, but only an idea, or shadow of something, and therefore it is deservedly to be rejected, yea, it rejects itself as a thing that bears no relation to a church. *B. E.* 96.

FAITH of the NEW HEAVEN and NEW CHURCH in its universal form, is this: that the Lord from eternity, who is Jehovah, came into the world to subdue the hells, and glorify his humanity, and that without him no flesh could be saved, and that all will be saved who believe in him. *U. T.* 2.

FAITH. The esse of the *faith* of the new church is confidence in the Lord God the Saviour Jesus Christ; secondly, a trust that whosoever lives a good life, and believes aright, will be saved by him. The essence of the *faith* of the new church is truth derived from the word. The existence of the *faith* of the new church, is, first, spiritual light; secondly, an harmonious agreement of truths; thirdly, conviction; fourthly, acknowledgment inscribed on the mind. States of the *faith* of the new church, are, first, infant *faith*, adolescent, or youthful *faith*, adult *faith*; secondly, *faith* of genuine truth, and *faith* of appearances of truth; thirdly, *faith* of memory, *faith* of reason, *faith* of light; fourthly, *faith* natural, *faith* spiritual, *faith* celestial; fifthly living *faith*, and miraculous *faith*; sixthly, *faith* free, and *faith* forced. *U. T.* 344.

FAITH in the understanding is intelligence. *D. L. W.* 46.

FAITH in the heart is the *faith* of love, which is saving faith. *A. C.* 30.

FAITH is not *faith* in man till it becomes spiritual. *N. J. D.* 111.

FAITH is affection for truth's sake. *N. J. D.* 112.

FAITH. It is a true saying, that they are saved who have *faith*, for by *faith* nothing else is meant in the word, but love to the Lord, and neighbourly love, consequently a life agreeable to such love. Doctrinals and tenets of faith, are not *faith*, but only appertaining to *faith*, for all and singular things of that nature, are for the sake of this end, to make man such as they teach him to be, which may appear evident from the Lord's words, where he teaches that the law, and all the prophets, i. e. that the universal doctrine of *faith*, consists in love to God, and in neighbourly love. *A. C.* 2116.

FAITH (historical) always precedes, before it becomes saving *faith*, for then *historical faith* becomes saving *faith*, when man learns truths from the word and lives according to them. *Ap. Ex.* 815. *p.* 242.

FAITH (miraculous) was the first *faith* with those among whom the new [or first christian] church was instituted, it is also the first *faith* with all in the christian world at this day, wherefore the miracles of the Lord were wrought, are described, and also preached. *Ap. Ex.* 815. *p.* 244.

FAITH because it is in man, is natural and spiritual; *natural faith* is according to the will and thought of man in the world, and *spiritual faith* is according to the will and thought of man in heaven. *Ap. Ex.* 790. *p.* 192.

FAITH (natural) without spiritual is to think those things which are in the word from self, and *faith* natural from spiritual, is to think those things which are in the word from God, although this also appears as of ourselves. *Ap. Ex.* 790.

FAITH induced by miracles is not *faith*, but persuasion. *D. P.* 131. 133.

FAITH of PERSUASION. Those who are under its influence, are alluded to, in Matt. 7. 22, 23, ch. 25. 11, 12. and Luke 13. 26, 27. *N. J. D.* 119.

FAITH. Some are in a persuasion that they have

have *faith*, who yet have not a real *faith*. *A. C.* 2340, 2682, 2689, 3417.

Faith of Persuasion (the) hath no residence in the interiors of the soul, but stands as it were in an outer gate in the court of the memory, where it is ready for service, whensoever it is called upon. *N. J. D.* 118.

Faith (the) of a Wicked Man is intellectual *faith*, in which there is no good in the will. *D. L. W.* 46.

Faith is compared to the *night*, and *love* to the *day*, as in Gen. 1. where speaking of the great luminaries, it is said that the greater luminary, or the sun, which sig. *love*, rules by day, and the lesser luminary, or the moon, which sig. *faith*, rules by night, ver. 14, 16. *A. C.* 709.

Faith brings the Lord present, but *love* conjoins. *Ap. Ex.* 815. *p.* 243.

Faith is the eye of *love*. *A. C.* 3863.

Faith and Love are distinct from each other, like thinking and doing, or like the understanding and will, nevertheless, they may be united and become one. *Dec.* 42.

Faith Alone. They who are therein, and pray from the form of their *faith*, cannot do otherwise than make God three, and the Lord two, because they pray to God the father that he would have mercy for the sake of the son, and send the holy ghost. *A. R.* 537. 611.

Faith Alone. It is of the divine providence of the Lord, that they who have confirmed themselves in *faith alone* falsify truths, lest, if they knew holy truths, they should profane them. *A. R.* 688.

Faith Alone. The second table of the decalogue is a blank table to those who are in *faith alone*. *A. R.* 461.

Faith Alone. The interior reasonings of those who are in *faith alone*, must first be detected and removed, otherwise, the truths of *faith* appertaining to the new church, which is the new Jerusalem, cannot be received, for which reason they are treated of in the *Apocalypse*. *A. R.* 700.

Faith Alone. They who have confirmed themselves in the falses of that *faith*, can with difficulty recede from them, because they are kept shackled, as it were by the dragonists in the world of spirits, with whom they are in society. *A. R.* 563.

Faith separated from Charity, is destructive of the church, and of all things appertaining thereto. *F.* 69.

Faith separated from Charity. They who are principled in *faith separated from charity*, were repr. in the word by the *Philistines*, and by the *Dragon* in the Revelations, and by the *Goats* in Daniel and Matthew. *F.* 57. 61.

Faith separated from Charity. See *Confirmation*.

Faith. See *Charity*.

Faith. See *Church*.

Faith. See *Complex of Truths*.

Faith. See *Confidence*.

Faith. See *Contrition*.

Faith. See *Doctrine of Faith*.

Faith. See *Essentials of Faith*.

Faith. See *Fallacies*.

Faith. See *Good*.

Faith. See *Heresies*.

Faith. See *Imputation*.

Faith. See *Intelligence*.

Faith (to have). See *To Know*.

Faith. See *Knowledge and Knowledges*.

Faith. See *Truth*.

Faith. See *Understanding*.

Faith and Charity. See *Belief*.

Faith and Charity. See *Described*.

Faith and Charity. See *Desert*.

Faith and Charity. See *Disputation*.

Faith and Charity. See *Doctrinal*.

Faith and Charity. See *Fourth State of Regeneration*.

Faith and Charity. See *Holy Supper*.

Faith and Charity. See *Life*.

Faith and Charity. See *Primogeniture*.

Faith, Charity, and Works. See *Merit*.

Faith in Christ. See *External Man*.

Faith in Three Gods. See *Banished*.

Faith from the Lord. See *Condemned*.

Faith of Heaven. See *Reception*.

Faith Alone. See *Decalogue*.

Faith Alone. See *Hard*.

Faith Alone. See *Justification by Faith alone*.

Faith Alone. See *Laity*.

Faith Alone. See *Philisthea*.

Faith Alone. See *Repentance*.

Faith Alone. See *Southern Quarter*.

Faithful unto Death (to be) (Rev. 2. 10.) in the natural sense, sig. that they [who are here alluded to] must not depart from their fidelity, until the end of their lives; but in the spiritual sense,

ſenſe, that they muſt receive and acknowledge truths, until falſes are removed, and as it were aboliſhed by them; for this ſenſe is properly for thoſe who are in the ſpiritual world, who are not liable to death; wherefore, by death is here meant the end of their temptations. *A. R.* 102.

FAITHFUL WITNESS (Rev. 1. 5.) ſig. the Lord with reſpect to divine truth. *A. R.* 18.

FAITHFUL. See *Called.*

FAITHFUL. See *Elect.*

FAITHFUL and UNFAITHFUL. See *Judgment.*

FALL (to) (Rev. 11. 13.) ſig. to ſink down to hell, as is the caſe when they [who are here alluded to] are torn from heaven; for the cities in the ſpiritual world, which are in evils and in falſes, after they that dwell therein are viſited, informed, and warned, and ſtill continue in their evils and falſes, are ſhook with an earthquake and thereby a gulph is opened, into which they ſink down, and then their inhabitants appear to themſelves to be at the bottom, as it were in a deſert, from whence they are ſeverally removed to their places in hell. *A. R.* 515.

FALL (to) (Rev. 14. 3.) ſig. to be diſperſed. *A. R.* 631.

FALL (to) from HEAVEN (Rev. 6. 13. Matt. 24. 29, *& alibi.*) ſig. to periſh. *A. R.* 51.

FALL (to) DOWN on the KNEES (Gen. 24 11.) ſig. to diſpoſe to what is holy. *A. C.* 3054.

FALL (to) on the FACES of his BRETHREN, (Gen. 25. 18.) ſig. contentions about truth, in which ſuperiority is gained. *A. C.* 3277.

FALL (to) upon the FACES, and to adore God, (Rev. 7.) ſig. teſtification of humiliation of heart, from the good of love, and by truths from that good. *Ap. Ex.* 463.

FALL (to) upon their FACES, and to worſhip God, (Rev. 11. 16.) ſig. ſupreme adoration, and acknowledgment that the Lord, is God of heaven and earth. *A. R.* 521.

FALL (to) PROSTRATE, ſig. humiliation, reception, and acknowledgment. *Ap. Ex.* 290.

FALL (to) upon and HIDE (Rev. 6. 16.) ſig. to defend againſt influx from heaven. *A. R.* 339.

FALL (to) *(Delabere).* The divine in the ſupreme [principles] *falls* into the loweſt things of nature in which man is, as to ſight and hearing. *A. C.* 1925.

FALL (to). The angelic ſpeech, when it *falls* into human expreſſions, is of the ſame quality as the letter of the word. *A. C.* 3482.

FALL (to) See *To Fly.*

FALL (to) into HELL. See *Evils.*

FALL (to) upon the FACE. See *Face.*

FALLEN COUNTENANCE. See *Countenance.*

FALLACIES are thoſe things which man reaſons and concludes from the natural man, without ſpiritual light, which is the light of the underſtanding illuſtrated from the Lord; for the natural man takes the ideas of his thought from earthly, corporeal, and worldly things, which in themſelves are material, and when the thought of man is not elevated above them, he thinks materially of ſpiritual things, which thought without ſpiritual light is wholly derived from natural loves and their delights. *Ap. Ex.* 781. *p.* 176.

FALLACIES of the SENSES. *Fallacies* overſhadow and *luſts* ſuffocate [the things of faith]. There are *fallacies* of the ſenſes merely natural, and alſo of a ſpiritual kind. *A. C.* 5084.

FALLACIES. See *Effects.*

FALLACIES. See *Falſes.*

FALLACIES. See *Good Divine.*

FALLACY. See *Influx.*

FALSE (the). The evil of the will of man when it forms itſelf in his thoughts, ſo that its quality may be manifeſted to others, or to himſelf, is called the *falſe*; wherefore the *falſe* is the form of evil, as truth is the form of good. *Ap. Ex.* 543. *p.* 241.

FALSE. There is a *falſe* derived from evil, or a *falſe* of evil; and there is an evil derived from the *falſe*, or an evil of the *falſe*, and again a *falſe* thence derived, and thus in ſucceſſion. *A. C.* 1679, 2243.

FALSE (the) which is not of evil can be conjoined with good, but not the *falſe* of evil, becauſe the *falſe* which is not of evil, is the *falſe* in the underſtanding, and not in the will, but the *falſe* of evil is the *falſe* of the underſtanding from evil in the will. *D. P.* 318. *A. C.* 286[illegible]

FALSE. See *Doctrinals of the Falſe.*

FALSE. See *Perſuaſion.*

FALSE from EVIL. See *Colliſion.*

FALSE of EVIL. See *Mixed.*

FALSE. See *Falſes.*

FALSE CHRISTS (Matt. 24.) are *falſes*, truths not divine. *A. C.* 3010.

FALSE NOTION. See *Devil.*

FALSE OPINIONS reſpecting religion, are not imputed to thoſe who are in good, but to thoſe who are in evil. *A. C.* 8051.

FALSE PRINCIPLE

False Principle. From one *false* assumed as a principle will follow others in a long series. *A. C.* 1510. 4724.

False Principle (the) not proceeding from evil appears before the Lord as *truth*, but under different colours. *A. R.* 625.

False Principle of Evil (the) is confirmed evil in the understanding, consequently evil in its form. *A. R.* 382.

False Principle. He who is in this *false principle*, that he believes the divinity in the Lord's humanity, is not like the soul in the body, cannot do good from him, and good not from the Lord, is not good, for it is contrary to the words of the Lord, John 15. 4—6. *A. R.* 97.

False Principle. He who is in this *false principle*, that there is a plurality of Gods, the good which such a man doeth, is divided good, and divided good is not good; and so in other cases. *A. R.* 97.

False Principle. See *Good of a False Principle.*

False Principle (confirmed). See *Ignorance.*

False Prophet. See *Dragon.*

False Speakers. See *Bed.*

False Witness. See *Witness.*

Falses. There are three origins of what is false, viz. one from the doctrine of the church, another from the fallacies of the senses, and a third from the life of lusts. *A. C.* 4729.

Falses are never taken away from a man against his will, or consent. *A. R.* 101.

Falses (the extirpation of) must first take place among the clergy, and by their means among the laity. *U. T.* 785.

Falses. See *To be Confirmed.*

Falses. See *To Excite.*

Falses. See *To Falsify.*

Falses. See *Falsities.*

Falses. See *Love.*

Falses and Evils, with man, are not abolished, but removed; and when they are removed, they appear as if abolished. *A. R.* 102.

Falses and Evils. See *Church.*

Falses and Truths. Where *falses* are, there *truths* cannot subsist, and *vice versa*, for they are opposites; and *falses* are from hell, and *truths* from heaven; it appears sometimes as if *falses* and *truths* are in one subject; but they are not *falses* which are opposite to *truths* in this case, but which are associated by applications: the subject where *truths* and at the same time *falses* which are opposite subsist, is called *lukewarm*: and the subject, in which *falses* and *truths* are commixed, is called *profane*. *A. C.* 5217.

Falses and Truths. The *falses* of the former church are first to be removed, before the *truths* of the new church can be received, for the *truths* which are received and implanted, before *falses* are removed, do not continue and remain, and are also ejected by the dragonists. *A. R.* 547.

Falsification is made by sinister interpretations and thus perversions. *A. C.* 8149.

Falsified Truth. See *Good.*

Falsify (to) Truth. See *Evil.*

Falsify (to) Truth, and Adulterate Good. See *The Church.*

Falsify (to) the Word is pred. of those who acknowledge the word, but apply it to favour their own loves, and the principles of their own proper intelligence. *Ap. Ex.* 535.

Falsify (to) the Word, is to take truths out of it, and apply them to confirm what is false, which is to extract truths from the word, and when they have got them out, to murder them. *A. R.* 566.

Falsify (to) the Word, and to Prophane the Word, are two distinct things. *A. R.* 541.

Falsify (to) the Word. See *Confirmation.*

Falsify (to) the Word. See *Correspondence.*

Falsities. There are in general two origins of *falsities*; one grounded in self love, and the love of the world, and the other grounded in knowledges and scientifics, by means of reasonings. *A. C.* 1212, 1295.

Falsities. See *Fallacies.*

Falsities. See *Falses.*

Families, in an internal sense, sig. probity, and also charity and love, for all things relating to mutual love are regarded in the heavens as consanguinities and relationships. *A. C.* 1159.

Families (Gen. 8. 19.) sig. goodnesses and truths arranged in man by the Lord, according to order. *A. C.* 917.

Families (Nahum 3. 4.) have respect to truths. *Ap. Ex.* 354. *p.* 467.

Families sig. goodnesses, when pred. of *Nations*, but truths when pred. of *People*. Ps. 22. 27, 28. Ps. 96. 7. *A. C.* 1261.

Families, Tongues, Countries, and Nations. (Gen. 10. 20.). *Families* have respect to manners [or morals]; *Tongues*, to opinions;

*Countries*, in *general*, with respect to opinions; and *Nations*, in *general*, with respect to manners [or morals]. *A. C.* 1216.

Families, Tongues, Countries, and Nations (Gen. 10. 31.). *Families* have respect to charity; *Tongues* have respect to faith; *Countries* have respect, in *general*, to the things appertaining to faith; and *Nations* have respect, in *general*, to the things appertaining to charity. *A. C.* 1251.

Family (a) (Gen. 10. 32.) sig. different kinds of worship, and indeed, particulars of worship. *A. C.* 1254.

Famine sig. a deprivation and rejection of knowledges of good and truth, proceeding from evils of life; it also sig. ignorance of the knowledges of truth and good, proceeding from a want or scarcity thereof in the church, and it likewise sig. a desire to know and understand them. *A. R.* 323. *A. C.* 2799.

Famine (men of) sig. a scarcity of celestial knowledges, and *a multitude dried up with thirst*, sig. a scarcity of spiritual knowledges. Is. 5. 12, 13.) *A. C.* 1460.

Famine and Pestilence. *Famine* sig. the privation of the knowledges of truth and good, and *Pestilence* sig. infections from falses. *Ap. Ex.* 734. *p.* 98.

Famine. See *Sword*.

Fan (Matt. 2. 12.) sig. the separation of falses from goods. *Ap. Ex.* 374. See *Separation* and *Vastation*.

Far Distances. See *Land of far distances*.

Farina of Fine Flour (Gen. 18. 6.) sig. the spiritual and celestial principle, which at that time appertained to the Lord. *A. C.* 2177.

Farina. See *Flour*.

Fare (to) Sumptuously every Day (Luke 16. 19, 20.) sig. the satisfaction and delight which the Jewish people had in reading and possessing the word. *S. S.* 40.

Fashion of the Thoughts of the Heart being only Evil continually (Gen. 6. 5.) sig. that there was no perception of truth and goodness, by reason that they immersed the doctrinals of faith in their filthy lusts, and when this was the case, all perception was lost, and in the place thereof a dreadful persuasion succeeded, or a most deep rooted and deadly phantasy, which was also the cause of their extinction and suffocation; but by *fashion of heart* (Gen. 8. 21.) is sig. the evil of self love, or of lusts. A *fashion* is that which man *fashions* to himself, and of which he is self-persuaded. See Hab. 2. 18. also in Is. 29. 16. *Fashion* sig. thought originating in proprium, and the persuasion of what is false thence derived. *A. C.* 585.

Fashion, in general, is what a man *fashions* from the heart or will, and also what he *fashions* from the thought, or persuasion as in Ps. 103. 14. and Deut. 31. 21. *A. C.* 585.

Fashioned. See *Breasts fashioned*.

Fast (to) (Mark 2. 19.) sig. to mourn on account of the defect of truth and good. *Ap. Ex.* 1189. *p.* 105.

Fasting corr. to temptation. *Ap. Ex.* 730.

Fat sig. the celestial principle. *A. C.* 350–354.

Fat Things Full of Marrow sig. goodnesses. *A. C.* 353, 2341.

Fat Things. See *Feast of Fat Things*.

Fat Vallies. See *Flower of glory*.

Fat and Blood, sig. interior goods and truths and hence the Israelites, prior to our Lord's incarnation, were prohibited from eating thereof because they were only in externals. *Ap. Ex.* 617. *p.* 366.

Fat sig. celestial life, and *blood* celestial spiritual life. (Lev. 3. 16.) *A. C.* 1001.

Fat and Good (Gen. 41. 5.) *Fat*, being predicated of the scientifics which are sig. by *ears of corn*, sig. their receptibility of the good of faith consequently that those things which are of faith could be in-applied; for scientifics are vessels, which, when *fatness* is predicated, it sig. the fitness to receive such things as are of faith, grounded in charity; and *good*, when pred. of scientifics which are sig. by *ears of corn*, their receptibility of the good of charity, consequently, that the things of charity could be applied to them, &c. *A. C.* 5213.

Fat and Flourishing (to be) (Ps. 92. 14.) sig. to be in the goods and in the truths of doctrine. *Ap. Ex.* 1159. *p.* 80.

Fat and Plenteous (*Pinguis & Opulent*) (Isa. 30. 23.) *Fat* is pred. of good, and *Plenteous*, of truths. *Ap. Ex.* 644. *p.* 434.

Fat and Splendid Things (Rev. 18. 14.) sig. affections of celestial and spiritual goods truths. *A. R.* 782.

Fatlings sig. celestial goods and the a

tions thereof, and the delights of those affections. *A. R.* 782.

Fatlings of Bashan (Ezek. 39. 11.) sig. goods of the natural man from a spiritual origin. *Ap. Ex.* 650. *p.* 484.

Fatness sig. good. *A. C.* 3600.

Fatness and the Fountain of Lives (Ps. 36. 8, 9.) sig. the celestial [principle] which hath relation to love. *A. C.* 353.

Fatted Calves. See *Calves.*

Fate. See *Predestination.*

Father sig. the Lord as to divine good. *Ap. Ex.* 32, 200, 254.

Father. The Lord as to his all creating divinity (*divinum a quo*), and also as to his divine human, is called the *father*. *A. R.* 21, 613, 839.

Father (the kingdom of the) Cometh, and the will of the *Father* is done, as in heaven, so on earth, when the Lord is immediately approached. *A. R.* 839.

Father. In heaven they know no other *Father*, than the Lord; because, the *Father* is in him, and he is one with the *Father*, and when they see him, they see the *Father*. *A. C.* 15. 2004.

Father. "No man cometh unto the *Father*, but by me," (John 14. 6.) sig. that the *Father* is approached, when the Lord is approached. *Ap. Ex.* 200.

Father. To go forth [*exire*] from the *Father* sig. conception from himself [*conceptum ab ipso*], and to go [*vadere*] to the *Father*, sig. to be fully united to himself. [*plenarie uniri ipsi*] *Ap. Ex.* 815. *p.* 247.

Father (Gen. 37. 11.) sig. the Jewish religion derived from the ancient. *A. C.* 4703.

Father (Gen. 37. 12.) sig. the ancient and the primitive christian churches. *A. C.* 4706.

Father. See *Divine Human.*

Father. See *Face of the Father.*

Father. See *To Go to the Father.*

Father. See *God and the Father.*

Father. See *House of my Father.*

Father. See *Lord.*

Father. See *Name.*

Father. See *New-heaven.*

Father. See *Prayer.*

Father. See *To Sit.*

Father, glorify thy name. See *Kingdom.*

Father of Such as Handle the Harp and Organ. See *Jubal.*

Father and Lord (Mal. 1. 6.) Jehovah is here called *Father*, from divine good, and *Lord*, from divine truth. *Ap. Ex.* 695. *p.* 561. *A. C.* 3703.

Father and Mother, which a man is to leave, (Gen. 2. 24. and Matt. 19. 4, 5.) in a spiritual sense, are his proprium of will, and proprium of understanding. *C. S. L.* 194.

Father and Mother (Gen. 2. 24.) sig. the internal man, for it is the internal which conceives and brings forth the external. *A. C.* 160.

Father and Mother. See *Evil.*

Father and Mother. See *External Man.*

Father and Mother. See *Good.*

Father and Mother. See *To Hearken.*

Father and Mother. See *To Honour.*

Father and Mother. See *Soul.*

Father and Son. The *Father* is in the *Son*, and the *Son* in the *Father*, and they are one, like soul and body in man, and thus they are one person. *U. T.* 112.

Father and Son. See *To Believe.*

Father and Son. See *Divinity.*

Father, Son, and Holy Spirit sig. the three essential [qualities or principles] of the one and only God, Jesus Christ our Lord, in whose divine human person alone, the whole divine trinity is concentrated, like soul, body and operation in man. *U. T.* 164—184.

Father, Son, and Holy Ghost. See *Essentials.*

Father, Son, and Holy Spirit. See *Lord.*

Father, Son, Mother, and Daughter. (Luke 12. 51, 53.) By *Father* against *Son*, and by *Son* against the *Father*, is understood evil against truth, and truth against evil; and by *Mother* against *Daughter*, and by the *Daughter* against the *Mother*, is understood the lust of the false against the affection of truth, and *vice versa*. *Ap. Ex.* 504 *p.* 170.

Fatherless (the) sig. those who are in good without truth, and are desirous by truth to be led to good. *A. C.* 4844.

Fathers (Gen. 15. 5.) sig. the same thing as *Daughters* and *Sons* conjointly, viz. goodnesses and truths. *A. C.* 1853.

Fathers (Deut. 10. 15.) sig. the ancient and most ancient churches. *A. C.* 3703.

Fathers (to come to). See *Explanation of Genesis* xv. 15.

FATHERS and MOTHERS (ſpiritual) after they have ſipped the ſweets of innocence with their infants, love their children altogether otherwiſe than natural *fathers* and *mothers*. *C. S. L.* 405.

FATHERS and MOTHERS. See *Nurſing fathers and mothers*.

FAVOUR. See *Conjugial Semblances*.

FAVOUR. See *Marriage*.

FAVOUR and BLESSING. See *Satisfied*.

FEAR has various ſignifications according to the thing which cauſes it. *A. R.* 511.

FEAR ſig. love. *A. C.* 5459.

FEAR (Gen. 28. 17.) ſig. an holy alteration. *A. C.* 3718.

FEAR none of thoſe things which thou ſhalt ſuffer (Rev. 2. 11.) ſig. deſpair not when ye are *infeſted* by evils, and *aſſaulted* by falſes, becauſe they who are in goods, as to life, and in falſes, as to doctrine, cannot but be ſo infeſted. *A. R.* 98.

FEAR (great) (Rev. 11. 11.) ſig. emotion of mind, and conſternation at divine truths; for, divine truths have theſe effects upon the wicked, for they terrify them, when they hear at the ſame time of hell and eternal damnation, but that terror ſoon vaniſhes, and with it, the belief that there is any ſuch thing as a life after death. *A. R.* 511.

FEAR (great) (Rev. 11. 11.) ſig. a ſtate of anxiety, and is pred. concerning the ſtate of thoſe who at the end of the church, are againſt thoſe who receive love and faith in the Lord, when they come into their preſence in the ſpiritual world. *Ap. Ex.* 667.

FEAR NOT, (Rev. 1. 17.) ſig. recreation, which is made by accommodation of the divine preſence to man's reception. *Ap. Ex.* 80.

FEAR NOT, (Rev. 1. 17. Dan. 10. 5—12. Matt. 17. 5—7. ch. 28. 10. & *alibi*) ſig. reſuſcitation to life, and at the ſame time adoration from the moſt profound humiliation. *A. R.* 56.

FEAR (holy) which ſometimes is joined with a ſacred tremor of the interiors of the mind, and ſometimes with horripilation, ſupervenes, when life enters from the Lord, inſtead of man's proper life; in this *holy fear* was the prophet Daniel, John in the Apocalypſe, Peter, James, and John, when the Lord was transfigured, the woman who ſaw him at the ſepulchre, and others. *A. R.* 56.

FEAR cloſes up the interiors of the mind. *D. P.* 139.

FEAR. What is introduced from *fear* does not remain. *A. R.* 164.

FEAR (to) (Gen. 20. 8.) ſig. averſion. *A. C.* 2543.

FEAR (to) (Gen. 43. 18.) ſig. a drawing back from conjunction. *A. C.* 5647.

FEAR (to) ſig. to diſbelieve, or not to have faith and love. See Iſa. 43. 1, 5. ch. 44. 8. Mark 5, 36. Luke 1. 73—75. ch. 4. 40. ch. 8. 49. and ch. 12. 7. 32. *A. C.* 2826.

FEAR of GOD, (the) as uſed in the word, ſig. worſhip, either grounded in fear, or in the good of faith, or in the good of love: worſhip grounded in *fear*, when the ſubject treated of, is concerning the unregenerated; worſhip grounded in the good of faith, when the ſubject treated of, is concerning the ſpiritual regenerate; and worſhip grounded in the good of love, when the ſubject treated of, is concerning the celeſtial regenerate. *A. C.* 2826.

FEAR of GOD (the) (Gen. 20. 10.) ſig. a regard for divine or ſpiritual truth. *A. C.* 2553.

FEAR of GOD. See *Juſt*.

FEAR (to) GOD, ſig. not to do evil. *A. R.* 527. 628.

FEAR GOD (to) and to REVERE [*revereri*] MAN. (Luke 18. 4.) To *fear* ſig. to *revere*, in a ſuperior degree. *Ap. Ex.* 696. *p.* 563.

FEAR GOD, and GIVE GLORY TO HIM, and WORSHIP HIM, &c. (Rev. 14. 7.) To *fear God and give glory to him*, ſig. to worſhip the Lord from holy truths, and to *worſhip, or adore him*, ſig. to worſhip the Lord from the good of love. *Ap. Ex.* 606. *p.* 562.

FEAR (to) the LORD is to worſhip and revere him, for there is a *fear* of diſhonouring or offending the beloved object in all love, and in all friendſhip, and conſequently in the worſhip of the Lord, from love towards him. *Ap. Ex.* 696. *p.* 558.

FEAR (to) ſig. worſhip by truths, and to *keep and do the precepts of the Lord*, worſhip from the good of love; the latter is of the will, and the former is of the underſtanding. The reaſon why the *fear of Jehovah God* reſpects the underſtanding and the truth of worſhip, is becauſe divine truth cauſes *fear*, for it condemns the evil to hell, but not ſo divine good, for this averts damnation, in proportion to its reception and conjunction with truth. *Ap. Ex.* 696. *p.* 559

FEAR and DREAD. (*timor et pavor*). Fear hath

hath relation to evils, and *dread*, to falſes. *A. C.* 986.

Fear and Dread (Iſa. 8. 13.). *Fear* here is mentioned for the ſpiritual man, and *dread* hath reſpect to the natural man. *Ap. Ex.* 696. *p.* 564.

Fear and Straitness are the firſt beginning of temptations. *A. C.* 4249.

Fear. See *Honour*.

Fearful (the) ſig. thoſe who have no faith. *A. R.* 891.

Feast. (Gen. 19. 3.) ſig. cohabitation. *A. C.* 2341.

Feast. (Gen. 21. 8) "Abraham made a great *feaſt* on the day in which Iſaac was weaned," repr. and thence ſig. the cohabitation and firſt conjunction of the Lord's divine [principle], with his human [principle]. *A. C.* 2341.

Feast "He made a *feaſt* for all his ſervants" (Gen 40. 20.) ſig. initiation and conjunction with the exterior natural principle, for a *feaſt* ſig. initiation to conjunction, and alſo conjunction by love and appropriation. *A. C.* 5161.

Feast (to make a) (Exod. 5. 1.) ſig. worſhip of the Lord from a joyful mind. *A. C.* 7093.

Feast ſig. the good of charity. *A. C.* 2371.

Feast of Fat Things full of Marrow, and of Wine on the Lees well refined. (Iſa. 25. 6.) *Feaſt of fat things full of marrow*, ſig. good both natural and ſpiritual, with joy of heart, and *Lees well refined* [*deſecatus*] ſig. truths from that good, with felicity derived from them. *Ap. Ex.* 1159.

Feast of the Passover. See *Paſſover*.

Feast of Tabernacles ſig. the implantation of good by truths. *Ap. Ex.* 458. *p.* 118.

Feast of Tabernacles (the) was inſtituted in memory of the moſt holy worſhip of the Lord, in *Tabernacles*, by the moſt ancient people, and of their conjunction with him by love. *A. R.* 585.

Feast of Weeks (*feſtum ſeptimanarum*) inſtituted amongſt the children of Iſrael, ſig. the implantation of truth in good. *Ap. Ex.* 911. *p.* 364.

Feast. See *Dinner*.

Feast. See *Ruler of the feaſt*.

Feasts (Jer. 51. 39.) ſig. the adulterations of good and truth. *Ap. Ex.* 481. *p.* 137.

Feasts. See *Banquets*.

Feathers. See *Quill*.

Feeble. See *Internal and External*.

Feed (to) ſig. to teach. *A. R.* 383.

Feed (to) (Rev. 12. 6.) ſig. to make proviſion for the increaſe of the new church. *A. R.* 547.

Feed (to) in the Name of Jehovah. See *To Stand*.

Feel (to). See *Good*.

Feeling is the inmoſt and the all of perception; for the taſte, ſmell, hearing, and ſight, are no other than the genera thereof. *A. C.* 3528.

Feet (the) ſig. the natural principle, and when pred. of the Lord, his divine natural principle. *A. C.* 3761. *A. R.* 49.

Feet (the) corr. to the firſt, or ultimate heaven. *Ap. Ex.* 65. *p.* 52.

Feet (the place of his) (Iſa. 60. 13.) being ſpoken of the Lord, in a general ſenſe, ſig. all things of heaven and the church, becauſe the Lord as a ſun is above the heavens; but in a particular ſenſe, it ſig. the church in the natural world. *Ap. Ex.* 606. See *Footſtool*. *Iſa.* 66. 1.

Feet of the Angel (the) (Rev. 10. 1.) ſig. the natural or literal ſenſe of the word. *Ap. Ex.* 606.

Feet (Rev. 12. 1.) the reaſon why the moon was ſeen under the woman's *feet*, is becauſe the church on earth is underſtood, which is not yet in conjunction with the church in the heavens; moon ſig. intelligence in the natural man, and faith, and its appearing under the *feet* ſig. that it is about to be upon earth; otherwiſe, by *feet* is ſig. the church itſelf when in conjunction. *A. R.* 533.

Feet. To ſtand upon the *feet*, ſig. to be reformed, as to the external or natural man. *A. R.* 510.

Feet. See *Belly*.

Feet. See *Duſt of the feet*.

Feet. See *Hands and feet*.

Feet. See *Heaven*.

Feet. See *Heel*.

Feet. See *Legs and feet*.

Feet. See *Pillars of fire*.

Feet. See *Soles of the feet*.

Feet. See *To Stand*.

Feet. See *To Walk*.

Feet. See *Thumb and Toe*.

Feet (naked). See *Earth*.

Feet and Hands. See *Fracture in the feet and hands*.

Feet and Hands. See *Lame in the feet, &c.*

Feet and Hoofs (Ezek. 32. 2. 13.) ſig. ſcientifics grounded in things ſenſual and natural, from

from which men reaſon concerning the myſteries of faith. *A. C.* 2163.

FELL OFF (to) (Gen. 24. 65.) ſig. ſeparation. *A. C.* 3203.

FELLOWSHIP (*conſortio*). Man is continually as to his interiors, in the *fellowſhip* of ſpirits and angels. *A. C.* 5036.

FEMALE ſig. good. *A. C.* 4005.

FEMALE. See *Male*.

FEMALE. See *Woman*.

FEMALE ANGELS. See *Children*.

FEMALE OFFSPRING. See *Male Offspring*.

FEMALE PRINCIPLE (the) is good grounded in truths. *C. S. L.* 61.

FEMALE PRINCIPLE. See *Feminine Principle*.

FEMALE SEX (the) is ſo formed, that the will, or luſt prevails therein, more than the underſtanding. *A. C.* 568.

FEMALE SEX. See *Love*.

FEMALES (Gen. 34. 29,) ſig. charity. *A. C.* 4510.

FEMININE PRINCIPLE (a) produced from a male ſoul is from intellectual good, becauſe this in its eſſence is truth; for the intellectual can think that this is good, thus that it is true, that it is good; it is otherwiſe with the will; this doth not think what is good and true, but loveth and doeth what is good and true, therefore by *ſons*, in the word, are ſig. truths, and by *daughters*, goods. *C. S. L.* 220.

FERMENT (Hoſea 7. 4. and Luke 12. 1, &c.) ſig. the falſe of evil. *D. P.* 284.

FERMENTED. See *Leavened*.

FERVOUR of JEHOVAH (the) (Iſa. 34. 2.) ſig. repugnance. *A. C.* 3614.

FERVOUR. See *Anger*.

FIBRES and NERVES. *Fibres* ſig. the inmoſt forms proceeding from good, and *Nerves* ſig. truths. *A. C.* 5435.

FIBRES and NERVES. Ends are alſo repr. by the principles from which *fibres* proceed, ſuch as they are in the brain: the thoughts thence derived, are repr. by the *fibres* from thoſe principles: and the actions thence flowing, by the *nerves*, which are from the *fibres*. *A. C.* 5189.

FIBRES and VESSELS. All their *fibres* and *veſſels*, who are in hell, are inverted. *D. P.* 296.

FIBRES. See *Brain*.

FIBRES. See *To Concur*.

FIELD ſig. doctrine and whatever reſpects doctrine. *A. C.* 368.

FIELD ſig. the good of life, wherein are to be implanted the things appertaining to faith, i. e. the ſpiritual truths of the church. *A. C.* 3310.

FIELD ſig. the church, becauſe the church as a *field* receives the ſeeds of good and of truth; for the church is in poſſeſſion of the word, from whence thoſe ſeeds are received; hence alſo it is, that whatever is in a *field* ſig. alſo ſomewhat appertaining to the church, as ſowing, reaping, ripe corn, wheat, barley, &c. but this with a difference. *A. C.* 3766.

FIELD (Pſ. 96. 12.) ſig. the good of the church. *Ap. Ex.* 326. *p.* 406.

FIELD (Joel 1. 12.) ſig. the church as to the reception and procreation of truth and good. *Ap. Ex.* 374. *p.* 509.

FIELD. (Amos 4. 7.). By the part of the *field* on which it *rained*, is ſig. the doctrine of faith, originating in charity; and by the part, or glebe, on which *it did not rain*, is ſig. the doctrine of faith without charity. *A. C.* 382.

FIELD (to come from the) (Gen. 25. 29.) ſig. the ſtudious application of good. *A. C.* 3317.

FIELD. See *Beaſt*.

FIELD. See *Bud of the field*.

FIELD. See *Earth*.

FIELD. See *Food of the field*.

FIELD. See *Ground*.

FIELD. See *Herb of the field*.

FIELD. See *Houſe*.

FIELD. See *Trees of the field*.

FIELD. See *To wander in a field*.

FIELD of EDOM. See *Edom*.

FIELDS of the WOOD. See *Ephrata*.

FIERY CHARIOT (2 Kings 2. 11.) ſig. the doctrine of love and charity. *A. C.* 2762. See *Chariot*.

FIERY FLYING SERPENT. See *Baſiliſk*.

FIERY FLYING SERPENT. See *Momentaneous Salvation*.

FIERY FLYING SERPENT. See *Viper*.

FIERY HORSES (2 Kings 2. 11.) ſig. the doctrine of faith derived from love and charity. *A. C.* 2762.

FIFTEEN (Gen. 7. 20.) ſig. ſo few as to be ſcarce any thing. *A. C.* 792.

FIFTEEN YEARS. See *Infants*.

FIFTH STATE of REGENERATION (the) when man diſcourſes from a principle of faith and thereby confirms himſelf in truth and goodneſs; the things then produced by him, are called

*the fiſh of the ſea, and the birds of the air.* (Gen. 1.) *A. C.* 11.

Fifth Part (to take a). See *To Quintate.*

Fifty ſig. what is full, and in Gen. 19. truths full of goodneſſes. *A. C.* 2252.

Fig, from correſpondence, ſig. the natural good of man, in conjunction with his ſpiritual good; but in an oppoſite ſenſe, the natural good of man, ſeparated from his ſpiritual good, which is not good. *A. R.* 334.

Fig ſig. the external good of the ſpiritual church. *Ap. Ex.* 638. *p.* 423.

Fig-Leaves with which Adam and Eve covered themſelves, ſig. moral truths, under which they concealed the things appertaining to their love and pride. *D. P.* 313.

Fig-Leaves. See *To Sew.*

Fig Tree ſig. natural good, alſo the Jewiſh church. *A. R.* 334. 875. *Ap. Ex.* 386. *p.* 553.

Fig Tree (Judges 9. 13.) ſig. the external good of the celeſtial church. *A. C.* 9277.

Fig Tree. See *Leaves of the fig tree.*

Fight and War (Pſal. 144. 1, 2.) relate to temptations, and in an internal ſenſe, to the temptations of the Lord. *A. C.* 1788.

Fight (to) with the Beast. (Rev. 13. 4.) "Who is able to fight with him?" ſig. who can contradict or deny, that man cannot do any ſpiritual good from himſelf; and whereas, this cannot be contradicted, muſt we not, therefore, be ſaved by faith, without the works of the law? *who is able to fight with him,* alſo ſig. that that doctrine hath been ſo ingeniouſly and ſubtilly confirmed, and thereby fortified and guarded, by thoſe who took the lead in it, and ſuch as have ſince taught after them, that it cannot be impugned. *A. R.* 581.

Figures. See *Metaphors.*

Fill (to) (Gen. 42. 25.) den. to be gifted. *A. C.* 5487.

Fill (to) the Mouth with Good (Pſ. 103. 5.) is to give underſtanding by means of knowledges. *A. R.* 244.

Filth [*excrementum*] of the Daughter of Zion (Iſa. 4. 4.) ſig. the evil of ſelf love. *Ap. Ex.* 475. *p.* 130.

Filth. See *Excrement.*

Filthy. See *Unclean.*

Final Causes. See *Cauſes.*

Final Causes. See *Good.*

Find (to) and to Slay. (Gen. 4. 10.) By every one *finding him and ſlaying him,* is ſig. that every evil and falſe would deſtroy him. *A. C.* 389.

Find (to) Gen. 38. 22.) ſig. to diſcover. *A. C.* 4895.

Find (to) See *Found.*

Fine Brass (Rev. 1. 15.) ſig. the natural good of truth. *A. R.* 49.

Fine Brass. See *Braſs.*

Fine Flax *(linum ſericorum)* (Iſa. 19. 9.) ſig. ſpiritual truth; and *net works,* or *tapeſtries (aulea)* are natural truths from a ſpiritual origin; and to *make,* or to *weave,* here ſig. to teach. *Ap. Ex.* 654. *p.* 485.

Fine Flour made into Cakes, in general repr. the ſame things as *bread,* viz. the celeſtial principle of love, and its *farina,* the ſpiritual principle; the loaves which were called *bread of the faces,* or *bread of propoſition,* were made of *fine flour,* which was prepared into *cakes,* and ſet on a table, for a continual repreſentation of the love, i. e. the mercy of the Lord towards the whole human race, and man's reciprocality. (Lev. 24. 5, 9.). *A. C.* 2177.

Fine Gold. See *Gold.*

Fine Linen in Broidered Work (Ezek. 27. 7.) ſig. the truths of ſciences. *A. C.* 1462.

Fine Linen. See *Garments.*

Fine Linen. See *Linen.*

Fine Linen. See *Works.*

Fine-Twined Linen. See *Linen.*

Finger of God (Exod. 8. 19.) ſig. power from the divine principle. *A. C.* 7430.

Finger. See *Hand.*

Finger. See *Heavens.*

Fingers. See *Ten.*

Finished, (Rev. 11. 7.) "When they [the two witneſſes] ſhall have *finiſhed* their teſtimony," ſig. after the Lord hath taught. *A. R.* 499.

Finite. See *Infinite.*

Finite and Created. See *Degrees.*

Finite Minds. See *Divine.*

Fir Tree (the) ſig. the natural principle, as to good. *A. C.* 4014.

Alſo, natural truth ſuperior. *Ap. Ex.* 730.

Fir Trees (Ezek. 31. 8.) ſig. the perception of the natural man. *Ap. Ex.* 654. *p.* 473.

Fir Tree, Pine Tree, and the Box Tree (Iſ. 60. 13.) ſig. the celeſtial natural things of the

Lord's kingdom and church, consequently, such things as relate to external worship. *A. C.* 2162.

Fire, in the scriptures, sig. love, both in a good and bad sense. *A. C.* 934, 4906, 5215.

Fire (the) which was to be continually burning upon the altar, repr. the love, that is, the mercy of the Lord perpetual and eternal. *A. C.* 2177.

Fire. "And the sight of the glory of the Lord was like a devouring fire, on the top of the mount, in the eyes of the sons of Israel," (Exod. 24. 17.) sig. divine truth in heaven, resplendent from the good of love; but among those who are in its external, separate from its internal, it appears of a destroying and unapproachable nature. For when divine love falls into the opposite principle, it becomes a consuming *fire*. This is the reason why *wrath* and *anger* are ever attributed to the Lord. But among those who are in celestial love, divine love is a *fire*, continually creating and recreating the interiors of the will, and illuminating the interiors of the understanding. *A. C.* 9434.

Fire (Luke 3. 16.) sig. divine good. *A. R.* 378.

Fire. In the spiritual world, love appears at a distance as *fire*. *A. R.* 422.

Fire. It was on account of its correspondence with divine love, that the Greeks and Romans amongst their religious [ceremonies] had a perpetual *fire*, to which the vestal virgins were assembled. *Ap. Ex.* 504. *p.* 163.

"Fire shall proceed out of the mouth of the two witnesses," (Rev. 11. 5.) does not mean that *fire* will proceed out of *their* mouths, but from those who desire to destroy the two essentials of the new church, sig. by the *two witnesses*. This passage therefore, like many others relative to the Lord, is written only according to *appearances of truth* *A. R.* 494.

Fire. See *Pillars of fire*.

Fire from Heaven sig. testification, yea, an attestation that truth is truth; moreover, *fire* sig. celestial love, and hence zeal for the truth; and in an opposite sense, infernal love, and consequently zeal for falsehood. *A. R.* 468, 494, 599.

Fire from Heaven (a consuming) was a testification that they were in evils and falses. *A. R.* 599.

Fire (infernal) is no other than the mutation of divine love into evil love, and into the lusts of doing evil and hatred. *Ap. Ex.* 504. *p.* 168.

Fire (strange) (Lev. 10. 1, 2.) sig. all self love and love of the world, and every lust arising from those loves. *A. C.* 934.

Fire and Flame. *Fire* sig. self love, and and *flame* the pride of self derived intelligence. (Joel 1. 19.) *Ap. Ex.* 730. *p.* 79.

Ire and Flame. *Fire* sig. the good of celestial love, and *flame* the good of spiritual love. *Ap. Ex.* 504. *p.* 162.

Fire and Furnace (Isa. 31. 9.) Celestial love is respectively as a *fire* [*focus*], and the truth of doctrine as an *oven*, or *furnace*, (*clibanus*), in which bread is prepared. *Ap. Ex.* 504. *p.* 164. Also, 540. *p.* 238.

Fire and Hail, Snow and Vapours (Psal. 148. 8.) sig. the pleasantnesses of the loves of the natual man, and their scientifics and knowledges. *Ap. Ex.* 419. *p.* 17.

Fire and Sulphur (Ezek. 38. 23.) sig. evil of the false, and the false of evil. *Ap. Ex.* 644. *p.* 439.

Fire and Sulphur, sig. infernal love, and concupiscences thence derived. *A. R.* 452.

Fire and Sulphur. "It rained *fire and sulphur* out of heaven upon Sodom and Gomorrah," (Gen. 19. 1. &c.) and so it also did, in the day of the last judgment on the christian church, anno 1757, in the world of spirits. *A. R.* 502.

Fire. To be burnt with *fire*, sig. the punishment of the prophanation of what is sacred and holy. *A. R.* 748.

Fire. See *Burning*.
Fire. See *Charcoal fire*.
Fire. See *Coals of fire*.
Fire. See *Divine love*.
Fire. See *Fish laid upon the fire*.
Fire. See *Flaming fire*.
Fire. See *Hell fire*.
Fire. See *Lake of fire*.
Fire. See *Sulphur*.
Fire. See *Torch of fire*.
Fire of Bones (a). See *Bones*.

Fire Brand (a smoking) (Isa. 7. 4.) sig. the concupiscence of the false, and thence great wrath and anger (*excandescentia*) against the truths and goods of the church. *Ap. Ex.* 559. *p.* 275.

FIRMAMENT (Gen. 1.) sig. the internal man. *A. C.* 24.

FIRMAMENT (the) of heaven is mutual Love. *A. C.* 2027.

FIRMAMENT. See *Literal Sense.*

FIRMAMENT. See *Water.*

FIRMAMENT full of STARS in the SPIRITUAL WORLD. See *Stars.*

FIRMAMENT and WATERS above and beneath it. (Gen. 1. 6.) See *Internal Man.*

FIRST. See *End.*

FIRST AND LAST sig. all and every particular, consequently the whole. *A. C.* 10335.

FIRST AND THE LAST (the). He who is the *first and the last*, is he *who is*, and *who was*, and *who is to come.* (Isa. 44. 6. Ch. 48. 12. Rev. 1. &c.) This also is meant by *Jehovah*, or the name of *Jehovah* sig. Is, and *he who is*, or who is *to be (Esse)* itself, the same is also *he who was, and is to come*, for in him the past and the future are present, hence he is without time, eternal, and without place, infinite. *A. R.* 13. Consequently,

FIRST AND THE LAST (the) sig. that the Lord is the only God. *A. R.* 92.

FIRST AND THE LAST. See *Conjunction.*

FIRST AND THE LAST. See *Creation.*

FIRST AND THE LAST IN REGENERATION. See *Goodness.*

FIRST BEGOTTEN. The Church then first exists with man, when the truth of doctrine conceived in the internal man, is born in the external. *A. R.* 17.

FIRST BEGOTTEN FROM THE DEAD (Rev. 1. 5) sig. the Lord, because with respect to his humanity, he is divine truth itself united to divine good, from whom all men, who in themselves are dead, are made alive. *A. R.* 17.

FIRST BEGOTTEN FROM THE DEAD (Rev. 1. 5.) sig. truth in act and operation, which is the good of life, and which is the primary [essential] in the church. *A. R.* 17.

FIRST BORN, in a supreme sense, repr. the Lord as to divine celestial love, and also those respectively who were of the celestial church. *A. C.* 3325.

FIRST BORN. Inasmuch as the Lord alone is *first born*, being essential good, and from his good is all truth, therefore, that *Jacob* who was not the *first born* might repr. him, it was permitted him to buy the primogeniture from Esau his brother, &c. *A. C.* 4925.

FIRST BORN (the) in the spiritual sense of the word, is good, for with infants the good of innocence is first insused [*infunditur.*] by the Lord, by virtue of which man first becomes a man: now, since good is of love, and man doth not reflect upon his own love, but only upon the thoughts of his memory, and since good hath not at first a quality but acquires one when it is formed in truths, and without a quality, nothing is perceived, hence it was unknown, that good was the primary principle, or *first born*, for good is first conceived from the Lord in man, and is produced by truths, in which good is manifested, in its own form and effigy. *Ap. Ex.* 434. *p.* 64.

FIRST BORN. Their sanctification (Exod. 13.) sig. faith in the Lord. *A. C.* 8038.

FIRST BORN (Psal. 89. 28.) sig. the Lord's humanity. *A. R.* 17.

FIRST BORN OF EGYPT (the) which were all cut off, because condemned, sig. in a spiritual sense, truth in doctrine and in faith, separate from the good of life, which truth in itself is dead. *A. R.* 17. See also Psal. 78. 51. and *A. C.* 1063.

FIRST BORN OF WORSHIP (the) sig. the Lord, but the *first born* of the *church* sig. faith. *A. C.* 352.

FIRST BORN. See *Faith and Charity*, and *Primogeniture.*

FIRST FRUITS (the) sig. that which first springeth up, and afterwards groweth as a child groweth up to a man, or as a young plant groweth up to a tree, and thence they sig. all which follows, till a thing is complete; for every thing that follows, is in the *first*, as the man is in the infant, and the tree in the young plant; and where as this first exists, before its successions in like manner in heaven also, and in the church, therefore, the *first fruits* were holy unto the Lord, and the feast thereof was celebrated. *A. R.* 623.

FIRST FRUITS (the) of the land (Exod. 23. 19.) sig. the state of innocence which is in infancy. *A. C.* 3519.

FIRST, MIDDLE and LAST. See *Divine.*

FIRST PRINCIPLE of FAITH. See *Faith.*

FIRST PRINCIPLES. See *Confirmations.*

FIRST PRINCIPLES. See *Influx.*

FIRST PRINCIPLES to ULTIMATES. See *Creation.*

FIRST PRINCIPLES and ULTIMATES. See *Divine.*

FIRST PRINCIPLES and ULTIMATES. See *Lord*.

FIRST RIPE. See *Cluſter*.

FIRSTLINGS of the FLOCK (Gen. 4. 4.) ſig. the holy principles which is of the Lord alone, for the *firſtlings*, or *firſtborn*, in the repreſentative church were all holy, becauſe they had reſpect to the Lord, who is alone the *firſt born*. *A. C.* 352. *A. R.* 290.

FISH ſig. ſenſual affections which are the ultimate affections of the natural man. Alſo, thoſe who are in common truth, which are alſo ultimates of the natural man. Alſo thoſe who are in external falſes. *A. R.* 405.

FISH LAID UPON THE FIRE (John 21. 9.) repr. the reformation of the natural man by the good of love, of which deſcription were all the men of that time, in conſequence of the complete vaſtation of the church. *Ap. Ex.* 513. *p.* 182.

FISH (broiled) and HONEY COMB, (Luke 24. 42.) *Broiled Fiſh* ſig. the truth of good appertaining to the natural and ſenſual man, and *honey comb*, the good of the ſame truth. *Ap. Ex.* 619. *p.* 375.

FISH. See *Belly of the great Fiſh*.

FISH. See *Honey Comb*.

FISH. See *Scales*.

FISHER, in it's ſpiritual meaning, ſig. one that ſearches out and teaches, firſt natural truths, and afterwards ſuch as are ſpiritual, in a rational way. *I.* 19.

FISHERS from ENGEDI unto ENEGLAIM (Ezek. 47. 10) ſig. thoſe who ſhall inſtruct the natural man in the truths of faith. *A. C.* 40.

FISHES (Hab. 1. 14—16) ſig. thoſe who are in faith ſeparate from charity. *A. R.* 405.

FISHES of the SEA. To make as the *fiſhes of the Sea*, ſig. to make altogether ſenſual. *A R.* 991.

FISHES ſig. ſcientifics. *A. C.* 42, 991.

FITCHES and CUMMIN (Iſa. 28. 25.) ſig. ſcientifics. *A. C.* 10669.

FIVE ſig. much. *A. C.* 10253.

And alſo every thing, when *two* and *three* follow; but it ſig. ſome and few, when *ten*, or *twenty* precedes, or follows. *Ap. Ex.* 532.

FIVE ſig. a ſufficient quantity. *A. C.* 9689.

Alſo, all things of one part. *A. C.* 9604.

Alſo, ſome certain part. *U. T.* 199.

FIVE (Gen. 14. 9.) ſig. disjunction. *A. C.* 1686.

FIVE [the number] ſpecifically hath a double ſignification; it ſig. a little and hence ſomewhat, and it ſig. remains; the reaſon why it ſig. a little is from its relation to thoſe numbers which ſig. much, viz. to a thouſand and to a hundred, and hence alſo to ten; from this ground it is, that *five* ſig. a little, and alſo ſomewhat; the number *five* ſig. remains, when it hath relation to ten, for ten ſig. remains. Mention is made of *five* in the Lord's parable concerning the man who went into a far country and delivered to his ſervants his property, "to one *five* talents, to another *two*, and to a third *one*; and he who received *five* talents traded with them, and gained other *five* talents; in like manner he who received *two* gained other *two*, but he who received *one*, hid his Lord's ſilver in the earth," (Matt. 25. 14. &*ſeq.*) he who doth not think beyond the literal ſenſe, cannot know any other than that theſe numbers, viz. *five*, *two*, and *one*, were aſſumed merely to give a finiſhing to the hiſtory of the parable, and that they have no further meaning, when yet there is an arcanum contained even in the numbers themſelves; for by the ſervant who received *five* talents, are ſig. thoſe who have admitted goods and truths from the Lord, thus who have received remains; by him who received *two* are ſig. thoſe who in advanced age have adjoined charity to faith; and by him who received *one*, they who have received faith alone, without charity; concerning this latter it is ſaid, that he hid his Lord's ſilver in the earth, for by the ſilver, which is pred. concerning him, in the internal ſenſe, is ſig. the truth which is of faith for faith without charity cannot make gain, or bear fruit; ſuch are the things contained in the numbers. *A. C.* 5291.

FIVE. See *Ten*.

FIVE HUNDRED and FOUR THOUSAND, and EIGHTEEN THOUSAND. (Num. 48. 34. 35.) The former of theſe numbers ſig. all truths from good, and the latter, all the truths of doctrine encompaſſing and defending the church. *Ap. Ex.* 438. *p.* 75.

FIVE THOUSAND MEN beſides WOMEN and CHILDREN (Matt. 14. 15. 21.) ſig. all who are of the church in truths from good; *men*, those who are in truths; *women* and *children*, those who are in goods. *Ap. Ex.* 430.

Fix (to) a Tent, ſig. a ſtate of holy love. *A. C.* 4128.

Fixed (to be). Influx from the internal cannot be fixed, except in good and truth in the external. *A. C.* 6724.

Fixed Stars. See *Stars.*

Flagon of Water (a) (Gen. 21. 14.) ſig. a ſmall portion of truth with which the ſpiritual are firſt gifted, or ſo much as they are then capable of receiving. *A. C.* 2674.

Flagons. See *Bottles and Veſſels.*

Flags (Exod. 2. 3.) ſig. ſcientific falſes. *A. C.* 6732.

Flags. See *Reeds.*

Flame ſig. ſpiritual good, and the light of it truth from that good. *A. C.* 3222, 6832.

Flame is the appearance of the love of evil. *A. R.* 384.

Flame in the ſpiritual world does not burn like flame in the natural world *C. S. L.* 359.

Flame of Fire (a) (Rev. 1. 14.) ſig. ſpiritual love, which is charity, and when ſpoken of the Lord, his divine love. *A. R.* 48.

Flame of a Sword turning itself (Gen. 3. 24.) ſig. ſelf love, with its wild luſts, and conſequent perſuaſions, which carry man to things corporeal and worldly, and thus prevents the profanation of holy things, which is the *tree of lives.* *A. C.* 306.

Flame in the Hells, is an appearance of the love of what is falſe, and *fire* there, is an appearance of the love of evil. *A. R.* 282.

Flame. See *Charity.*

Flame. See *Fire.*

Flame. See *Love.*

Flames, in the word, ſig. the good things appertaining to love, and *lights*, the truths appertaining to faith. *A. C.* 3222.

Flaming Fire (a) (Pſal. 104. 4.) ſig. the celeſtial ſpiritual principle. *A. C.* 934.

Flax (Exod. 9. 31.) ſig. truth of the natural exterior principle. *A. C.* 7600.

Flax (ſmoking) (Iſa. 42. 3.) ſig. a little of truth from good. *Ap. Ex.* 951. *p.* 401.

Flax, or Linen *(linum)* (Hoſea 2. 5. 9.) properly ſig. truth from the literal ſenſe of the word. *Ap. Ex.* 951.

Flax. See *Fine Flax.*

Flesh, in a good ſenſe, ſig. the good of the will principle, and in an oppoſite ſenſe, the evil proprium of man. *Ap. Ex.* 1082. *p.* 524.

Flesh ſig. proprium in the external man, as to the will. *A. C.* 156.

Flesh ſig. every man in general, and the corporeal man in particular. *A. C.* 574.

Flesh (John 1. 14) ſig. the Lord's divine humanity. *Ap. Ex.* 1069. *p.* 512.

Flesh ſig. the good of the word and of the church. *A. R.* 832.

Flesh in the place of the Rib (Gen. 2. 21.) ſig. man's proprium, in which there is a vital principle. *A. C.* 147.

Flesh (one) (Matt. 19. 5.) ſig. one man [*Homo.*] *C. S. L.* 156.

Flesh (the will of the) (John 1. 13.) ſig. the evil will principle in man, alſo the corporeal man. *A. C.* 574.

Flesh (the) of the Sacrifice and Burnt Offering ſpecifically ſig. ſpiritual good, but the *bread of propoſition*, [*Panis Minchæ*] celeſtial good, and therefore not only *fleſh*, but alſo *bread* was offered. *A. C.* 10079.

Flesh of Asses and the Issue of Horses. (Ezek. 23. 20.) The *fleſh of aſſes* ſig. the proprium of the will, and *the iſſue* [*Effluvium*] *of horſes*, the proprium of the underſtanding thence, which perverts all things. *Ap. Ex.* 654. *p.* 491.

Flesh and Spirit. (Iſa. 31. 3.) *Fleſh* ſig. the propruim of man, and *ſpirit* is the life from the Lord. *Ap. Ex.* 654. *p.* 482.

Flesh and Spirit. (Joel 2. 28.) *Fleſh* ſig. man, and *ſpirit*, the influx of truth and goodneſs from the Lord. *A. C.* 574.

Flesh. To eat the *fleſh* of another ſig. to deſtroy his proprium. *A. R.* 748.

Flesh. See *Lean in Fleſh.*

Flesh of Animals. See *To Eat.*

Flesh and Blood of the Lord. See *Holy Supper.*

Flesh and Bones. See *Body.*

Flesh and Bones. See *Lord.*

Flesh Pots. To ſit by them (Exod. 16. 3.) ſig. a life according to pleaſure, and what is luſted after; for this life is the life of man's proprium. *A. C.* 8408.

Flies (ſwarms of) (Exod. 8. 21.) ſig. the falſes of malevolence. *A. C.* 7441.

Flies (the) that were sent upon Egypt, ſig. the falſes in the extremes of the natural man, which are called ſenſual. *Ap. Ex.* 410. *p.* 655.

FLIGHT (Matt. 24. 20.) ſig. removal from a ſtate of the good of love and innocence. *A. C.* 3755.

FLIGHT (Mark 13. 18.) ſig. the laſt time, which when applied to each particular perſon, is the time of his death. *A. C.* 34.

FLINT ſig. truths. *A. C.* 2039.

FLINTS. See *Knives of flint.*

FLOCK (Gen. 26.) denotes interior or rational good. *A. C.* 343. 2566. 3408.

FLOCK ſig. thoſe who are in ſpiritual good. *A. C.* 3008.

FLOCK (Gen. 32. 5.) ſig. natural interior good. *A. C.* 4244.

FLOCK ſig. the church where they are who are in ſimple good. *A. C.* 6828.

FLOCK. See *Beaſts.*

FLOCK. See *Firſtlings of the Flock.*

FLOCK. See *Laban and his Flock.*

FLOCK. See *Milk of the Flock.*

FLOCK. See *To Shear.*

FLOCK. See *Overagainſt.*

FLOCK. See *Shepherd.*

FLOCK of thine HERITAGE *(Grex Hæreditatis)* ſig. thoſe of the church who are in the ſpiritual things of the word, which are the truth of its internal ſenſe. *Ap. Ex.* 727. *p.* 72.

FLOCK of KEDAR ſig. divine celeſtial things, and the *Rams of Nabaioth*, divine ſpiritual things. (Iſa. 60. 7.) *A. C.* 2830.

FLOCK and HERD. They within the church are called *flock*, who are truly rational or internal men; hence it is, that by *flock* are ſig. alſo, in the abſtract, eſſential, rational, or internal goodneſſes; but they within the church are called *herd*, who are natural, or external men; hence alſo by herd are ſig. in the abſtract, eſſential, natural, or external goodneſſes. *A. C.* 2566.

FLOCK and HERDS. (Pſal. 8. 8.) *Flock* ſig. the ſpiritual things, and *herds*, the natural things of man. *Ap. Ex.* 513. *p.* 180.

FLOCKS, HERDS, and TENTS (Gen. 13. 5.) ſig. thoſe things with which the external man abounds, and here, thoſe which could agree with the internal man. *A. C.* 1564.

FLOCKS. See *Animals.*

FLOOD (a) ſig. truths in abundance. *A. R.* 564.

FLOOD (the) (Gen. 7.) not only ſig. the temptations which the man of the church called *Noah* muſt needs ſuſtain, before he could be regenerated, but likewiſe the deſolation of thoſe who were not in a capacity to be regenerated; both temptations and deſolations are in the word compared to *floods*, or *inundations of waters*, and are ſo called. *A. C.* 705.

FLOOD of WATERS (Gen. 7.) ſig. the beginning of temptations. *A. C.* 739.

FLOOD (the) ſig. damnation. *A. C.* 842.

FLOOD NO MORE TO DESTROY THE EARTH, ſig. that ſuch a deadly and ſuffocating perſuaſion ſhould not any more exiſt. *A. C.* 1031.

FLOOD (the) was the end of the moſt ancient, and the beginning of the ancient church. *A. C.* 1263.

FLOOD (the) WHICH THE SERPENT CAST OUT OF HIS MOUTH (Rev. 12. 15.) ſig. reaſonings in abundance grounded in fallacies and appearances, which, if they are confirmed, appear externally like truths, but conceal within them falſes in great abundance. *A. R.* 563.

FLOOD. See *Inundation.*

FLOOD. See *Rivers.*

FLOOD. See *Waters.*

FLOODS, or INUNDATIONS. The reaſon why both temptations and deſolations are in the word compared to *floods, or inundations of waters*, and are ſo called, is, becauſe their effects are ſimilar; there are evil ſpirits which enter by influx with their perſuaſions, and the principles of the falſe, by which they are influenced, and excite the like things in man, but with the man who is regenerate, they are temptations, but with the man who is not regenerate, they are deſolations. *A. C.* 705.

FLOOR (Matt. 2. 12.) ſig. the world of ſpirits which is between heaven and hell, and where the ſeparation of evils and falſes from goods and truths takes place. *Ap. Ex.* 374.

FLOOR. See *Threſhing floor.*

FLOOR and WINEPRESS. (Hoſea 9. 2. *(Area & Torcular.)* *Floor* here ſig. the word as to the good of charity; and *Winepreſs*, as to the good of love; and by the *winepreſs* here is underſtood oil, becauſe there were *winepreſſes* for oil as well as for wine. *Ap. Ex.* 695. *p.* 556.

FLOUR (fine) MADE INTO CAKES, in general repr. the ſame thing as *bread*, viz. the celeſtial principle of love, and its *farina*, the ſpiritual principle. *A. C.* 2177.

FLOUR (fine) (Ezek. 16. 19.) ſig. the ſpiritual principle of charity. *A. C.* 2177. 561

FLOUR, or MEAL ſig. celeſtial truth; and WHEAT, celeſtial good. *A. R.* 778.

FLOUR, HONEY and OIL. (Ezek. 16. 13.) *Flour* and *Oil* ſig. truth and good from a ſpiritual origin, and *honey*, good from a natural origin. *Ap. Ex.* 1153.

FLOURISHING. See *Fat and flouriſhing.*

FLOW (to) IN. See *Enormities.*

FLOW (to) IN. See *Good.*

FLOW (to) IN. See *Influx.*

FLOW (to) IN. See *Lord.*

FLOW (to) INTO, and MOVE. See *External Flower.* And the *flower* [or bloſſom] thereof aſcended, (Gen. 10. 40.) ſig. the ſtate near regeneration; for the *budding* and *fructification* of a *tree* repr. the re-birth of man, the *growing green from the leaves* repr. the firſt ſtate, the *bloſſoming* the ſecond, or the next before regeneration, and the *fructification* the third, which is the ſtate itſelf of the regenerate; hence it is, that *leaves* ſig. thoſe things which are of intelligence, or the truths of faith; for theſe are the firſt things of the re-birth, or regeneration, but the *flowers* [or bloſſoms] are thoſe things which are of wiſdom, or the goods of faith, becauſe theſe proximately precede the re-birth or regeneration, and the *fruits* thoſe things which are of life, or the works of charity, inaſmuch as theſe are ſubſequent, and conſtitute the ſtate itſelf of the regenerate. *A. C.* 5116.

FLOWER of GLORY, and HEAD of the FAT VALLIES. (Iſa. 28. 1.) *Flower of glory* is truth in its firſt formation falling, or periſhing, and *the head of the fat vallies* is the intelligence of the natural man. *Ap. Ex.* 376. *p.* 536.

FLOWERS (1 Kings 6. 29—32.) ſig. ſpiritual natural good, which is the good of the ultimate heaven. *Ap. Ex.* 458. *p.* 118.

FLOWERS of a TREE (the) ſig. ſpiritual primitive truths in the rational man. *A. R.* 936.

FLOWERS and FLOWER GARDENS ſig. ſcientific truths. *A. C.* 9558.

FLOWERS. See *Gardens.*

FLOWERS. See *Heaven.*

FLOWERS. See *Odours.*

FLOWERS. See *Palm Trees.*

FLUCTUATIONS, which are doubts and obſcurities concerning things true and good, do not ceaſe after temptations, but continue a long time. *A. C.* 848. 851.

FLUCTUATIONS of the ARK (Gen. 7.) ſig. the changes of ſtate in regeneration. *A. C.* 785.—790.

FLUID. See *Human Body.*

FLUIDS of the BRAIN. See *Brain.*

FLUX. See *Iſſue.*

FLY (to) when ſpoken of the Lord, ſig. to foreſee, and to provide. *A. R.* 244.

FLY (to) when pred. of the Lord, alſo ſig. omnipreſence. *Ap. Ex.* 529.

FLY (to) FROM THE FACE ANY OF ONE (Gen. 16 6.) ſig. indignation. *A. C.* 1923.

FLY (to) and to FALL (Gen. 14. 10.) ſig. to be conquered. *A. C.* 1689.

FLY (to) AND GO FORTH ABROAD (Gen. 39. 12.) ſig. that ſeparation was made, or that there was no longer any thing common. *A. C.* 5009.

FLY (to) (Pſal. 18. 11.) ſig. to illuſtrate the middle heaven. *Ap. Ex.* 529.

FLY (to) AS A CLOUD, AND AS DOVES TO THEIR WIDOWS (Iſa. 60. 7. 8.) ſig. inquiry and inveſtigation into truth, from the literal ſenſe of the word. *Ap. Ex.* 282. *p.* 323.

FLY (to) IN THE MIDST OF HEAVEN (Rev. 8. 13.) ſig. to inſtruct and foretell. *A. R.* 415.

FLY (to) IN THE MIDST OF HEAVEN (Rev. 14. 6.) ſig. to look down, to look through, and to look for. *A. R.* 626.

FLY (to) INTO THE WILDERNESS, INTO HER PLACE (Rev. 12. 14.) is pred. of the new church here ſig. by the *woman clothed with the ſun*, and ſig. the divine circumſpection and care, and protection thereof while it is as yet confined to a few. *A. R.* 561.

FLYING EAGLE (a) (Rev. 4. 7.) By *Eagle* various things are ſignified and by *flying Eagles* are ſig. knowledges from whence underſtanding is derived; becauſe when they *fly*, they know and ſee things; and by *flying* is ſig. to perceive and inſtruct. *A. R.* 244.

FOAM UPON THE FACE OF THE WATERS (Hoſea 10. 7.) ſig. that which is made void and ſeparate from truth. *Ap. Ex.* 391. *p.* 575.

FOES. See *Enemies.*

FŒTUS (the) has no voluntary motion before the lungs are opened. *A. C.* 3887.

FŒTUS. While in the womb, it is in the province of the heart, but when ſeparated from the womb, it enters by conjunction into the kingdom of the lungs. *A. C.* 4931.

FŒTUS

Fœtus. Its formation, as to all and every part thereof, is a work of heaven. *A. C.* 5052.

Fœtus. Its formation ſhews the formation of ſpiritual good by truth. *A. C.* 9042.

Fold. See *Sheep*.

Folds and Pastures (Ezek. 34. 14.) ſig. the good things of love. *A. C.* 415.

Foal and the Son of an Ass. (Gen. 49. 11.) [*aſſellus & filius aſin*] *Foal* ſig. the external of the church, and *the ſon of an aſs* (or as it is commonly rendered, *his aſs's colt*) the interal of the church, both as to truths from the Lord. *Ap. Ex.* 433. *p.* 51.

Follow (to) (Gen. 24. 61.) ſig. by virtue of guidance, or of auſpices. *A. C.* 3191.

Follow (to) their Works which follow with them (Rev. 14. 13.) ſig. all things which remain with man after death. *A. R.* 641.

Follow (to). See *To go after*.

Follow (to). See *Goods and Truths*.

Follow (to) the Lord ſig. to acknowledge him, and to live according to his precepts. *Ap. Ex.* 864.

Follow (to) the Lord. See *Croſs*.

Folly, Iniquity, Hypocrisy and Error. (Iſa. 132. 1.) *Folly* has reſpect to the falſe, *iniquity* ſig. evil, *hypocriſy*, the evils ſpoken againſt goods, and *error*, the falſes which are ſpoken againſt truths. *Ap. Ex.* 386. *p.* 551, 552.

Food (all) that is Eaten (Gen. 6. 21.) ſig. things good and delightſome. *A. C.* 678.

Food ſig. thoſe things which are of uſe; *food*, in the internal ſenſe, properly ſig. thoſe things which nouriſh the ſoul of man, that is, which nouriſh him after the life of the body, for he then lives a ſoul or ſpirit, and has no longer need of material *food* as in the world, but of ſpiritual *food*, which *food* is all that which is of uſe, and all that which conduces to uſe; what conduces to uſe is to know what is good and true, what is of uſe, is to will and to do what is good and true; theſe are the things whereby the angels are nouriſhed, and which are therefore called ſpiritual and celeſtial *food*. The mind of man, where his interior underſtanding, and interior will is, or where his interiors or ends of life are, is not nouriſhed by any other *food*, even whilſt it lives in the body; material *food* doth not penetrate thither, but only to the things of the body, which that *food* ſupports, to the end, that the *mind* may enjoy its *food* when the *body* enjoys its *food*, that is, that there may be a ſound mind in a ſound body. The reaſon why *food*, in the ſpiritual ſenſe, is every thing which is of uſe, is becauſe every exerciſe of man's faculty, as to knowing, and as to underſtanding and growing wiſe, and thereby as to willing, ought to regard uſe as it's end; hence the quality of his life is according to the quality of his uſe. *A. C.* 5293.

Food of the Field of the City (the) (Gen. 41. 48.) ſig. thoſe things which were proper and ſuitable thereto, viz. truths adjoined to good in the interiors, for *food* denotes truths adjoined to good; the truths which are proper and ſuitable to the interiors are ſig. by *the food of the field of the city*, by reaſon that the *field* belonged to the *city*, and conſtituted its environs; [*ambitum ejus*] the things which conſtitute the environs, in the internal ſenſe, ſig. things ſuitable and proper, on which account alſo, it is preſently ſaid, "What things were round about it he gave in the midſt thereof." The reaſon why the things which conſtitute environs ſig. things proper and ſuitable, is, becauſe all truths joined to good are arranged into ſerieſes, and the ſerieſes are ſuch, that in the midſt, or in the inmoſt of every one, there is a truth joined to good, and round about this midſt or inmoſt, are the truths proper and ſuitable thereto, and thus in order even to the outermoſt, where the ſeries vaniſhes; the ſeries themſelves are alſo in a like arrangement one amongſt another, and are varied according to changes of ſtate: that there are ſuch arrangements of truths joined to good, can be preſented to the very ſight in the other life, for in the light of heaven, in which is intelligence and wiſdom, ſuch things can be exhibited to the view, but not in the light of the world, neither in the light of heaven with the man whoſe interiors are not open, nevertheleſs, they may be acknowledged by him from a rational intuition, and thereby be ſeen rationally from the light of heaven; theſe arrangements derive their origin from the arrangements of the angelic ſocieties in heaven, for as theſe ſocieties are arranged, ſo alſo are the ſerieſes of truths joined to good, arranged with the regenerate, for theſe latter correſpond to the former. *A. C.* 5343.

Food (Lam. 1. 19.) ſig. wiſdom and intelligence. *A. C.* 2930.

FOOD, or MEATS. That goodneſſes and truths are man's genuine *food*, or *meat*, may appear to every one, inaſmuch as whoſoever is deprived of them hath not life, but is dead. The *food*, or *meat* which the wicked want in another life, are the delights ariſing from evils, and the pleaſantneſſes ariſing from falſes, which are the *meats* of death; but the good in another life have celeſtial and ſpiritual *food* which are the *meats* of life. *A. C.* 680, 681.

FOODS, or MEATS are given from heaven by the Lord to every one, according to the uſes which they perform, and are like the *foods* in our world. *A. R.* 153. *U. T.* 281.

FOOD is celeſtial, ſpiritual, and ſcientific. *A. C.* 1480.

FOOD. Every man hath his peculiar, and as it were, his proper *food*, which is provided for him by the Lord before he is regenerated. *A. C.* 677.

FOOD. When man is eating *food*, the angels with him are in the idea concerning good and truth, according to the ſpecies of ſuch *food*. *A. C.* 5915.

FOOD and RAIMENT. [*Cibus & Veſtis.*] *Food* ſig. all the internal which nouriſhes the ſoul, and *raiment*, all the external which as the body clothes it. All the internal refers to love and wiſdom, and all the external to opulence and eminence. *Ap. Ex.* 1193.

FOOD. See *Digeſtions*.

FOOD. See *Good for food*.

FOOD. See *Wealth*.

FOOLISH VIRGINS (Matt. 25. 1. 2.) ſig. thoſe who hear the Lord, that is, read the word, and do not do it. (See alſo Matt. 7. 26.) *A. R.* 433. *A. C.* 44. 367.

FOOLISH VIRGINS (Matt. 25. 1. 2.) ſig. thoſe in the church who are in faith ſeparate from charity, and the *wiſe*, or *prudent virgins*, thoſe who are in faith conjoined with charity. *Ap. Ex.* 840.

FOOLISH. See *Bed*.

FOOLS. See *Fooliſh Virgins*.

FOOT (Deut. 33. 3) ſig. an inferior principle. *A. C.* 2714.

FOOT. To ſet the right *foot* on the ſea, and the left on the earth, (Rev. 10. 2.) ſig. that the Lord hath the univerſal church under his intuition and dominion, as well as thoſe therein who are in its externals, as thoſe who are in its internals. *A. R.* 470.

FOOT. See *Feet*.

FOOT. See *Heel*.

FOOT. See *Left Foot*.

FOOTSTOOL (Pſ. 110. 1.) ſig. the loweſt region under the heavens, under which are the hells. *Ap. Ex.* 687. *p.* 541.

FOOTSTOOL. "To make thine enemies thy *footſtool*," (Pſ. 110. 1.) ſig. to ſubjugate and keep under the hells. *Ap. Ex.* 850. *p.* 302.

FOOTSTOOL (Pſ. 132. 7.) ſig. the Lord's church in the earths. *Ap. Ex.* 607. *p.* 346.

FOOTSTOOL. See *Earth*.

FOOTSTOOL. See *Habitation*.

FORCE (to) MAN to SALVATION is impoſſible. *A. C.* 5854.

FORCE (to) any one, is immenſely far from the Lord. *A. C.* 2881.

FORCE (to). Man ought to *force* himſelf to do good, as of himſelf, but believing that all good is from the Lord *H. H.* 271.

FORCE (to). Man ought to *force* himſelf to reſiſt evil. *D. P.* 129.

FORCE (to). The external cannot *force* the internal, but the internal can *force* the external. *D. P.* 136.

FORCE (to). That which man is *forced* to do, is not is own act, but his who *forced* him. *A. C.* 4031.

FORCE (to). See *Detained*.

FORCE (to). See *Puniſhment*.

FOREHEAD (the) corr. to heavenly love. *A. C.* 9936. *A. R.* 729.

FOREHEAD (the) ſig. love both good and evil; becauſe the face is the inmoſt of man's affections, and the *forehead* is the ſupreme part of the face; the brain, from which is the origin of all things of man's life, is next under the *forehead*. *A. R.* 347.

FOREHEAD (the) ſig. love and its conſequent intelligence, or faith. *A. R.* 613.

FOREHEAD. The Lord looks at the angels in the *Forehead*, and the angels look at the Lord through the *eyes*, becauſe they look from the underſtanding of truth, hence proceeds conjunction. *A. R.* 380.

FOREHEAD. See *Brain*.

FOREHEAD. See *Hand*.

FOREHEAD. See *Influx*.

FOREHEAD. See *Man*.

FOREHEAD. See *Mark*.

FOREIGNER (a) (Exod. 12. 45.) ſig. him who does

does good from his own natural diſpoſition alone. *A. C.* 8008.

FOREIGNER. See *Stranger and Alien.*

FOREKNOWLEDGE. See *Providence.*

FORESEEN. See *Good.*

FORESKIN (the) corr. to corporeal love, becauſe that member which the *foreſkin* touches corr. to ſpiritual and celeſtial love. *Ap. Ex.* 817.

FORESKIN (the) inasmuch as it covers the genital, corr. in the moſt ancient church, to the obſcuration of good and truth, but in the ancient church to their defilement. *A. C.* 4462.

FORESKIN (the) ſig. ſelf love. *A. C.* 205.

FOREST (a) [*Sylva.*] (Iſa. 32. 15.) is pred. of the natural man, but a *garden*, [*Hortus*] of the ſpiritual man. *Ap. Ex.* 730. *p.* 81.

FOREST of the SOUTH (Ezek. 20. 46. 47.) ſig. thoſe who are in the light of truths, and extinguiſh it, conſequently, it ſig. thoſe within the church who are ſuch. *A. C.* 1458.

FORESTS. In hell there appear *foreſts* in ſome places, conſiſting of trees which bear evil fruits, according to correſpondence. *A. R.* 400.

FORGET (to) (Gen. 27. 45.) ſig. the ſucceſſive abolition of repugnance. *A. C.* 3615.

FORGET (to) (Gen. 40. 23.) ſig. removal, when not remembering denotes non-conjunction, for removal is according thereto. The reaſon why to *forget*, or to *give to oblivion*, ſig. removal, or apparent privation is, becauſe ſo the caſe is with memory and thought thence derived; thoſe things which are the ſubjects of man's thought are immediately under his view, and the things which are in affinity with ſuch ſubjects, preſent themſelves in order around, even to the things not in affinity, which are moſt remote, and in ſuch caſes in oblivion; the things which are oppoſite are thence ſeparated, and hang downwards, and preſent themſelves beneath, and act as an equilibrium to thoſe which are above; this orderly arrangement is effected by the good which flows in; ſo it is with all man's thought, and that this is the caſe is manifeſt from thoughts in the other life, for thoughts in that life are wont ſometimes to preſent themſelves viſible in the light of heaven, and then ſuch appears to be the form of their arrangement. Hence it may be evident, that to *forget*, in the internal ſenſe, ſig. nothing elſe, but removal and apparent privation. *A. C.* 5170. 5278

FORGIVE (to). See *To Remit.*

FORM (to) man. Is pred. of the external man when made alive, or when he becomes celeſtial. *A. C.* 472.

FORM (to) See *To Create.*

FORM. See *Beautiful in form.*

FORM. See *Diſpoſition.*

FORM. See *Divine human.*

FORM. See *Eſſence.*

FORM. See *External.*

FORM. See *Faith.*

FORM. See *God.*

FORM. See *Human Form.*

FORM. See *Image.*

FORM. See *Influx.*

FORM. See *Reception.*

FORM. See *Regulation.*

FORM. See *Truth Divine.*

FORM of the BODY. See *Body.*

FORM of EVIL. See *Falſe.*

FORM of GOVERNMENT. See *Government.*

FORM of HEAVEN. See *Brain.*

FORMALITIES. See *Conſent.*

FORMATION of the FŒTUS. See *Fœtus.*

FORMER from the WOMB (Iſa. 44. 2. 24. and Ch. 49. 1. 5.) ſig. the reformer. *A. R.* 535.

FORMER CHURCH. See *Imputation.*

FORMER DESOLATIONS. See *To Build.*

FORMER HEAVEN and the FORMER EARTH WHICH PASSED AWAY. See *Heavens.*

FORMER THINGS (the) HAVE PASSED AWAY (Rev. 21. 4.) ſig. all grief of mind, fear of damnation, of evils and falſes from hell, and of temptations ariſing from them, occaſioned by the dragon who is caſt out. *A. R.* 884.

FORMER YEARS (Mal. 2. 4.) ſig. the ancient church. *A. C.* 349.

FORMER YEARS. See *Days of old.*

FORMER YEARS. See *Years.*

FORMS (all natural) both animate and inanimate are repreſentative of ſpiritual and celeſtial things in the Lord's kingdom. *A. C.* 3002.

FORMS of CONJUGIAL PARTNERS (the) are ſucceſſively perfected and ennobled from an interior principle. *C. S. L.* 201.

FORMS. See *Beaſts.*

FORMS. See *Correſpondences.*

FORMS. See *Effects.*

FORMS. See *Heavens.*

FORMS. See *Marriage.*
FORMS. See *Men.*
FORMS. See *Organical Forms.*
FORMS. See *Perfection of Forms.*
FORMS. See *Repreſentatives.*
FORMS. See *Tranſparent.*
FORMS of USES. See *Elevation.*

FORNICATION is the luſt of a grown up man, or youth, with a woman who is an harlot, before marriage. *C. S. L.* 444.

FORNICATION is of the natural man. *C. S. L.* 447.

FORNICATION is luſt, but not the luſt of adultery *C. S. L.* 448, 449

FORNICATION (the luſt of) is grievous ſo far as it looks to adultery. *C. S. L.* 453.

FORNICATION (the luſt of) is ſtill more grievous, as it verges to the deſire of varieties, and to the deſire of defloration. *C. S. L.* 454.

FORNICATION of BABYLON with the KINGS of the EARTH (Rev. 18. 3.) ſig. the falſification of the truth of the church. *A. R.* 21.

FORNICATION. See *Wine of fornication.*

FORSAKEN and AFFLICTED in SPIRIT. See *Woman.*

FORTH. See *To Call forth.*
FORTH. See *To Go forth.*

FORTRESSES of MUNITIONS. See *Strong Holds.*

FORTS and CAVES. [*Munitiones & Cavernæ*] [Ezek. 33. 27.] *Forts* are confirmations from the word, and *Caves* are confirmations from ſcientifics. *Ap. Ex.* 388. *p.* 560.

FORTUNE is the divine providence in the ultimates of order, agreeing with the particular ſtate of man. *D. P.* 212.

FORTUNE. See *Contingencies.*

FORTY ſig. a plenary ſtate of temptation. *A. C.* 730.

FORTY DAYS and NIGHTS. Whereas whilſt man is in temptation he is in the vaſtation of all things appertaining to proprium, and which are corporeal, for the things of proprium and ſuch as the corporeal muſt needs die, by combats and temptations, before man is born again anew, or becomes ſpiritual and celeſtial, therefore alſo *forty days and nights* ſig. further, the duration of vaſtation. *A. C.* 730.

FORTY-FIVE ſig. conjunction, the ſame as *five. A. C.* 2269.

FORTY-TWO (2 Kings 2. 24.) ſig. blaſphemy. *Ap. Ex.* 781. *p.* 177. *A. R.* 573.

FORTY-TWO MONTHS (Rev. 11. 2.) ſig. until there is an end, and when there is no truth left. *A. R.* 489.

FORTY-TWO MONTHS (Rev. 13. 5.) ſig. plenary vaſtation and conſummation. *Ap. Ex.* 796. *p.* 200.

FORTY-TWO MONTHS (Rev. 13. 5.) or THREE DAYS and a HALF, or a TIME and TIMES, and HALF a TIME, or ONE THOUSAND TWO HUNDRED and SIXTY DAYS (which make up the ſame time) ſig. until there is an end of the former church, and a beginning of the new. *A. R.* 583.

FOUND (to be) (Gen. 19. 15.) ſig. to be ſeparated from evil, becauſe they were vindicated, of whom this is predicated. *A. C.* 2407.

FOUNDATION ſig. truth on which heaven and the church, and its doctrines are founded. *A. C.* 9643. *A. R.* 902.

FOUNDATION of the ANGELIC HEAVEN. See *Church.*

FOUNDATION of the HEAVENS. See *Baſis.*

FOUNDATION of the WORLD ſig. the inſtitution [*Inſtauratio.*] of the church. *Ap. Ex.* 391. *p.* 571.

FOUNDATION of the WORLD. See *Lamb ſlain from the foundation of the World.*

FOUNDATION LOVE. See *Conjugial Love.*

FOUNDATIONS of GENERATION and GENERATION. See *Old waſte places.*

FOUNDATIONS of a WALL ſig. the knowledges of truth, whereupon doctrinals are founded. *A. C.* 9642. *A. R.* 902.

FOUNDATIONS of the MOUNTAINS (Deut. 32. 22.) ſig. the hells, becauſe ſelf-love and the love of the world (here ſig. by *mountains*) reign there. *A. C.* 1691.

FOUNDER [*Conflator*] (Jer. 10. 9.) ſig. the ſame as *workman*, which ſee. *Ap. Ex.* 585. *p.* 311.

FOUNTAIN ſig. the Lord and the word. *A. R.* 360. 384.

FOUNTAIN (Gen. 16. 14.) ſig. truth which was ſeen, not in the rational principle, but beneath it, and therefore *fountain* in the original tongue is expreſſed here by a different word from what is uſed before, and from that which is the general expreſſion to denote a *fountain. A. C.* 1956.

FOUNTAIN of JUDGMENT. See *En-Miſhpat.*

FOUNTAIN of LIVES. See *Fatneſs.*

FOUNTAIN of MISHPAT-CADESH: See *En-Mishpat*.

FOUNTAIN and WELL. *Fountain* sig. superior truth, and *well*, inferior truth. *A. C.* 3096.

FOUNTAINS (Psal. 104. 10.) denote knowledges. *A. C.* 1949.

FOUNTAINS of WATERS (Rev. 14. 7.) sig. all truths of the word serving the church for doctrine and life. *A. R.* 630.

FOUNTAINS of the ABYSS denote evils of the will, and CATARACTS of HEAVEN denote falses of the understanding. *A. C.* 843—845.

FOUR sig. all respecting good. *A. R.* 348.

FOUR sig. the conjunction of good and truth, and it derives this signification from the four quarters in heaven. *Ap. Ex.* 384. *p.* 543. *A. R.* 322.

FOUR ANIMALS (the) See *Elders*.

FOUR BEASTS (the) seen by DANIEL (see chap. 7. 3.—7.) sig. the successive states of the church from its beginning even to its ultimate state. *Ap. Ex.* 1029. *p.* 475. *A. R.* 574.

FOUR CORNERS of the EARTH (the) sig. the universal world of spirits. *A R.* 342.

FOUR-FIVE. (Is. 17. 6.) See *Two-Three*.

FOUR HUNDRED sig. vastation, temptations, and the duration thereof. *A. C.* 2959.

FOUR HUNDRED and THIRTY (Gen. 15. 18.) denotes temptations. *A. C.* 1847.

FOUR QUARTERS in HEAVEN. See *Quarters*.

FOUR SQUARE sig. what is just, because it hath four sides, and its four sides look towards, or respect equally the four quarters, which is to respect all things from justice; and it is owing to this signification of *four square*, that in common discourse a man is said to be *square* [*Vir Quadratus*,] when he is a man who doth not from injustice incline either to this or that party. Moreover, *the altar of burnt offering*, *the altar of incense*, and *the breast-plate of judgment* were *four square*, &c. &c. *A. R.* 905.

FOUR THOUSAND. See *Five Hundred*.

FOUR WINDS of HEAVEN (Dan. 8. 8.) sig. every good and truth of heaven and the church, and the conjunction of them, but in an opposite sense, every evil and false, and their conjunction. *Ap. Ex.* 418.

FOUR WINDS. See *Elect*.

FOUR and SIX. *Four* sig. celestial good, and *Six*, spiritual good; for *four* sig. conjunction, and intimate conjunction with the Lord is by love towards him; but *six* sig. communication, and communication with the Lord is by charity towards our neighbour. *Ap. Ex.* 283. *p.* 325.

FOUR. See *Sixteen*.

FOURSCORE MEN (the) who came from SHECHEM, SHILOH, and SAMARIA, (Jer. 41. 5.) repr. the prophanations of good and truth. *Ap. Ex.* 374. *p.* 510.

FOURTEEN (Gen. 31. 40.) sig. a first period. *A. C.* 4177.

FOURTEENTH YEAR (the) (Gen. 14. 5.) sig. the first temptation of the Lord in childhood. *A. C.* 1669.

FOURTH GENERATION (the) (Gen. 15. 16.) sig. the duration and state of temptation, or the time and state of restitution, because it is here said, *in the fourth generation they shall return hither*. *A. C.* 1856.

FOURTH PART (a) sig. the same as *four*. *A. R.* 322.

FOURTH STATE of REGENERATION (the) when the penitent person is affected with love and illuminated by faith; he before discourse piously, and produced the fruit of good action but he did so in consequence of the temptation and straitness under which he laboured, and not from a principle of faith and charity; whereas faith and charity are now enkindled in his internal man, and are called two luminaries, lights. (Gen. 1. 16.) *A. C.* 10.

FOURTHS. See *Thirds*.

FOWL sig. spiritual truth; BIRD, natural truth, and WINGED THING, sensual truth. *A. C.* 777.

FOWLS sig. intellectual things. *A. C.*

FOWLS sig. thoughts, and ALL THAT CREEP ON THE GROUND, the sensual principle. *A.* 776. 998.

FOWLS of HEAVEN (Hosea 2. 18.) sig. affections of truth; and REPTILES of the EARTH the affection of the knowledges of truth and good. *Ap. Ex.* 357. *p.* 481.

FOX. If man closes up the middle natural degree, which corr. to the middle spiritual, becomes, with respect to love, like a *Fox*, with respect to intellectual sight, like a *Bird in the evening*. *U. T.* 34.

FOXES and WOLVES. They who are self-derived prudence, are like *Foxes* and *Wolves*. *D. P.* 311.

FRACTURE (a) in the FEET and HANDS

21. 19. 21.) ſig. perverted external worſhip. *A. C.* 2162.

FRAGMENTS (twelve baſkets of) (Matt. 14. 20.) ſig. knowledges of truth and good in all abundance and fulneſs. *Ap. Ex.* 430.

FRAGRANT ODOURS are perceived in heaven. *A. R.* 394.

FRAGRANT. See *Aromatic.*

FRAME or FITNESS of SUBJECT. See *Conſcience.*

FRANCE (the kingdom of). The ſtate of the church there is more particularly alluded to in the internal ſenſe of Rev. 17. 12.—14. *A. R.* 740—745.

FRANKINCENSE, by reaſon of its odour, repr. what is agreeable and acceptable. *A. C.* 2177.

FRANKINCENSE ſig. ſpiritual good. *A. R.* 277.

FRANKINCENSE (Matt. 2. 11.) ſig. internal truth from good. *A. C.* 10252. See *Cenſer and Incenſe.*

FRAUD (Gen. 34. 13.) ſig. evil opinion and intention. *A. C.* 4459.

FRAUD. See *Evil Spirits.*

FREEDOM. Man hath *freedom* from the Lord. *Dec.* 1. 20. *H. H.* 589—596. *N. J. D.* 141.—149.

FREEDOM. For a man to compel himſelf is conſiſtent with *freedom*, but to be compelled by another is not ſo. *A. C.* 1937. 1947.

FREEDOM (man's) is more vigorous in the combats of temptations, in which he conquers; inaſmuch as he then inwardly compels himſelf to reſiſt evils, although it has a different appearance. *A. C.* 1937. 1947. 2881.

FREEDOM. Man is left *free* even to think and will evil, and alſo to do it, ſo far as the laws of his country do not forbid him. *A. C.* 10777.

FREEDOM (natural) is with beaſts, but *natural* and *ſpiritual freedom* together are poſſeſſed by man. *U. T.* 205.

FREEDOM is to think and will from affection. *A. C.* 2874.

FREEDOM. There is an heavenly *freedom*, and an infernal one. *A. C.* 2870. 2873. 9589. 9590.

FREEDOM, or FREE WILL. Man cannot be ſaved, but in the perfect exerciſe of *freedom*. *A. C.* 1937. 1947. 2881. 2887. 10409. 10777.

FREEDOM. See *Free will.*

FREEDOM. See *Infernal Spirits.*

FREELY. By giving it *freely*, or *gratuitouſly*, (Rev. 21. 6.) is ſig. out of the Lord, and not out of any intelligence proper to man. *A. R.* 889.

FREEMEN and BONDMEN (Rev. 6. 15.) ſig. thoſe who know and underſtand from themſelves, and thoſe who know and underſtand from others. *A. R.* 337. 832.

FREE PRINCIPLE. See *Liberty.*

FREE PRINCIPLE. See *Man.*

FREE STATE. See *Equilibrium.*

FREE-WILL. The Lord is continually preſent, and gives the faculty of doing good, but man ſhould open the door, [*Oſtium*] that is, ſhould receive the Lord, and he then receives him, when he does good from his word; this, altho' it appears to man to be done *as it were of himſelf*, nevertheleſs it is not of man, but of the Lord with him; the reaſon why it ſhould ſo *appear* to man is, becauſe he perceives [*ſentit*] no other, than that he thinks and acts from himſelf. *Ap. Ex.* 741. *p.* 113.

FREE-WILL. Man, during his abode in this world, is held in the midſt between heaven and hell, and thus in a ſpiritual equilibrium, wherein *freewill* conſiſts. *U. T.* 475.—478.

FREE-WILL. It appears plainly from the permiſſion of evil, by which the internal man in every one is influenced, that man hath *free-will* in ſpiritual things. *U. T.* 479—482.

FREE-WILL. Without *freewill* in ſpiritual things, the word of God would be of no manner of uſe, and conſequently no church could exiſt. *U. T.* 483. 484.

FREE-WILL. Without *free-will* in ſpiritual things, there would be nothing about man, whereby he might join himſelf by reciprocation with the Lord, and conſequently there would be no imputation, but mere abſolute predeſtination, which is ſhocking and deteſtable. *U. T.* 485.

FREE-WILL. Without *free-will* in ſpiritual things, God would be chargeable as the cauſe of evil. *U. T.* 489—492.

FREE-WILL. All the ſpiritual things of the church which have admiſſion and are received in a *free* ſtate of the mind remain, but they do not remain, in caſe they are not *freely* admitted and received. *U. T.* 493—496.

FREE-WILL. The will and the underſtanding of man enjoys this *freedom*, but a legal reſtraint is laid on evil actions, both in the ſpiritual and natural world, for the ſake of ſociety, which

must otherwiſe of neceſſity periſh. *U. T.* 497. 499.

FREE-WILL. On a ſuppoſition of man's wanting *free-will*, in ſpiritual things, it would be poſſible for all men throughout the world in the compaſs of one day to be induced to believe on the Lord; but the impoſſibility of ſuch an effect taking place is grounded in this circumſtance, that nothing remains or continues with man, but what is received *freely*, or from a *free principle*. *U. T.* 500.—503.

FREE-WILL. The reaſon why miracles are not now wrought is, becauſe they carry compulſion with them, and take away man's *free-will* in ſpiritual things. *U. T.* 501.

FREE-WILL. See *Cauſe of evil.*

FREE-WILL. See *To Chooſe.*

FREE-WILL. See *Church.*

FREE-WILL. See *Creation.*

FREE-WILL. See *Faculty.*

FREE-WILL. See *Life.*

FRIEND (John 15. 14. 15.) ſig. the ſpiritual man. *A. C.* 51.

FRIENDSHIP of LOVE (the) amongſt the wicked is inteſtine hatred towards each other. *U. T.* 454. 456.

FRIENDSHIP of LOVE (the) contracted with a perſon without regard to the nature and quality of his ſpirit is detrimental after death. *U. T.* 446. 449. 454. 455.

FRIENDSHIP. See *Conjugial Love.*

FRIENDSHIP. See *Huſband & Wife.*

FRIENDSHIP. See *Marriage.*

FROGS ſig. ratiocinations proceeding from cupidities, becauſe they croak and are pruriencies. *A. R.* 702.

FROGS were produced from the *waters* of *Egypt*, becauſe the *waters* of *Egypt* ſig. falſes of doctrine upon which their reaſonings were founded. *A. R.* 702.

FRONTLETS between the EYES (Deut. 6. 8.) ſig. underſtanding. *A. C.* 1038.

FROST (Exod. 16. 14.) is pred. of truth being made good, which is the good of truth. *A. C.* 8459.

FRUCTIFICATION. See *Multiplication.*

FRUCTIFICATIONS and MULTIPLICATIONS have not failed from the beginning of creation, neither will fail to eternity. *D. P.* 56.

FRUIT ſig. the ſtate of the will in good. *A. C.* 3668.

FRUIT (John 15. 4. 5.) ſig. good works which the Lord worketh by man, and which man worketh of himſelf from the Lord. *A. R.* 463.

FRUIT of WORKS (Jer. 32. 19.) ſig. a life derived from charity. *A. C.* 627.

FRUIT TREES ſig. man, as to the affection of good and the perception of truth. *A. C.* 401.

FRUIT (firſt ripe) ſig. faith. *A. C.* 1071.

FRUIT is what the Lord giveth to the celeſtial man, but *ſeed producing fruit*, is what he giveth to the ſpiritual man. (Gen. 1. 29.) *A. C.* 57.

FRUIT ſig. wiſdom, LEAF, intelligence, which ſhall be for their uſe, and this uſe is *medicine*. (Ezek. 47. 12.) *A. C.* 57.

FRUIT. See *Fruits.*

FRUIT. See *Leaves.*

FRUITFUL (to be) is pred. of goodneſſes, and to be *multiplied*, of truths. *A. C.* 1014. 1018.

FRUITS repr. and ſig. charity. *A. C.* 2039.

FRUITS of the DESIRE of the SOUL (Rev. 18. 14.) ſig. the beatitudes and felicities of heaven. *A. R.* 782.

FRUITS (the) of a TREE ſig. the goods of love and charity. *A. R.* 936.

FRUITS. See *Firſt-Fruits.*

FRUITS. See *Prior.*

FRUITS. See *Tree.*

FUGITIVE and VAGABOND in the EARTH, (a) (Gen. 4. 14.) ſig. one who does not know what is true and good. *A. C.* 382.

FULFILLED. When the Lord ſaid that all things which were written concerning him were *fulfilled*, he meant that all things were *fulfilled* in their inmoſt ſenſe. *A. C.* 7933.

FULL, or PERFECT before GOD (Rev. 3. 2.) is pred. of works, when the interiors and exteriors of man are in conjunction with the Lord. *A. R.* 160.

FULL. See *Empty.*

FULL. See *Satisfied.*

FULL of every GOOD. See *Houſes.*

FULL of NAMES of BLASPHEMY (Rev. 17. 3.) ſig. the total profanation of the word. *A. R.* 723.

FULL of the WRATH of GOD who LIVETH for AGES of AGES (Rev. 15. 7.) ſig. evils and falſes which will appear and be diſcovered by means of pure and genuine truths and goods of the word. It is ſaid that the "*vials* were *full of the wrath of God*," becauſe they were *full of plagues*," by which are ſig. evils and falſes of the church; but yet they were not *full* of them but

it *full* of pure and genuine truths and goods om the word, by means of which, the evils d falſes of the church were to be diſcovered. ill, however, they were not *vials*, neither were ere in them truths, or goods, but by them was ſig. flux out of heaven into the church. Their being id to be *full of the wrath of the living God*, is conrmable to the ſtile of the word in its literal nſe. *A. R.* 673.

FULNESS is pred. of the natural ultimate and ternal principle. *Ap. Ex.* 448.

FULNESS [*Plenitudo.*] (Pſal. 89. 12.) ſig. goods truths in the whole complex. *Ap. Ex.* 741. *p.* 115.

FULNESS of TIMES [*Plenitudo temporum, vel ſtitutum tempus*] ſig. the deva ſtation of all the ods and truths of the church when the Lord me in o the world. *Ap. Ex.* 922.

FULNESS. See *Effect.*

FULNESS and POWER. See *Degrees.*

FULNESS, SANCTITY, and POWER of the ORD. See *Divine Truth.*

FUNCTIONS. There are ſpiritual ones correſnding to every natural one in the body, for the latter cannot exiſt but from the mind. *D. P.* 296.

FUNCTIONS. It is principally to the *functions* of the organs and viſcera in the body, that the ſpiritual ſocieties correſpond. *A. C.* 4223.

FUNCTIONS. See *Involuntary functions.*

FUNDAMENTAL END and USE. See *Doctrinals.*

FURLONGS, being MEASURED WAYS, ſig. leading truths. *A. R.* 176.

FURLONGS ſig. progreſſions in a ſeries according to thoughts proceeding from affection. *Ap. Ex.* 924. *p.* 378.

FURNACE and IRON. (Pſal. 81. 7. 1 Kings 8. 51.) *Furnace* is the natural man, and *iron*, the ſcientific falſe. (See alſo Deut. 4. 20.) *Ap. Ex.* 540. *p.* 237.

FURNACE of IRON. See *Iron.*

FURNACE of SMOKE. See *Smoke.*

FURTHER. See *To Come further.*

FURY is a receding from good, and ANGER, is a receding from truth. *A. C.* 3517. 3614. 4052.

FUTURE EVENTS. See *Providence.*

# G.

GABRIEL ſig. an angelic ſociety conſiſting thoſe who teach from the word, that Jehovah e into the world, and that the human ich he there aſſumed, is the Son of God, and ivine. *A. R.* 548.

GAD, in a ſupreme ſenſe, ſig. omnipotence; ſpiritual ſenſe, good of life, or uſe; and in a ural ſenſe, work. *A. R.* 352.

GAD, in an oppoſite ſenſe, ſig. the quality of e who are not in the good of faith, and thus in good works. *A. C.* 3935.

GAD. See *Regeneration.*

GAIN (Gen. 37. 26.) ſig. what is profitable, and alſo heighth. *A. C.* 4751.

GAIN. The truths of the church, without conjunction by good with the interior man, regard nothing for an end but *gain*, by whomſoever they are poſſeſſed; but when they are conjoined by good with the interior man, they then regard for an end eſſential good and truth, thus the church, the Lord's kingdom, and the Lord himſelf; and when they regard theſe things for an end, then alſo a ſufficiency of *gain* is allotted them, according to the Lord's words in Matthew 6. 33.

" Seek

" Seek ye first the Kingdom of God and his justice, and all these things shall be added unto you." *A. C.* 5449.

GAIN. See *Internal Man*.

GAIN (to). See *To Trade*.

GAIN. See *Whorish Gain*.

GALBANUM (Exod. 30. 34.) sig. the affection of interior truth. *A. C.* 10294.

GALEED (an heap and a Witness) (Gen. 31. 47.) sig. quality on the part of good of the divine natural principle. *A. C.* 4196. See *Jegar Sahadutha*.

GALILEE. See *Cana of Galilee*.

GALL sig. the same as *Wormwood*. *A. R.* 410.

GALL. See *Bitter*.

GALL. See *Grapes of Gall*.

GALL of Asps. See *Venom of Dragons*.

GALL and WORMWOOD. [*Absinthium.*] (Amos 6. 12.) To turn judgment into *Gall*, sig. to turn truth into the false; and the fruit of righteousness into *Wormwood*, sig. to turn good into evil. *Ap. Ex.* 355. *p.* 470.

GALL and WORMWOOD sig. evil and the false commixed with good and truth. *Ap. Ex.* 519. *p.* 202.

GALL-BLADDER. They who constitute that province areto the back; they are they, who in the life of the body have despised what is virtuous, and in some measure what is pious, and also who have brought virtue and piety into discredit. *A. C.* 5186.

GALLEY. See *Ship*.

GAMMADIMS (the) in the TOWERS (Ezek. 27. 11.) sig. the knowledges of interior truth. *A. C.* 4599.

GARDEN (Is. 1. 30.) sig. the rational man destitute of rational truth. *Ap. Ex.* 504. *p.* 169.

GARDEN, in a bad sense, sig. things sensual and scientific. *A. C.* 130.

GARDEN (in the midst of the) (Gen. 2. 9.) sig. in the will of the internal man. *A. C.* 105.

GARDEN. See *Forest*.

GARDEN. See *Gardens*.

GARDEN. See *Paradise*.

GARDEN in EDEN EASTWARD, (Gen. 2. 8.) in a supreme sense, is the Lord; in its inmost sense, it is the kingdom of the Lord or heaven, wherein man is placed when he is made celestial. *A. C.* 99.

GARDEN of EDEN. To dress it and keep it Gen. 2. 15.) sig. to enjoy all things belonging to the celestial man, but not to possess them as h own, because they are the Lord's. *A. C.* 12

GARDEN of EDEN. See *Cast out*.

GARDEN of GOD (Ezek. 28. 13.) sig. the r tional principle of the spiritual church. *A.* 1588.

GARDEN of JEHOVAH (Gen. 13. 10.) si the things appertaining to the rational princi from a celestial origin, as was the case with t most ancient church. *A. C.* 1588.

GARDEN of JEHOVAH. See *Eden*.

GARDEN and PARADISE sig. intellect a wisdom. *A. C.* 100. 108.

GARDEN, GROVE, and PLANTATION sig. i tellectual knowledge. *A. C.* 100, 108, 32

GARDENS. To plant *gardens* (Jer. 29. 28.) hath respect to the understanding. *A.* 710.

GARDENS. The man of the church is like *garden*, as to intelligence, when he is in the go of love from the Lord, because the spiritual h which vivifies him is love, and spiritual light intelligence thence derived; that by means these two principles, heat and light, *gard* flourish in this world, is well known, and it is t same in heaven, where there appear *gardens* pa disaical with fruit trees, according to the wisd of the inhabitants derived from the good of l from the Lord. But around those who are inte gent and not in the good of love, there do not pear *gardens*, but grass; and around those who in faith separate from charity, not even grass, sand. *A. R.* 90.

GARDENS. See *Flowers*.

GARLICK. See *Cucumbers*.

GARMENT. (Gen. 39. 16.) "And she up his *garment* with her," sig. that she tained ultimate truth, laying up with her den. to retain; and *garment*, den. ultim truth, which truth being withdrawn, the spiri man hath no longer any thing whereby to def himself against the merely natural, and in case injury is done to him; for whatsoever spiritual man speaks in such case, merely nat men say that they do not perceive, and like that it is not so: and if only bare mentio made of what is internal or spiritual, they e ridicule it, or call it mystical; wherefore in case all conjunction between them is bro and when this is broken, the spiritual man fu hard things amongst the merely natural, w

lſo repr. by this, that Joſeph, after that the ſe teſtified by the *garment* in preſence of her ſband, was caſt into the priſon houſe. *A. C.* 22.

Garment. It is ſaid (Deut. 22. 11.) "thou all not wear a *garment* of divers ſorts, as of oollen and linen together", which ſpiritually g. that thoſe who are in the ſpiritual kingdom the Lord, cannot be alſo in his celeſtial ngdom at the ſame time, and *vice verſa*. *A. C.* 670.

Garment of the intwinings of Gold and Needle Work (Pſ. 45. 13) ſig. the Lord's vine truth. *A. C.* 5044.

Garment (a) down to the Foot *(talaris)* Rev. 1. 13.) ſig. the proceeding divine, which divine truth. *A. R.* 43.

Garment. It is a peculiar circumſtance in e ſpiritual world, that a ſpirit thinks himſelf to e ſuch as the *garment* is which he wears; the aſon is, becauſe in that world the underſtand- g cloathes every one. *C. S. L.* 354.

Garment. See *Black Garment*.

Garment. See *Garments*.

Garment. See *Hairy Garment*.

Garment. See *Spiritual Principle*.

Garment. See *Wedding Garment*.

Garments. Frequent mention is made of *arments* in the word, and by them are meant oſe things which are beneath or without, and hich cover thoſe things that are above or with- n; wherefore by *garments* is ſig. the external man, conſequently the natural principle, for is covers his internal and ſpiritual principle; y *garments* are ſpecifically ſig. the truths hich are of faith, becauſe theſe cover the goods hich are of charity; this ſignificative hath it's rigin from the *garments* with which ſpirits nd angels appear cloathed; *ſpirits* appear in *arments* without ſplendor, but *angels* in *gar- ents* with ſplendor, and as it were from ſplen- or, for ſplendor itſelf appears around them as *garment*, like the Lord's *garments*, when he as transfigured, which were as the light, Matt. vii. 2, and as white Lightning, Luke ix. 29. rom their *garments* alſo, *ſpirits* and *angels* may e known, as to their quality. *A. C.* 5248.

Garments of the Angels not only appear ich, but really are what they appear to be; and lſo they have change of raiment, which they ut on and off, and lay by for future uſe. *H. H.* 77, 181, 182.

Garments. The infernal ſpirits have *garments*, but ſuch only as are ragged and filthy. *H. H.* 182.

Garments of Holiness which Aaron wore. (Lev. 16. 2, 4. Exod. 28. &c.) repr. the Lord's divine human principle. *A. C.* 2576.

Garments of Honourableness (Iſa. 52. 1.) ſig. the holy things of faith. *A. C.* 2576.

Garments of the Lord (Iſa. 63. 1.) ſig. the word in the literal ſenſe. *Ap. Ex.* 922.

Garments of the Lord, at his transfiguration ſig. divine truth proceeding from his divine love. *A. C.* 9212, 9216.

Garments of Needle-Work, Fine-Linen, and Silk (Ezek. 16. 10. 18.) ſig. the ſpiritual inferior things and doctrinals of the ſpiritual church perverted. *A. C.* 2576.

Garments of Salvation ſig. the truths of faith, and the *robe of righteouſneſs*, the good of charity. (Iſa. 61. 10.) *A. C.* 2576.

Garments of Wrought Gold (Pſal. 45. 13.) ſig. the quality of truth derived from good. *A. C.* 5954.

Garments and Cloathing (Iſa. 63. 1—3.) ſig. the Lord's human principle. *A. C.* 2576.

Garments ſig. truth, and *white garments*, genuine truth. *A. R.* 328. *A. C.* 1073, 9952, 10536.

Garments. See *Brightneſs*.

Garments. See *To Change the garments*.

Garments. See *Cloathed*.

Garments. See *Red garments*.

Garments. See *To Rend the garments*.

Garments. See *Robes*.

Garments. See *Veſture*.

Garments. See *Webs*.

Garments Defiled with Blood. See *Motion of the earth*.

Garner, Granary, or Barn (Matt. 3. 12. and ch. 13. 30.) ſig. where there is a collection of the good. *Ap. Ex.* 426. *p.* 32.

Gate (Amos 5. 15.) ſig. the paſſage to the rational mind. *A. C.* 2943.

Gate of a City ſig. a doctrine by which there is an entrance into the church. *A. C.* 2943, 4447, 4478.

Gate of Heaven (Gen. 28. 17.) ſig. the ultimate principle in which order cloſes. *A. C.* 3721.

Gates ſig. introductory knowledges of what is

is good and true, out of the literal ſenſe of the word. *A. R.* 899, 901, 904.

GATES. With every man there are two *gates*, one leads to hell, which is open to evils and falſe principles therein originating; in this *gate* are infernal genii and ſpirits; the other *gate* leads towards heaven, and is open to goodneſſes and truths therein originating, and in this *gate* are angels. The rational mind is the middle point to which theſe two ways tend. *A. C.* 2851.

GATES. See *Ways*.

GATH ſig. the ſpiritual principle of the church. *Ap. Ex.* 700. *p.* 579.

GATHER (to) (Gen. 6. 21.) is pred. of thoſe things which are in the memory of man, where they are *gathered*; it alſo implies, that goodneſſes and truths ſhould be *gathered* together in man before he is regenerated. *A. C.* 679.

GATHER (to) TOGETHER IN A PLACE TO BATTLE (Rev. 16. 16.) ſig. to excite combat againſt truths in defence of falſes. *A. R.* 707, 858.

GATHER (to) HIS ELECT. See *Elect*.

GATHER (to) THE VINTAGE. See *Grapes*.

GATHER (to) THE VINTAGE. See *Vineyard*, &c.

GATHERED to his PEOPLE (to be) (Gen. 25. 10.) in the internal ſenſe of the word, where the ſubject is concerning the life of any one, as being repreſentative, ſig. that he is no longer treated of; it ſig. alſo conſociation of ſimilar friends in another life, who were principled in truth, and of thoſe who were principled in truth, the ancients were accuſtomed to ſay, that "they were *gathered* to their fathers." That the expreſſion is not to be underſtood in a literal or natural ſenſe is plain, for of Abraham it is ſaid, that *he was gathered to his people*, when dead, and he was buried in a new monument, where no one beſides Sarah his wife had laid before. *A. C.* 3255. *Ap. Ex.* 659. *p.* 503.

GATHERED to his FATHERS. See *Died*.

GATHERED TOGETHER *(congregatus)* When ſpirits are *gathered together*, and ſeparated, they are alſo judged, and every one is inſtantly fixed in his own place. *L. J.* 32.

GATHERERS. See *Grape-Gatherers*.

GATHERING of GRAPES. See *Grapes*.

GEBAL (Pſ. 83. 7.) ſig. thoſe who are principled in the externals of worſhip and doctrine. *A. C.* 2468.

GEDALIAH KING of BABEL (Jer. 41. 1—8.) ſig. the profanation of good and truth. *Ap. Ex.* 374. *p.* 510.

GERMS are pred. of truths grounded in good. *A. C.* 3812.

GENEALOGY. It was cuſtomary with the moſt ancient people to give names, and by names to ſignify things, and thus to inſtitute a *genealogy*; for whatever hath relation to the church may be conſidered in ſuch a *genealogical* view wherefore ſuch names are common in the word. *A. C.* 339.

GENERA. See *Differences*.

GENERA and SPECIES. There are given ſo many *genera* of ſpiritual good things, and in like manner ſo many *genera* of ſpirituul truths that it is impoſſible to enumerate them, much leſs can the *ſpecies* of each *genus* be enumerated. *A. C.* 775.

GENERA and SPECIES. See *Image*.

GENERAL. As is the quality of the *general* ſuch is that of its parts. *A. C.* 1040.

GENERAL. See *Common*.

GENERAL. See *Deſcribed*.

GENERAL. See *Good*.

GENERAL. See *Whole*.

GENERAL CLASSES of CHARITY. See *Charity*.

GENERAL DESIGN. Particulars adopt themſelves to their *general deſign*, and the *general deſign* gives to particulars their arrangement in ſuch a form as may make them beſt conſpire to the *general good*. *U. T.* 47.

GENERAL IDEA (the) rules all particular things, conſequently all the objects of the ſenſes, as well what is ſeen, as what is heard and indeed in ſuch a manner, that the objects are not at all attended to, but ſo far as they flow into the *general idea*. *A. C.* 920.

GENERAL IDEA. See *Explications of the word*.

GENERAL IDEA. See *Internal Senſe*.

GENERAL IDEAS. See *Literal Senſe*.

GENERAL PRECEPTS. See *Decalogue*.

GENERAL PRINCIPLES of DOCTRINE. See *Church*.

GENERAL THINGS. See *Doctrinals*.

GENERAL THINGS. See *Good*.

GENERAL and PARTICULAR. See *Eſſentials*.

GENERAL PRINCIPLE and UNIVERSAL PRINCIPLE are not any thing, unleſs there be in them particulars and ſingulars, from which the

re, and are ſo called, and they ſo far are, in roportion as particulars and ſingulars are in hem. *A. C.* 4329.

GENERATE (to) (Iſa. 65. 23.) is pred. of he things that are of faith; and to *labour*, of he things that are of love; the latter are call- d *the ſeed of the bleſſed of Jehovah*, and the ormer are called *offſpring*. *A. C.* 613.

GENERATION in the word, relates to the ork of regeneration. *A. C.* 613, 1145.

GENERATION of GENERATIONS (Pſ. 72. 5.) ig. the churches after the flood. *A. C.* 337.

GENERATION (members or organs of) corr. o celeſtial love, which is the love of the third r inmoſt heaven. *A. C.* 5062. *A. R.* 213.

GENERATION (members or organs of). There re heavenly ſocieties, to which corr. all and ngular the members and organs allotted to *eneration* in each ſex; thoſe ſocieties are diſtinct om others, as alſo that province in man is erfectly diſtinct and ſeparate from the reſt. he reaſon why thoſe ſocieties are heavenly is, ecauſe conjugial love is the foundation love of l loves, it excels the reſt alſo in uſe, and con- quently in delight; for marriages are the ſe- inaries of the whole human race, and alſo the uminaries of the Lord's heavenly kingdom, for eaven is from the human race. *A. C.* 5053.

GENERATION (members or organs of). The ind formed from conjugial love is not only teriorly in the whole body, round about in ery part, but moreover is interiorly in the *gans conſecrated to generation*, which in their gion are ſituated beneath the other regions the body, and in which are terminated the rms of the mind, with thoſe who are united conjugial love. *C. S. L.* 310.

GENERATION. See *Birth*.

GENERATION. See *Eternal*.

GENERATION. See *Fourth Generation*.

GENERATION. See *Good*.

GENERATION. See *Nativity*.

GENERATIONS of the HEAVENS and of the ARTH (Gen. 2. 4.) ſig. the formations of the leſtial man. *A. C.* 89.

GENERATIONS (Gen 6. 9.) have reſpect to th. *A. C.* 610.

GENERATIONS (perpetual) or *generations* of age (Gen. 9. 12.) ſig. all who are perpetu- y created anew. *A. C.* 1041.

GENERATIONS. See *Book of Generations*.

GENESARETH (Lake of) (Luke 5. 1.) ſig. the knowledges of truth and good in the whole complex. *Ap. Ex.* 514.

GENESIS. The whole of the hiſtorical parts of the word ſummarily involve the things which are treated of in the ſpiritual ſenſe of the firſt ſixteen chapters of *Geneſis*. *S. E. L. P. p.* 70.

GENESIS. See *Names*.

GENESIS. See *Hiſtoricals of the word*.

GENESIS (firſt chapters of). See *Names*.

GENESIS I. See *Creation of Heaven and Earth*.

GENESIS III. See *Explanation of Geneſis* III.

GENESIS XII. See *Hiſtorical Truths*.

GENESIS XV. 15. See *Explanation of Geneſis* XV. 15.

GENESIS XVIII. 3, 4. See *Explanation of Geneſis* XVIII. 3, 4.

GENESIS XVIII. 6. See *Explanation of Geneſis* XVIII. 6.

GENESIS XVIII. 30. See *Explanation of Geneſis* XVIII. 30.

GENESIS XIX. 2. See *Explanation of Geneſis* XIX. 2.

GENESIS XIX. 5. See *Explanation of Geneſis* XIX. 5.

GENESIS XIX. 8. See *Explanation of Geneſis* XIX. 8.

GENESIS XIX. 9. See *Explanation of Geneſis* XIX. 9.

GENESIS XX. 10. See *Explanation of Geneſis* XX. 10.

GENESIS XXI. 3. See *Explanation of Geneſis* XXI. 3.

GENESIS XXII. 13. See *Explanation of Geneſis* XXII. 13.

GENESIS XXXVI. See *Names*.

GENESIS XXXIX. 11. See *Explanation of Geneſis* XXXIX. 11.

GENESIS XLI. 14. See *Explanation of Geneſis* XLI. 14.

GENESIS XLI. 27. See *Explanation of Geneſis* XLI. 27.

GENESIS XLI. 30. See *Explanation of Geneſis* XLI. 30.

GENESIS XLI. 40. See *Explanation of Geneſis* XLI. 40.

GENESIS XLI. 48. See *Explanation of Geneſis* XLI. 48.

GENESIS XLII. 9. See *Explanation of Geneſis* XLII. 9.

GENESIS XLII. 18. See *Explanation of Geneſis* XLII. 18.

GENESIS XLII. 22. See *Explanation of Geneſis* XLII. 22.

GENESIS XLII. 26. See *Explanation of Geneſis* XLII. 26.

GENESIS XLII. 28. See *Explanation of Geneſis* XLII. 48.

GENESIS XLII. 37. See *Explanation of Geneſis* XLII. 37.

GENESIS XLIII. 2. See *Explanation of Geneſis* XLIII. 2.

GENESIS XLIII. 7. See *Explanation of Geneſis* XLIII. 7.

GENESIS XLIII. 8. See *Explanation of Geneſis* XLIII. 8.

GENESIS XLIII. 13. See *Explanation of Geneſis* XLIII. 13.

GENESIS XLVI. See *Names*.

GENII ſig. ſuch as are principled in evil; and *ſpirits* are ſuch as are principled more eſpecially in what is falſe. *C. S. L.* 71. *A. C.* 5035, 5977, 8593, 8622.

GENII (the infernal) greedily draw in concupiſcencies, and inhale their ſphere. *A. R.* 837.

GENII. See *Habitations*.

GENII. See *Hell*.

GENII (infernal) See *Gates*.

GENITALS. See *Foreſkin*.

GENITALS. See *Generation*.

GENTILES (the) who have thought well of their neighbour, and lived in good will to him, receive the truths of faith in another life better than they who are called chriſtians; and more of the *gentiles* are ſaved than of the chriſtians. *A. C.* 2284.

GENTILES. Some of the *gentile* ſpirits who lived a good life in this world, in one night are initiated into choirs, or into the company of ſpirits who ſpeak together all as one, and each as all; whereas with many chriſtians it requires the ſpace of thirty years to effect the ſame purpoſe. *A. C.* 2595.

GENTILES (the) cannot prophane holy things like chriſtians. *A. C.* 1327.

GENTILES. Amongſt the *gentiles*, in another life, the *Africans* are moſt beloved, inaſmuch as they receive the good things and truths of heaven more eaſily than others. *A. C.* 2604.

GENTILES. See *Chriſtian Church*.

GENTILES. See *Glory of the Gentiles*.

GENTILES. See *Jews*.

GENTILES. See *Nations*.

GENTILES WITHOUT THE PALE OF THE CHURCH. See *Word*.

GENTLE. See *Hard*.

GENTLENESS. See *Good Societies*.

GENUINE. See *Goods and Truths*.

GENUINE DOCTRINE. See *Doctrine*.

GENUINE GOODS of CHARITY. See *Charity*.

GENUINE TRUTH. See *Doctrine*.

GENUINE TRUTH. See *Faith*.

GENUINE TRUTHS. When *genuine truths* are known in the church, then *appearances* of truth are laid open, and *genuine truths* come to light; but before this is done, an heretic by various things out of the word, may throw a veil over and faſcinate the underſtanding, and ſo deceive and captivate. *A. R.* 439.

GENUINE TRUTHS. See *Correſpondencies*.

GENUINE TRUTHS. See *Divine Good*.

GENUINE TRUTHS. See *Illuminated*.

GENUINE WISDOM conſiſts in a man's ſeeing from the light of heaven, that the things which he knows, underſtands, and is wiſe in, are as little in compariſon with that which he does not know, nor underſtand, and which he is not wiſe in, as a drop is, when compared to the ocean, conſequently, that what he knows is ſcarce any thing. *A. R.* 875.

GENUS. See *Genera*.

GERAR (Gen. 10. 19.) ſig. thoſe things which are revealed concerning faith. *A.* 1207.

GERMINATION. See *Plantation*.

GERSHOM (Exod. 18. 3.) repr. the quality of the good of truth, among thoſe who are without the church. *A. C.* 8650.

GETHER. See *Uz*. 3.

GHOST. See *Spirit*.

GIANTS (Gen. 6. 4.) ſig. thoſe who throw a perſuaſion of their own height and pre-eminence ſet at nought whatever is holy and true. *A. C.* 580—583.

GIBEAH (2 Sam. 6.) ſig. the natural or ultimate principle of the church. *Ap. Ex.* 700.

GIBEAH ſig. the ſame as *Baale Judah*, which ſee. *Ap. Ex.* 700. *p.* 579.

GIBEAH, RAMAH, and BETHAVEN (Hoſea . 8.) den. thoſe things which appertain to piritual truth, derived from celeſtial. *A. C.* 592.

GIBEONITES (Joſh. 9. 21—27.) ſig. thoſe who are continually deſirous of knowing truths; but for no other end than to know, without any egard to the uſe thence to be derived, ſuch were reckoned amongſt the moſt vile. *A. C.* 058.

GIBEONITES. See *Drawers of water.*

GIFT (an hidden) (Gen. 43. 23.) den. the ruth and good which are given by the Lord, whilſt man is ignorant of it. *A. C.* 664.

GIFTS (the) which Abraham gave to the ſons f the concubines which he had (Gen. 25. 6.) g. lots in the Lord's ſpiritual kingdom. *A. C.* 246.

GIFTS (to ſend) (Rev. 11. 10.) ſig. to be aſociated through love and friendſhip, becauſe *ifts* from aſſociations, or conſociations, for ey produce love, and cauſe friendſhip. *A. R.* 08.

GIHON (the river) (Gen. 2. 13.) ſig. the nowledge of all things relating to goodneſs and uth. *A. C.* 116.

GILEAD (mount) (Gen. 31. 21, 23.) as being boundary, in a ſpiritual ſenſe, ſig. the firſt ood, which is that of things appertaining to e bodily ſenſes, for it is the good, or pleaſurable joyment of theſe, into which man is firſt of all itiated who is regenerated. In this ſenſe, *Gilead* taken in the prophets, as Jer. 8. 22. ch. 22. ch. 46. 11. ch. 50. 19. Ezek. 47. 18. Obad. r. 19. Micah 7. 14. Zech. 10. 10. Pſal. 60. 7. d in an oppoſite ſenſe, Hoſea 6. 8. ch. 12. 11. *C.* 4117.

GILEAD and LEBANON (Zech. 10. 10.) ſig. e good of charity, and the good and truth of th. *Ap. Ex.* 328. *p.* 414.

GILEAD. See *Baſhan.*

GILGAL ſig. the doctrine of natural truth, ving for introduction into the church. *Ap.* . 700. *p.* 573.

GIRD ONE'S SELF (to) (John 21. 18.) ſig. to ow and apperceive truths in the light from d. *A. C.* 10087.

GIRDLE, or ZONE (a) in the word ſig. a mmon band, whereby all things are kept in r order and connection, or a band conjoining the goods and truths of the church. *A. R.* 46.

GIRDLE (Golden) (Rev. 1. 13.) ſig. the proceeding and conjoining divine [ſphere or principle] which is divine good. *A. R* 46. 671.

GIRDLE (a linen) (Jer. 13. 1—7.) ſig. all the truth of doctrine from the word. *Ap. Ex.* 951. *p.* 401.

GIRDLE. See *Leathern Girdle.*

GIRDLES. To make themſelves *girdles*, or things to *gird* about (Gen. 3. 7.) ſig. to be affected with ſhame. *A. C.* 216.

GIRGASHITE and JEBUSITE (Gen. 15. 21.) ſig. falſes derived from evils. *A. C.* 1867.

GIRGASHITE. See *Jebuſites.*

GIRLS. See *Boys.*

GITTITE. See *Obed-Edom the Gittite. Ap. Ex.* 700. *p.* 579.

GIVE (to) a TOKEN (Gen. 9. 12.) ſig. to cauſe it to be. *A. C.* 1039.

GIVE (to). (Gen. 17. 8.) "I will give to thee, and to thy ſeed after thee, the land of thy ſojournings, &c." To *give* to thee, in the ſenſe of the letter, ſig. that God, or Jehovah ſhould *give* to him, as alſo it is ſaid in the Evangeliſts, that "the father *gave* him all things that are in heaven and earth;" but in an internal ſenſe, in which the eſſential truth is exhibited in its purity, it ſig. that the Lord acquired thoſe things to himſelf, becauſe Jehovah was in him, and in all particulars appertaining to him. *A. C.* 2026.

GIVE (to) for a WOMAN (Gen. 30. 4. 9.) ſig. to adjoin. *A. C.* 3917.

GIVE (to) FOOD (Gen. 41. 48.) ſig. to ſtore up. *A. C.* 5342.

GIVE (to) POWER to the BEAST (Rev. 13. 4.) ſig. to eſtabliſh the doctrine of juſtification by faith alone, and *give* it authority by means of its reception by the common maſs of people. *A. R.* 579.

GIVE (to) GLORY to GOD. See *Glory.*

GIVE US this DAY OUR DAILY BREAD. See *Daily and Day.*

GIVEN (to be) (Rev. 9. 5.) ſig. to be ſo ordered by the Lord's divine providence. *A. R.* 427.

GIVEN (to be) (Rev. 13. 15.) ſig. to be permitted. *A. R.* 602.

GIVEN (to be). All ſpiritual things adapted to the uſe of the ſoul are *given* from the Lord, accord-

ing to the acknowledgment that all the things, which are of the body, are alſo from the Lord, and that man is only as a ſervant and ſteward appointed over the goods of his Lord. *D. L. W.* 333.

GLADNESS and SONGS (Gen. 31. 27.) are pred. of truths. *A. C.* 4137.

GLADNESS. See *Joy*.

GLANDS of the BRAIN. See *Brain*.

GLASS (ſea of) like unto cryſtal (Rev. 4. 6.) is ſo called from the tranſluence of the divine truth proceeding from the Lord. *A. R.* 238. *Ap. Ex.* 275.

GLASS (pure) (Rev. 21. 18.) The *City* or *New Jeruſalem* is here ſaid to be *pure gold*, like *pure glaſs*, becauſe *gold* ſig. the good of love from the Lord, and like *pure glaſs* ſig. pellucid from divine wiſdom, and whereas the latter appears in heaven as light, and flows from the Lord as a ſun; by being like *clear glaſs* is ſig. flowing in together with light out of heaven from the Lord. *A. R.* 912.

GLASS. See *Sea of Glaſs*.

GLASSES. See *Lord*.

GLEANING GRAPES WHEN THE VINTAGE IS DONE (Iſa. 24. 13.) ſig. the vaſtation of the church as to truth. *Ap. Ex.* 313. *p.* 370.

GLOBE *(Orbis)* does not ſig. the *globe* of the earth, but the church in it; but when *globe* and *earth* are mentioned together, *globe* ſig. the church with reſpect to good, and *earth* ſig. the church with reſpect to truth. *A. R.* 551.

GLOBULES of COAL FIRE. See *Spirits*.

GLORIFICATION (the Lord's) is often ſpoken of in the word, and in the internal ſenſe it is every where ſpoken of. *A. C.* 2249, 2523, 3245, 10828.

GLORIFICATION of the LORD'S HUMANITY ſig. the union of his humanity with his divinity; for to *glorify* is to make divine. *A. C.* 1603, 10053, 10828.

GLORIFICATION of the LORD'S HUMANITY. See *Inmoſt Senſe of the word*.

GLORIFICATION of the LORD'S HUMANITY. See *Joſeph*.

GLORIFICATION of the LORD'S HUMANITY. See *Prayer*.

GLORIFICATION of the LORD'S HUMANITY. See *Regeneration*.

GLORIFICATION of the LORD'S HUMANITY. See *Redemption*.

GLORIFICATION. See *Lord*.

GLORIFICATION (ſtate of). See *Lord*.

GLORIFICATION of the LORD (the) (Rev. 5.) takes place firſt in the ſuperior heavens, then in the inferior heavens, then in the loweſt heavens, and laſtly confirmation and adoration by the ſuperior heavens. *v.* 14. *A. R.* 275.

GLORIFICATION of the LORD (the) by MAN when proceeding from the Lord, is the perpetual influx of divine good, united to divine truth with angels and men; with theſe the *glorification of the Lord* is the reception and acknowledgment in heart, that all good and truth is from the Lord, and thence all intelligence, wiſdom, and felicity; this in a ſpiritual ſenſe is ſig. by *thanksgiving*. All *glorification of the Lord*, which is made by the angels of heaven and the men of the church, is not from themſelves, but flows in from the Lord. The *glorification* which is from man only, is not from the heart, but only from the memory and mouth, and what proceeds from theſe is not heard in heaven. *Ap. Ex.* 288.

GLORIFICATION of the LORD in the heaven ſometimes reſembles an irradiation flowing downwards, and affecting the interiors of the mind. This *glorification* is celebrated, when the angels are in a ſtate of tranquillity and peace, for it then flows forth from their inmoſt joys and very eſſential felicities. *A. C.* 21[illegible]

GLORIFICATION of the LORD. There was *glorification of the Lord* by the angels in the heavens, on account of his ſecond advent, and on account of conjugial love to be reſtored that time. *C. S. L.* 81.

GLORIFICATIONS and CELEBRATIONS of the LORD (in heaven) are made from the word becauſe in ſuch caſe, they are made from the Lord, for the Lord is the word, that is, eſſential divine truth therein. *C. S. L.* 81.

GLORIFICATION of the LORD. See *Celebration*.

GLORIFIED (to be), when ſpoken of the Lord denotes to put off the humanity, and to put on divinity. *A. C.* 2112.

GLORIFIED. See *Divine Human*.

GLORIFIED HUMANITY (the) of the Lord the Divine Natural. *U. T.* 109.

GLORIFY (to) his NAME (Rev. 15. 4.) to worſhip the Lord. *A. R.* 665.

GLORIFY (to) HERSELF (Rev. 18. 7.) elated

elatedneſs of heart, owing to the exerciſe of dominion. *A. R.* 763.

GLORY ſig. divine truth as it is in heaven, becauſe divine truth is the light of heaven, and from that light all the ſplendor and magnificence and *Glory* is derived there. *A. C.* 4809. 9429. *Ap. Ex.* 422 *p.* 26.

GLORY. In proportion as a ſociety in heaven is in divine truth, in the ſame proportion all things there are reſplendent, and in the ſame proportion the angels are in the ſplendor of *glory*. *A. R.* 629.

GLORY (Iſa. 4. 5.) ſig. ſpiritual good and truth. *Ap. Ex.* 594. *p.* 329.

GLORY (Matt. 24. 30.) ſig. the word in its ſpiritual ſenſe. *A. R.* 24.

GLORY originating in pride is in them who are in the love of ſelf, and *glory* not originating in pride is in them who are in the love of uſes. This latter *glory* is from ſpiritual light, but the former from mere natural light. *A. R.* 940.

GLORY. See *Bleſſing*.

GLORY. See *Crown of Glory*.

GLORY. See *Divine*.

GLORY. See *Fear*.

GLORY. See *Flower of Glory*.

GLORY. See *Literal Senſe of the Word*.

GLORY. See *Power*.

GLORY (to give) (Rev. 19. 7.) ſig. to acknowledge and confeſs that all truth is from the Lord; alſo to acknowledge that the Lord is God of heaven and earth, here therefore it ſig. to *glorify*, becauſe this includes both. *A. R.* 812.

GLORY to GOD (to give) ſig. to live according to divine truth. *Ap. Ex.* 874. *p.* 327.

GLORY of the GENTILES (Iſa. 66. 12.) ſig. the conjunction of good & truth. *Ap. Ex.* 365. *p.* 498.

GLORY of GOD (the) (Rev. 21. 11.) ſig. the word in its divine light, which ſhines from the Lord by means of the ſpiritual ſenſe, becauſe the Lord is the word, and the ſpiritual ſenſe is in the light of heaven which proceeds from the Lord as a ſun, and the light which proceeds from the Lord as a ſun is in its eſſence the divine truth of his divine wiſdom. *A. R.* 897.

GLORY of LIBANUS. See *Libanus*.

GLORY of the LORD. See *Fire*.

GLORY and PRAISE. (Iſa. 42. 12.) To *give glory to Jehovah* is to worſhip him from internals; and to *declare his praiſe* is to worſhip him from externals. *Ap. Ex.* 406. *p.* 640.

GLORY and STRENGTH. By *glory*, in the word, when ſpoken of the Lord, is meant divine Majeſty, and it is pred. of his divine wiſdom, and by *ſtrength* is meant divine omnipotence, and it is pred. of his divine love. *A. R.* 22.

GLORY and VIRTUE. (Rev. 15. 8.) *Glory* ſig. divine ſpiritual truth; and *virtue*, divine celeſtial truth. *A. R.* 674.

GLORY and WISDOM. (Rev. 7.) The reception of divine truth in the middle or ſecond heaven is called *glory*, and the reception of divine truth in the third heaven is called *wiſdom*. *Ap. Ex* 465.

GLORY, WISDOM and THANKSGIVING, ſig. the Lord's divine ſpiritual principle, and HONOUR, VIRTUE and MIGHT, his divine celeſtial principle. (Rev. 7. 12.) *A. R.* 372.

GLUT of BREAD. See *Explanation of Ezekiel* xvi. 46.—50.

GNASHING. See *Wailing*.

GNASHING of TEETH. See *Diſputation*.

GNAW (to) the TONGUE. See *Tongues*.

GO (to), in the ſpiritual ſenſe, ſig. to live. But this muſt needs appear ſtrange to him, who knows nothing concerning life in the ſpiritual world; for in that world there are not ſpaces, nor times, but inſtead thereof ſtates of the life; theſe ſtates in externals produce an appearance altogether living of progreſſions and of motions; this appearance is as living and real as is the appearance of the life itſelf, viz. that the life is in us, and thus our's, when yet it flows in from the Lord, who is the fountain whence comes the all of life. Inaſmuch as to *go* and to be *moved* ſig. to live, therefore it was ſaid by the ancients, that "in God we are moved, we live, and are," and by being *moved* is meant the external of life, by *living*, it's internal, and by *being*, it's inmoſt. *A. C.* 5605. *Ap. Ex.* 768.

GO AFTER (to) or to FOLLOW (Gen. 24. 8.) ſig. to be ſeparated from the natural, and conjoined to the rational principle. *A. C.* 3042.

GO (to) ASTRAY. See *To Err*.

GO DOWN (to) to SEE (Gen. 18. 21.) ſig. judgment, and conſequently *viſitation*, which ſee. *A. C.* 2242.

GO (to) DOWN (Gen. 43. 15.) denotes to procure to themſelves life, for *going down* in this paſſage involves the ſame ſignification as in the paſſage above, verſe 8. where are theſe words, "ſend the boy with me, and we will ariſe, and *go*, and live, and not die;" whereby is ſig. ſpiritual life according to degrees. *A. C.* 5637.

GO DOWN (to) and to GO UP. The divine love flows into the affection of good, and thence

in to

into the affection of truth, and vivifies and illuſtrates the things which are in the natural man, and in this caſe, diſpoſes them to order; this is ſig. by *going down*. Hereby truths are elevated out of the natural man into the rational, and are conjoined with good therein, and this is ſig. by *going up*. *A. C.* 3084.

Go (to) Down. See *To Turn aſide*.

Go Forth (to) (Gen. 19. 14.) ſig. to recede from, or not to remain in [evil]. *A. C.* 2401.

Go Forth (to) (Gen. 34. 24.) ſig. to recede. *A. C.* 4492.

Go Forth (to). (Gen. 41. 45.) Denotes influx, or to flow in. *A. C.* 5333.

Go Forth (to) (Gen. 41. 46.) Denotes to be his, or his own, which is evident from whatgoes before and from what follows, and alſo from the ſpiritual ſenſe of that expreſſion, for to *go forth* or to proceed, in the ſpiritual ſenſe, is to preſent one's-ſelf before another in a form accomodated to him, thus to preſent one's-ſelf the ſame only in another form; in this ſenſe, *going forth* is pred. of the Lord in John, chap. 8. 42. ch. 16. 27, 28, 30. and ch. 17. 8. *A. C.* 5337.

Go Forth (to). (Gen. 43. 32.) Denotes removal, for he who removes himſelf *goes forth* or recedes from another. *A. C.* 5696.

Go Forth (to). See *To Stand*.

Go Forth (to). See *Father*.

Go (to) Forth Abroad. See *To Fly*.

Go Forth (to) to the Father. See *Father*.

Going Forth of the Heart. See *Heart*.

Go Near (to) (Gen. 33. 12.) ſig. adjunction and conjunction. *A. C.* 4376.

Go Out (to) from the Face of Jehovah (Gen. 4. 16.) ſig. to be ſeparated from the good of faith grounded in love. *A. C.* 398.

Go Out to Meet (to) (Gen. 14. 17.) ſig. to ſubmit themſelves. *A. C.* 1721.

Go Out (to) to the Door pred. of Lot (Gen. 19. 6.) ſig. that he prudently applied himſelf. *A. C.* 2356.

Go Out (to) (Gen. 27. 30.) ſig. an end of the ſtate of repreſentation. *A. C.* 3587.

Go Out (to) (Gen 28. 10.) ſig. to live more remotely. *A. C.* 3690.

Go Out (to) and to Come In. (Zech. 8. 10.) ſig. the ſtates of life from beginning to end. *Ap. Ex.* 695. *p.* 552.

Go Out (to) of Itself. See *Omnipotence*.

Go (to) Softly. See *Waters*.

Go (to) to the Father. (John 16. 28. & *alibi.*) ſig. to unite the human to the divine eſſence. *A. C.* 3736.

Go up over (to) (Rev. 20. 9.) ſig. to climb over and paſs by, conſequently to deſpiſe, or hold in contempt. *A. R.* 861.

Go Up (to) and to go Down. In the word throughout, mention is made of *going up*, and *going down*, in ſpeaking of *going* from one place to another, not by reaſon of one place being more elevated than another, but becauſe *going up* is pred. of going towards interior or ſuperior things, and *going down*, of going towards exterior or inferior things, that is, becauſe *going up* is pred. of going towards ſpiritual and celeſtial Things, for theſe are interior things, and are alſo believed to be ſuperior, and *going down* is pred. of going towards natural and terreſtial things, for theſe are exterior things, and are alſo to appearance inferior. *A. C.* 5406.

Goat, from correſpondence, ſig. the natural man. The *Goat* which was *ſacrificed* (Lev. 16. 5—10.) ſig. the natural man *as to a part purified*, and the *Goat* which was *ſent into the wilderneſs*, the natural man *not purified*. *Ap. Ex.* 730.

Goat (Lev. 16. 21. 22.) ſig. faith; and becauſe by the truth of faith man is regenerated by the Lord, and conſequently his ſins are removed and caſt into hell, therefore it is ſaid that "Aaron made the *Goat* bear upon him all the iniquities of the children of Iſrael unto the land of ſeparation, or into the wilderneſs." *A. C.* 9937.

Goat and Ram. (Dan. 8.) *Goat* ſig. thoſe who are in falſes of doctrine becauſe in evils of life, and *Ram*, thoſe who are in truths of doctrine becauſe in goods of life. *Ap. Ex.* 734. *p.* 98.

Goat. *He-Goat* of the *She-Goats*, in the word, ſig. natural truths, i. e. truths of the external man, from which the delights of life are derived; alſo external truths grounded in delights. The truths of the external man, from which the delights of life are derived, are truths divine, ſuch as are thoſe of the literal ſenſe of the word, in which the doctrinals of a genuine church are grounded. Theſe are properly ſignified by *he-goat*, and the delights which are thence derived are ſig. by *ſhe-goats*; thus by *he-goats* of the *ſhe-goats* in a genuine ſenſe, are ſig. they who are in ſuch truths and conſequent delights, but in the oppoſite ſenſe, they who are in exter-

truth

truths, i. e. in appearances of truth derived from the ſenſe of the letter, which are agreeable to the delights of their life, as thoſe which are agreeable to the delights of the body, which in general are called pleaſures, and which are agreeable to the delights of the mind, [*Animus*] which in general are honours and gains favouring ſelf-love and the love of the world. *A. C.* 4769.

Goats. *She-goats* (Gen. 30. 32.) ſig. the good of truth, or the charity of faith. *A. C.* 3995.

Goats ſig. the good of innocence in the external and natural man. *A. C.* 9470.

Goats ſig. faith ſeparate from charity. *A. R.* 586.

Goats. See *Heifer.*

Goats. See *Faith alone.*

Goats. See *Kid of the Goats.*

Goats. See *Lambs.*

Goats. See *Sheep.*

Goats. See *Wool of Goats.*

God, in the ſupreme ſenſe, is the divine which is *above* the heavens, but *God*, in the internal ſenſe, is the divine which is *in* the heavens; the divine which is *above* the heavens is divine good, but the divine *in* the heavens, is divine truth, for from the divine good proceeds the divine truth, which conſtitutes heaven and diſpoſes it in order. *A. C.* 7268.

God. Is the term applied (Gen. 6. 11) and in the ſubſequent parts of that chapter, becauſe there was now no church. *A. C.* 619.

God. This word is uſed, and not *Jehovah*, (Gen. 8. 1.) becauſe as yet man was in a ſtate *before* regeneration; but when he *is* regenerate, and faith is joined with charity in him, then mention is made of *Jehovah*, as at ver. 20. 21. *A. C.* 840.

God (Gen. 22. 8.) ſig. the divine human. *A. C.* 2807.

God (Dan. 11. 38.) ſig. the truth of the word falſified. *Ap. Ex.* 714. *p.* 43.

God moſt High, and Poſſeſſor of the Heavens and the Earth. (Gen. 14. 19.) The Lord's internal man which is Jehovah himſelf, is here called *God moſt high*, and before a plenary conjunction or union was effected, is called *Poſſeſſor of the heavens and the earth.* *A. C.* 1733.

God of Israel and Rock (2 Sam. 23. 3. 4.) ſig. the Lord as to his divine humanity, and thence his proceeding divine truth. He is called *God of Iſrael*, becauſe *Iſrael* is the ſpiritual church, and he is called *Rock*, becauſe *Rock* ſig. divine truth, which is in the ſpiritual church from him. *Ap. Ex.* 179.

God is the one only primary ſubſtance and eſſence in himſelf, which is and ſubſiſts in itſelf, and therefore another *God* of the ſame eſſence is not poſſible. *U. T.* 23. 76.

God is eſſential and immutable love and mercy, and therefore it is utterly contrary to his divine eſſence, that he ſhould ever have rejected or removed from himſelf the human race, and afterwards become reconciled by the intervention of a ſecond perſon. *Ap. Ex.* 778. *p.* 167.

God is love itſelf, and wiſdom itſelf, and theſe two conſtitute his eſſence. *U. T.* 37.

God is good itſelf and truth itſelf, becauſe good is of love, and truth is of wiſdom. *U. T.* 38.

God, by reaſon of his being love itſelf, and wiſdom itſelf, is alſo life itſelf, which is life in himſelf. *U. T.* 39.

God. Love and wiſdom in *God* make one. *U. T.* 41.

God, from his eſſence, is called Jehovah. *D. W.* 100.

God is in all ſpace, without ſpace, and in all time, without time. *U. T.* 30. *D. L. W.* 69. 73.

God is the all of every thing from Alpha to Omega. *U. T.* 159.

God continually, as it were, holds his finger perpendicularly over the ballance, in order to direct and govern it, but ſtill he never violates free-will by compulſion. *U. T.* 504.

God is near to every man, and is in him, with his eſſence. *U. T.* 22.

God cannot *immediately* do good to men, but *mediately*. *U. T.* 457.

God is one, both in perſon and in eſſence, in whom there is a trinity, and that *God* is the Lord. *A. R.* 42.

God aſſumed the humanity according to his own divine order. *U. T.* 89.

God. The humanity whereby *God* ſent himſelf into the world, is the *Son of God.* *U. T.* 92.

God was made man, and man *God*, in one perſon. *U. T.* 101.

God. That which man loves above all things, is his *God*. *U. T.* 293.

God. All amongſt the Africans who acknowledge and worſhip one *God*, the Creator of the univerſe, entertain an idea concerning him as of a man. *U. T.* 836.

God. They make *God* one, who think concerning *God* from the attributes of the divine eſſence, alſo from the proceeding attributes, which are creation, preſervation, ſalvation and redemption, illuſtration and inſtruction. *A. R.* 961.

God. Upon a juſt idea of *God* the whole heaven and the whole church, and all things of religion are founded, becauſe thereby conjunction is effected with *God*, and by conjunction heaven and eternal life. Preface to *A. R.* & *No.* 469.

God. He who forms to himſelf an idea concerning *God*, as the ſun of the univerſe, will perfectly ſee and acknowledge his omnipreſence, omniſcience and omnipotence. *U. T.* 837.

God is to be thought of from eſſence to perſon, and not from perſon to eſſence, for they who think concerning *God* from perſon make *God* three, but they who think of him from eſſence make *God* one. *A. R.* 611.

God. There is not any church, except one *God* be acknowledged, and that that *God* is the Lord, in whom there is a trinity. *A. R.* 476.

God. To look to *God* is nothing elſe but to ſhun evils as ſins. *D. P.* 93.

God, under an human form, is the Lord Jeſus Chriſt. *U. T.* 180.

God, as a man, is the form itſelf of all uſes, from which all uſes in the univerſe derive their origin. *D. L. W.* 298.

God is a Man, therefore let every one take heed how he thinks that the ſun of the ſpiritual world is *God* himſelf. *D. L. W.* 97.

God is a Man. The thought only of *God* as a *man*, in whom is the divine Trinity of Father, Son, and Holy Spirit, opens heaven; but, on the contrary, the thought concerning *God* as being not a *man*, (which appears in the ſpiritual world as a little cloud, or as nature in its leaſt principles) ſhuts heaven, for *God* is a *man* [Homo] even as the univerſal angelic heaven in its complex is *man*, [Homo] and every angel and ſpirit is thence a *man*. [Homo.] *Ap. Ex.* 1097.

God. "What is this that *God* hath done to us, (Gen. 42. 28.) ſig. providence, which, inaſmuch as it is from the divine [being or principle,] hath in it what is eternal and infinite; eternal, becauſe it doth not look at any boundary from which it proceeds, [*terminum a quo*] nor any boundary to which it proceeds [*terminum ad quem*]; infinite, becauſe it looks together at what is univerſal in every ſingular, and at every ſingular in what is univerſal; this is called providence: and whereas ſuch a principle is in all and ſingular the things which the Lord doeth, therefore his doing cannot be expreſſed by any other term than by the term providence. *A. C.* 5264. 5503.

God tempted Abraham (Gen. 22. 1) ſig. the Lord's grievous and inmoſt temptations. *A. C.* 2766, 2768.

God. See *Confeſſion of one God.*

God. See *To Depart.*

God. See *Face of God.*

God. See *Fear of God.*

God. See *Finger of God.*

God. See *Human Form.*

God. See *Idea concerning God.*

God. See *Infinity of God.*

God. See *Jehovah.*

God. See *Lord.*

God. See *Name of God.*

God. See *Reception.*

God. See *Spirit of God.*

God. See *Unity of God.*

God the Creator. See *Created Things.*

God the Father. See *Faith.*

God the Father. See *Repentance.*

God-Man. See *Divine Love and Wiſdom.*

God of Jacob. See *Lord and God of Jacob.*

God and Christ. (Rev. 12. 10.) *God* ſig. the eſſential all-creating divinity, which is called Jehovah the father, and *Chriſt* ſig. his divine humanity, which is called the *Son of God*. *A. R.* 553.

God and the Father. In the ſpiritual ſenſe two perſons are not ſignified thereby, but by *God* is underſtood the divine or divinity, with reſpect to wiſdom, and by *Father*, the divine or divinity with reſpect to love. *A. R.* 21.

God and Jehovah. The term *God*, as applied in the word, is grounded in ability, or potency [*Poſſe ſeu Potentia*,] but the term *Jehovah*, in eſſe, or eſſence; hence it is that the term *God* is uſed in ſpeaking of truth, and the term *Jehovah*, in ſpeaking of good, for ability [*Poſſ*

is pred. of truth, when *esse* is pred. of good, inasmuch as good hath power by truth, for by truth, good produces whatsoever exists. *A. C.* 3910.

God and the Lamb, in the Revelation, do not mean two persons, but divine good and divine truth in heaven, both proceeding from the Lord. *Ap. Ex.* 297. *A. R.* 584.

God and the Lord. To make *God* three, and the *Lord* two. See *Faith.*

God and Man. See *To Contend.*

Gods. "Thou shalt have no other *Gods* before me," sig. in the spiritual sense, that no other *God* is to be worshipped but the Lord Jesus Christ, inasmuch as he is Jehovah, who came into the world and accomplished the work of redemption, without which, neither *man* nor angel could have been saved. The celestial sense of this commandment is, that the Lord Jehovah is infinite, immense, and eternal; that he is omnipotent, omniscient, and omnipresent; that he is the first and the last, the beginning and the end, who was, who is, and will be; that he is essential love and essential wisdom, or essential good and essential truth, consequently essential life; and thus the individual one from whom are all things. *U. T.* 294. 295.

Gods (to be as) (Gen. 3. 5.) sig. to be under the guidance of self-love. *A. C.* 204.

Gods (Gen. 35. 2.) sig. falses. *A. C.* 4581.

Gods of the Kings of Ashur, (Isa. 37. 19.) reasonings from falses and evils, which agree with the proprium of man. *Ap. Ex.* 585. 1211.

Gods of Silver sig. falsities, and Gods of Gold, evil lusts. (Exod. 20. 23.) *A. C.* 9421.

Gods. The angels cannot speak the word Gods, but *God*. *A. R.* 961.

Gog and Magog sig. those who are principled in external natural worship, and not in internal spiritual worship. *A. R.* 858.

Goiim: See *Tidal.*

Gold sig. goodnesses derived from truth. *A. C.* 9552.

Gold (Rev. 21. 18.) sig. the good of love to the Lord. *A. R.* 912.

Gold, when twice mentioned, sig. the good of love, and the good of faith originating in it. See Gen. 2. 11. *A. C.* 110.

Gold. See *Bells of Gold.*

Gold. See *Celestial Principle.*

Gold. See *Chain of Gold.*

Gold. See *Ear-rings of Gold.*

Gold. See *Garment.*

Gold. See *Gods of Silver and Gold.*

Gold. See *Heaven.*

Gold. See *Plate of Gold.*

Gold. See *Sheba.*

Gold of Ophir. See *Ophir.*

Gold of Sheba (Psal. 72. 14.) sig. wisdom derived from divine truth. *A. R.* 379.

Gold of Tarshish. See *Tarshish.*

Gold of Uphaz. See *Uphaz.*

Gold tried in the Fire (Rev. 3. 18.) sig. the good of celestial love. *A. R.* 211.

Gold and Fine Gold. (Ps. 19. 11.) *Gold* sig. spiritual good, and *fine gold*, [*Obryzum*] celestial good. *Ap. Ex.* 619. *p.* 374.

Gold and Precious Stones (Rev. 17. 4.) sig. divine spiritual good, and divine spiritual truth, both derived from the word. *A. R.* 726.

Gold and Silver. (Ezek. 16. 17.) *Gold* sig. the knowledges of things celestial, and *silver*, the knowledges of things spiritual. *A. C.* 1551.

Gold and Silver. See *Gods of Silver and Gold.*

Gold, Brass, and Wood, repr. the three celestial principles; the inmost principle is repr. by *gold*, the inferior by *brass*, and the lowest by *wood*. (Isa. 60. 17.) *A. C.* 113. 1551. 9881.

Golden Age. See *Marriages.*

Golden Age. See *Most ancient Church.*

Golden Altar. See *Holy of Holies.*

Golden Calf (the) in a spiritual sense, sig. carnal pleasure. *U. T.* 849.

Golden Candlesticks. See *Candlesticks.*

Golden Crown. See *Crown.*

Golden Emerods. See *Emerods.*

Golden Mice. See *Mice.*

Golden Reed (a) (Rev. 21. 15.) sig. a power or faculty originating in the good of love. *A. R.* 904.

Goliath the Philisthine repr. those who are in truths without good; or, those who are in the pride of self-derived intelligence. *Ap. Ex.* 781. & *F.* 52.

Gomorrah sig. the lust of bearing rule from a principle of the false. *A. C.* 2141.

Good, with man, is from a twofold origin, namely, from what is hereditary, and thence adscititious; and also, from the doctrine of faith and charity, in the case of the Gentiles from

their religious principles. *A. C.* 4988.

Good is connate with man. *A. C.* 3304.

Good from the Lord is continually flowing in; and, as it were, presses and solicits to be received. *A. C.* 5471. 5497.

Good is essentially the holy divine proceeding from the Lord, and flows by a superior way, or door, into man. *A. C.* 3207.

Good is called *Lord*, in respect to a *servant*, and *father*, in respect to a *son*. (Mal. 1. 6. Ps. 105. 17. 20—22.) *A. C.* 4973.

Good. From *good* all liberation and salvation is derived. *A. C.* 2769.

Good. A man doth not know what *good* is, in reality, before he is in *good*, and has his perceptions from it. *A. C.* 3325, 3330, 3336.

Good is the instrument of combat with the celestial members of the church. *A. C.* 1668, 8963.

Good. The celestial see Truths from *good* alone. *A. R.* 121.

Good. If man liveth in *good*, he is an heaven in its least form, or his interiors correspond to the three heavens. *A. C.* 5145.

Good. Unless a man is in *good*, his internal man is not opened, but remains closed. *A. C.* 10367.

Good. If a man willeth and doeth such things as are *good*, before he shunneth evils as sins, the *good* things which he willeth and doeth are not *good*. *Dec.* 23, 24.

Good. No one can do *good* which is really *good* from himself; but at this day scarce any one knows whether the *good* which he does be from himself, or from God, because the church hath separated faith from charity. *Dec.* 9.

Good. To do *good* to another from the heart, is conjoined with its own reward and unspeakable felicity. *A. C.* 9048.

Good. Whatsoever *good* is possessed by man hath conjunction with those in heaven, who are principled in similar *good*. *U. T.* 613.

Good. It is the love of the wise man which doeth *good*, but the love of the fool doeth what is like *good* in externals, but totally unlike it in internals; wherefore, the *good* of the wise man is like pure gold, but the *good* of a fool is like gold enclosing dung within it. *A. R.* 97.

Good. He who is *good* is in the faculty of seeing truths which flow from general truths, and this in a continual series. *A. C.* 5527.

Good (the perception and sensation of) becomes more exquisite by the occasional vicissitudes of unpleasantness. *H. H.* 158.

Good is actually spiritual fire, from which spiritual heat, which makes alive, is derived. *A. C.* 4906.

Good considered in itself, is no other than use. *A. C.* 4926.

Good. All things both in the internal and external man, depend upon *good*. *A. C.* 5902.

Good becomes not *good*, when a reward is thought of on account thereof. *A. C.* 3816.

Good is the pleasantness of the affection of acting and thinking according to divine order. *D. P.* 279.

Good (every) has its particular delight from use. *A. C.* 3049, 4984, 7038.

Good. See *Body*.
Good. See *Celestial good*.
Good. See *Charity*.
Good. See *Collateral good*.
Good. See *Confidence*.
Good. See *To Confirm*.
Good. See *Conjunction*.
Good. See *Conscience*.
Good See *Creation*.
Good. See *Divine good*.
Good. See *Essential*.
Good. See *Faculty*.
Good. See *Falses*.
Good. See *Fat and good*.
Good. See *Gain*.
Good. See *Houses*.
Good. See *Innocence*.
Good. See *To Know*.
Good. See *Lord*.
Good. See *Mediatory good*.
Good. See *Natural good*.
Good. See *Religion*.
Good. See *Simple good*.
Good. See *Tender and good*.
Good. See *Truth*.
Good. See *Very good*.
Good. See *Wisdom*.

Good for Food sig. lust; Pleasant to Eyes, sig. phantasy, and Desirable to Intelligence, sig. pleasure. (Gen. 3. *A. C.* 207.

Good (celestial) is *good* in essence, and spiritual *good* is *good* in form. *Ap. Ex.* p. 324.

Good (divided). See *False principle*.

Good (divine) in itſelf is far above the heavens. *A. C.* 8758.

Good (divine). Although *divine good* is united to divine truth alone, it nevertheleſs flows into interior truths, and joins itſelf with them; yea, it even flows into ſcientific and ſenſual truths, which are ſcarce any thing but fallacies, and joins itſelf with them; if it were not ſo, no man could poſſibly be ſaved. *A. C.* 2554.

Good (interior) immenſely tranſcends the pleaſures of ſelf-love and the love of the world. *A. C.* 8462.

Good. There is a natural *good*, a civil *good*, and a moral *good*. *A. C.* 3768.

Good (natural) is not really *good*, unleſs alſo it be made ſpiritual *good*. *Ap. Ex.* 619. *p.* 37.

Good (natural) not ſpiritual, eaſily perſuades, that the falſe is truth, and that truth is the falſe. *A. C.* 5023.

Good (ſpiritual) extinguiſhes the pleaſure of ſelf-love and the love of the world. *A. C.* 8478.

Good (ſpiritual) flows immediately into *natural good*, but mediately into *natural truth*. *A. C.* 3314. 4563.

Good of Charity (in the) There is life from the Lord, which diſpoſes truths into order, that the form of *charity* may exiſt. *A. C.* 5133.

Good of Charity (the) like a flame from heaven, illuminates truths, and manifeſts the deformity of fallacies. *A. C.* 5510.

Good of Charity. See *Baniſhed*.

Good of Charity. See *Elevation*.

Good of Charity. See *Enormous*.

Good of Childhood. See *Childhood*.

Good of a Falſe Principle (the) is not *good*, for it is either phariſaical, or meritorious, or natural connate *good*. *A. R.* 97.

Good of Infancy (the) is not ſpiritual, but becomes ſo by the implantation of truth. *H. H.* 377.

Good of Infancy and Childhood. Without the *good of Infancy and Childhood* derived from the Lord, man would be worſe and more fierce than a wild beaſt. *A. C.* 3793.

Good of the Inmoſt Heaven (the) is called celeſtial, of the *middle heaven* ſpiritual, and of the *ultimate heaven*, ſpiritual natural. *H. H.* 31.

Good of the Internal Man (the) cannot be conjoined with the truth of the external man, unleſs conjunction had been previouſly formed in the internal. *A. C.* 8983.

Good of Life (the) is the conſtituent of the church. *A. C.* 3310.

Good of Life. With thoſe who are principled in the *good of life*, at the inſtant that any falſe principle of evil, or any evil principle grounded in what is falſe, is infuſed, whether from the diſcourſe of wicked men, or from the thoughts of wicked ſpirits or genii, angels immediately avert it, and bend it to ſomewhat true and *good*. *A. C.* 2380.

Good of Life. They who are principled in *good*, as to *life*, and in falſes, as to doctrine, know no other than that they are in *good*, and that their falſes are truths. *A. R.* 97.

Good of Life (the), the Good of Truth, and the Good of Doctrinals, are three diſtinct things. *A. C.* 3332. 3603.

Good of Life. See *Church*.

Good of Life. See *Man*.

Good of Life. See *Regeneration*.

Good of Love (the) is celeſtial *good*, which is that of love to the Lord; and the *good of charity* is ſpiritual *good*, which is that of love towards our neighbour. *A. R.* 89.

Good of Love. In whatever order the *good of love* had exiſted with man, in that alſo it is preſerved by the Lord, and ſubſiſts. *A. C.* 10266.

Good of Love (the) conſtitutes and perfects the will of man. *A. C.* 9007.

Good of Love (the) is not *good* except ſo far as it is united to the true of wiſdom; and the true of wiſdom is not true, except ſo far as it is united to the *good of Love*. *D. P.* 2.

Good of Love (the) produces and diſpoſes truths in order with man when he is regenerated, and afterwards holds them in order. *A. C.* 9846.

Good (the) of Love and Charity (the) is entirely from the ſpiritual world. *A. C.* 5951.

Good of Love (the) is the all of heaven and the church. *A. R.* 908.

Good of Love (the) doth not operate any thing from itſelf, but through the *truth* of *wiſdom*, nor doth the *truth* of *wiſdom* operate any thing from itſelf, but from the *good of love*. *A. R.* 649.

Good of Love (the) is the final cauſe, *truth from that good*, the inſtrumental cauſe, and the *good of life* is the effect in which the two prior cauſes exiſt and ſubſiſt. *Ap. Ex.* 435.

Good of Love. See *Chriſtians*.

Good of Love. See *Divine truth*.

Good of Love. See *Doctrine*.

Good of Love. See *Inaugurations*.

Good of Love and Truth of Faith. See *Expiation*.

Good of Mutual Love (the) is more interior than the *good* of charity towards our neighbour. *A. C.* 6435. 9912.

Good of the Natural Principle (the) is the delight which is perceived from charity, or from friendſhip which is grounded therein. *A. C.* 2184.

Good of the Natural Principle. See *Natural domeſtic good*.

Good of Truth (the) when it is with any one, is the *good* of life, for *truth* becomes *good* by a life according to it; before that, *truth* is not *good* with any one, for *truth*, when it is only in the memory, and thence in the thought, is not *good*, but is made *good* when it comes into the will, and from thence into act, for the will itſelf transforms *truth* into *good*, which is manifeſt from this, that whatſoever man [*Homo*] wills, this he calls *good*, and whatſoever he thinks, this he calls *truth*. *Ap. Ex.* 458. *p.* 117. *A. C.* 3295. It may be believed that *good*, when it appropriates *truth* to itſelf, is *truth*, ſuch as is the *truth of faith* which it appropriates to itſelf, but it is the *good of truth*; the *truths*, which are not of uſe, accede indeed, but do not enter; all uſes derived from *truths* are the *goods* of *truth*; the *truths*, which are not for uſe, are ſeparated, and ſome are retained, and ſome are rejected; they which are retained, are ſuch as introduce to *good* more remote or nearer, and are uſes themſelves; they which are rejected, are they which do not introduce, nor apply themſelves: all uſes in their beginning are *truths* of doctrine, but in their progreſs they become *goods*, and they then become *goods*, when man acts according to thoſe *truths*; action itſelf thus qualifies *truths*; for all action deſcends from the will, and the will itſelf cauſes that to become *good* which before was *truth*: Hence it is evident, that *truth* in the will is no longer the *truth* of faith, but the *good* of faith; and that the *truth* of faith makes no one happy, but the *good* of faith, for this latter affects that very principle itſelf, which is of man's life, viz. his will principle, and communicates thereto the interior delight of bleſſedneſs, and in the other life happineſs, which is called heavenly joy. *A. C.* 4984.

Good of the Will (the) forms itſelf in the underſtanding, and in a certain manner renders itſelf viſible and apparent. *Dec.* 43. *N. J. D.* 32.

Good and Evil. No one knows *good* from *evil*, but *evil* from *good*; for *evil* is in darkneſs, but *good* is in light. *C. S. L.* 425.

Good flows from the Lord, and *evil* from hell. *A. C.* 904, 4151.

Good. If man wills and doth *good*, before he ſhuns *evils* as ſins, the *goods* which he doeth are not *goods*. *Dec.* 23. 24.

Good and Evil cannot be joined together. *D. P.* 18.

Good. Nothing but *good* cometh from the Lord; but bad men change the *good* which cometh from the Lord into *evil*. *A. C.* 7643, 7679, 7710, 8632.

Good (the) are continually elevated by the Lord towards heaven, and *evil* is ſucceſſively removed. *A. C.* 1857.

Good appears to man like ſomething ſimple, or as one, but nevertheleſs, it is manifold, the ſame may be ſaid of *evil*. *A. C.* 4067.

Good. That *good* which is from man, and not from the Lord, is in its firſt eſſence *evil*. *A. C.* 8480.

Good is provided by the Lord, and *Evil* foreſeen. *A. C.* 5155, 5195, 6489, 10781.

Good and Evil. See *Commixtion*.

Good and Evil. See *Love*.

Good and Evil, Truth and the False. See *Prophanation*.

Good and Righteous (the) are firſt to be ſaved, before the wicked and unrighteous periſh. *A. C.* 2438.

Good and Truth. *Good* derives its quality from *truths*, and *truths* derive their eſſence from *good*. *A. R.* 97.

Good and Truth. *Good* cannot provide nor diſpoſe, or arrange any thing but by *truth*; neither can *good* defend itſelf, but by *truth*. *C. S. L.* 325.

Good (the) which joins itſelf with Truth appertaining to the man, is from the Lord immediately; whereas the *good* of the wife, which joins itſelf with *truth* appertaining to the man is from the Lord mediately, through the wife. *C. S. L.* 100.

Good is called, in the word, the brother of Truth; alſo in a certain reſpect *good* is termed maſter, and *truth*, ſervant. *A. C.* 3409, 4267.

Good is not *good*, unleſs Truth be therein; for *good* hath it's quality and form from *truth*. *A. C.* 4301.

Good. When *good* is so formed, that it may intellectually perceived, it is called Truth. *A. C.* 3049.

Good hath relation to the will, Truth to the understanding; from the love of *good* in the will, proceeds the love of *truth* in the understanding; from the love of *truth* proceeds the perception of *truth*; from the perception of *truth*, the thought of *truth*; hence comes the acknowledgment of *truth*, which is faith in it's genuine sense. *Dec.* 36. 38.

Good and Truth. There is nothing in the universe which hath not relation to *good* and *truth*; whatever appertains to use and to life hath relation to *good*; but whatever hath relation to doctrine and to science hath relation to *truth*. *A. C.* 3165. See *Universals*.

Good is not given without Truth, nor any *truth* without good. *C. S. L.* 83, 87. 88.

Good. Every *good* knows it's own proper *truth*, and every *truth* its own proper *good*. *A. C.* 2429, 3101, 3102, 9637.

Good Divine cannot be tempted; but *truth divine*, when bound, was what could be tempted. *A. C.* 2813, 2814.

Good is that from which all things *are*; and Truth is that by which all things *exist*, and consequently from the marriage of *good* and *truth*. *A. C.* 3703.

Good is to every one that which is the delight of his affection, and Truth is that which is the pleasantness of his thought derived therefrom; from the delights of the affections and the pleasantnesses of the perceptions and thoughts is derived the vital heat. *D. P.* 195.

Good and Truth arrange all and singular things of the natural mind into order, for they flow in from the interiors, and so dispose [the exteriors.] *A. C.* 5288.

Good (the) which is believed to be *good*, when *truth* is falsified, is not spiritual, but only the natural *good* of a moral life. *U. T.* 754.

Good is Lord and Truth is Minister, and when it is said of a *Lord* that he gave authority to a *Minister*, or of *good*, that it gave authority to *truth*, in the internal sense it is not signified that it ceded the dominion thereto, but that it applied itself, for in the internal sense a thing is perceived as it is in itself, but in the sense of the letter, it is expounded according to appearance; *good* always hath the dominion, but applies itself that *truth* may be conjoined to it. *A. C.* 4977.

Good in the internal may be conjoined with *good* in the external, but not *good* with *truth* immediately. *A. C.* 4353.

Good flowing-in through heaven from the Lord arranges all things in order, and forms them to a resemblance of heaven, so far as man suffers it, and hence thought flows agreeably to the heavenly form; the heavenly form is that form into which the heavenly societies are arranged, and the heavenly societies are arranged according to the form inducedby the *good* and *truth* which proceed from the Lord. *A. C.* 5288.

Good with Truths, with man and angel, is in every particular, the same as it is in general. *A. C.* 9647.

Good is born with man, but not *truth*. *A. C.* 3304.

Good appears by Truth in the spiritual kingdom, but in the celestial, it is perceived from *good* itself. *A. C.* 9685.

Good in the internal man causes *truth* in the external man, &c. *A. C.* 6717.

Good. In thought *good* is not reflected on, because it is not seen but only felt; but truth is reflected upon, because this is seen therein. *A. C.* 9995.

Good generates [*prolificat*] and produces itself by Truths, and is in a perpetual effort of producing a new *good*. *A. C.* 9258.

Good is called Lord, and Truth servant, before they are conjoined, but afterwards they are called *brethren*. *A. C.* 4267.

Good and Truth. All that *good and truth* that proceeds from the Lord, and constitutes heaven, has an human form both in whole and in part. *H. H.* 460.

Good loves Truth. That *good* loves *truth* and is desirous to be joined with it, may be illustrated by the case of meat and drink, or of bread and wine, which ought to be taken together, in order to promote bodily sustenance, inasmuch as meat or bread alone is insufficient for nourishment without water or wine; wherefore the one seeks and desires the other. Meat and bread, in the word, corr. in a spiritual sense, to *good*; and water and wine, to *truth*. *Dec.* 40.

Good cannot flow into and operate in Truths, so long as a man is in evil. *A. C.* 2434.

Good in itself is one, but becomes various, by Truths. *A. C.* 4149.

Good and Truth. From interior *good* and *truth*, as from a father and a mother, are conceived

ceived and born exterior *goods* and *truths*. *A. C.* 9185.

Good is the first principle of order, and Truth the last. *A. C.* 3726.

Good is changed into Evil, and Truth into the False when it descends from heaven into hell, because into a crass and impure atmosphere. *A. A.* 3607.

Good cannot love any Truth but it's own, neither can *truth* love any *good* but it's own. *C. S. L.* 76.

Good flows into man by an internal way, or that of the soul; but Truths, by an external way, or that of hearing and sight, and are conjoined in the interiors of the soul by the Lord. *A. C.* 3030, 3098.

Good hath life in itself, but not Truth, unless it is derived from *good*. *A. C.* 6677.

Good and True. See *Doctrine*.

Good and Truth. See *Divided*.

Good and Truth. See *To Distinguish*.

Good and Truth. See *Genera*.

Good and Truth. See *Gentiles*.

Good and Truth. See *God*.

Good and Truth. See *Idea*.

Good and Truth. See *Judgment*.

Good and Truth. See *Marriage*.

Good Life (a). See *To believe*.

Good Men and Angels. See *Conversion*.

Good Pleasure of the Lord. See *Will of the Lord*.

Good Seed. See *Eradicated*.

Good Societies and Spirits (all) operate in those parts of the human body to which they correspond, with all gentleness and mildness. *A. C.* 5060.

Good Spirits are never punished after death, although they did evils in the world. *H. H.* 509.

Good Spirits. See *Church*.

Good Spirits. See *Regulation*.

Good Things. See *Desirable good things*.

Good Works sig. at once charity, and faith in internals, and at the same time, their effects in externals. *A. R.* 949.

Good Works. They who primarily respect *goods of charity*, which are *good works*, are in reality in truths of doctrine, but not on the contrary. *A. R.* 82.

Good Works. See *Charity*.

Good Works. See *Wisdom*.

Good Works. See *Works*.

Goodness is the first and last in regeneration. *A. C.* 9337.

Goodness. Every thing in another life that is sweet and harmonious, hath it's ground in *goodness* or charity. *A. C.* 1759.

Goodness and Truth. The reason why *goodness and truth* are so frequently mentioned among the significations of the correspondences from the word, is, because *goodness and truth* are universals of creation, and every thing more or less, has reference to those two grand principles of existence. *A. C.* 9186.

Goodness and Truth. See *Blessedness*.

Goodness and Truth. See *Regeneration*.

Goodnesses. From *goodnesses* celestial and spiritual, and the truths thence derived, exist and descend *goodnesses* and *truths* natural, for there is not given a single natural *good* and *truth* but what exists from spiritual *good* and *truth* and this from celestial, and subsists from the same, in case what is spiritual should be separated from what is natural, what is natural would be annihilated. *A. C.* 775.

Goodnesses and Truths. See *Gates*.

Goodnesses and Truths. See *Internal man*.

Goodnesses and Truths. See *Remains*.

Goodnesses and Truths changed into Opposites. See *Contrary*.

Goods which are in heaven and with man are of a two-fold origin, viz. in the will, and in understanding. *A. C.* 6065.

Goods cannot be insinuated into Falses, nor Evils into Truths. *A. C.* 2269.

Goods of Life (the) open the interiors of the mind, and these being opened, truths appear in their light, whereby they are not only understood, but also loved; not so, when doctrinals are primarily respected. In this case, truths may indeed be known, but not seen interiorly and loved out of spiritual affection. *A. R.* 82.

Goods and Truths from the Lord are not *appropriated* to man, but they continually remain the Lord's with him. *A. R.* 854.

Goods and Truths (all) which are in the natural or external man, are conceived and born from the rational or internal. *A. C.* 3677.

Goods and Truths are quite distinct among themselves, according to degrees, and the superiors flow into the inferiors and present their own image. *A. C.* 3691.

Goods are the continents of Truth. *A.* 4017.

Goods and Truths. Man believes that they immediately flow from heaven, but he is much deceived. *A. C.* 4364.

Goods and Truths that are not absolutely genuine, serve as a means for the introduction of those which are; and the former are afterwards relinquished. *A. C.* 3665. 3690. 4145.

Goods and Truths which are outward derive their essence and life from those which are within. *A. C.* 4314.

Goods and Truths which *follow*, proceed in order from those which *precede*. *A. C.* 9868.

Goods and Truths internal, are fig. by *oil* and *wine*; but *goods* and *truths* external, by *wheat* and *barley*. *Ap. Ex.* 376. *p.* 526.

Gopher Wood (Gen. 6. 14.) is a sulphureous wood, and fig. concupiscences. *A. C.* 643.

Goods and Truths. See *Hell.*

Goshen (land of) (Gen. 46. 28.) fig. the inmost of the natural mind. *A. C.* 5910.

Gospel (the) fig. the coming of the Lord; and to Preach the Gospel, is to announce his coming. *Ap. Ex.* 613.

Gospel is glad tidings, and the Everlasting Gospel is the truths and goods of the word revealed at the second advent of the Lord, which took place in the year 1757. *A. R.* 478.

Gospel (the) is salvation by the Lord. *B.* 52.

Govern (to). The Lord *governs* all things, either by will, by leave, or by permission. *A. C.* 1755, 2447, 3704, 9940.

Govern (to). See *Creation.*

Govern (to) Heaven and Hell. See *Power of the Lord.*

Governed (to be). See *Planes.*

Government in the Lord's spiritual kingdom, is called *judgment*, and in his celestial kingdom, is called *righteousness*. *H. H.* 216.

Government. See *Order.*

Government. See *Permission.*

Government. See *Providence.*

Governments. Mankind have been obliged to form *governments*, and subject themselves to the powers of *government*, to restrain the evils of self-love, and the love of the world. *A. C.* 1364, 10160, 10814.

Governments. There are *governments* in heaven of the most consummate order. *H. H.* 213. 220.

Governments. There are *governments* in the hells. *H. H.* 220.

Governments. There are two kinds of *governments*; the one founded in love to our neighbour, the other in self-love. *A. C.* 10814.

Governor. See *King.*

Governor. See *Leader.*

Governors (Gen. 41. 34.) fig. things common or general, because these are over particulars. *A. C.* 5290.

Governors of Israel (Judges 5. 9.) fig. the truths of the church. *Ap. Ex.* 355.

Governors in matters ecclesiastic, are called *Priests*. *N. J. D.* 314.

Governors in civil matters are called *magistrates*, and their chief, where such a form of government prevails, is called a *King*. *N. J. D.* 314.

Governors in heaven are situated in the centre of their society, in places somewhat exalted above their brethren. *H. H.* 218.

Gourd (the) [*Kikajo*] which God prepared to come up over the head of the Prophet Jonah, (Ch. 4. 6.) fig. the evil self-love of the Jewish nation. *Ap. Ex.* 401. *p.* 609.

Gourds. See *Wild Gourds.*

Grace fig. the salvation of mankind. *A. C.* 598. 981.

Grace. "To find *grace* in thine eyes," was a customary form of speech on every occasion of respectivity. *A. C.* 2157.

Grace (to find) in the Eyes of any one (Gen. 30. 27.) fig. propensity. *A. C.* 3980.

Grace (to give) (Gen. 39. 21.) fig. relief, for to *give grace* in temptations, is to comfort and relieve by hope. *A. C.* 5043.

Grace. It is false to maintain that God the father withdrew his *grace*, and therefore was to be reconciled. *A. R.* 484.

Grace and Mercy. They who are principled in truth, and thence in good, implore only *grace*; whereas they who are principled in good, and thence in truth, implore *mercy* of the Lord. *A. C.* 2412.

Grace is applied to the spiritual, and Mercy to the celestial. *A. C.* 598.

Grain of Mustard Seed. See *Mustard Seed.*

Grain (a) of Truth or Faith is not given, except from good. *A. R.* 908.

Granary. See *Barn.*

Granary. See *Garner.*

Grand Man of Heaven. [*Maximus Homo.*]

Not

Not only those things in the body which are external and visible to the sight according to their functions and uses, corr. thereto, but also those things which are external and not extant to the sight, consequently both those things which are of the external man, and those which are of the internal man. The societies of spirits and angels to which the things of the external man correspond, are in a great prat from this earth; but those to which the things of the internal man correspond, are for the most part from other earths. *A. C.* 4330.

GRAND or GREATEST MAN. All who are therein are in heaven, but all who are not, corr. with the various corruptions and diseases of the human body, and are in hell. *A. C.* 4225.

GRAND or GREATEST MAN. The three heavens together constitute the *grand* or *greatest man*. *A. C.* 4330.

GRAND MAN. Celestial things in the *grand man* constitute the head, spiritual things the body, and natural things the feet. *A. C.* 4938.

GRAND MAN. Angels know in what province of the *grand man* they are, but spirits do not. *A. C.* 4800.

GRAND or GREATEST MAN (the) is composed of spirits from all worlds. *A. C.* 6887.

GRAND MAN. See *Celestial.*

GRAND MAN. See *Correspondence.*

GRAND MAN. See *Earth.*

GRAND MAN. See *Eyes.*

GRAND MAN. See *Heaven.*

GRAND MAN. See *Man.*

GRAND MAN of HEAVEN. See *Divine Human.*

GRANDSON. See *Son.*

GRAPE (the blood of the) sig. spiritual celestial good, which is the name given to the divine [principle] in heaven proceeding from the Lord; *wine* is called *the blood of Grapes*, inasmuch as each sig. holy truth proceeding from the Lord, but *wine* is pred. of the spiritual church, and *blood*, of the celestial church; and this being the case, *wine* was enjoined in the holy supper. *A. C.* 5118.

GRAPE-GATHERERS (Obad. *v.* 5.) denote falses which are not from evil; by those falses the goods and truths stored up by the Lord in man's interior natural principle, that is, remains, are not consumed, but by falses derived from evils, which steal truths and goods, and also apply them to confirm evils and falses by sinister applications. *A. C.* 5135.

GRAPE-GATHERERS, THIEVES and ROBBERS. [*Eversores.*] (Obad. *v.* 5.) *Grape-gatherers* sig. falses; *thieves* sig. evils which devastate the truths and goods of the church; but *robbers* [*Eversores*] sig. falses as well as evils. *Ap. Ex.* 919. *p.* 372.

GRAPES in a good sense mean goodness, and in an opp. sense evil. *A. C.* 2240, 5117.

GRAPES SOUR (to eat) sig. to appropriate to one's self, the false of evil. *Ap. Ex.* 556. *p.* 269.

GRAPES (wild) (Isa. 5. 1.) sig. evils opposite to the goods of charity. *Ap. Ex.* 375 *p.* 523.

GRAPES and CLUSTERS sig. works of charity, because they are the fruits of the vine and the vineyard, and by *fruits*, in the word, are sig. good works. *A. R.* 649.

GRAPES of GALL, and CLUSTERS of BITTERNESS (Deut. 32. 32.) sig. evils from dire falses. *Ap. Ex.* 433. *p.* 60.

GRAPES. See *Blood of Grapes.*

GRAPES. See *Clusters.*

GRAPES. See *Gleaning grapes.*

GRAPES (to gather) sig. to collect for use, especially such things as are serviceable to the understanding. See Jer. 6. 9. Lev. 19. 10. Ch. 19. 10. Ch. 26. 5. Deut. 20. 6. 7. Ch. 24. 21. *Ap. Ex.* 919. *p.* 372.

GRAPES (to gather) (Rev. 14. 18.) sig. to bring forth the fruit, and to make an end, the same as to *reap*. *A. R.* 649.

GRAPES (gathering of) [*Vindemiatio*] sig. the devastation of the church. *Ap. Ex.* 919.

GRASS sig. the scientific principle, for as *green grass* serves animals for support, so *scientific truth* serves men for spiritual nourishment. *Ap. Ex.* 507. *p.* 172.

GRASS (green) sig. that which is alive with man; and GRASS BURNT UP sig. that which is dead with him. *A. R.* 401.

GRASS is scientific truth, and FLOWER of the FIELD is spiritual truth. (Isa. 40. 5. 6.) *Ap. Ex.* 507. *p.* 173.

GRASS (green) in the word, sig. that good and truth of the church, and of faith, which first springs up in the natural man. This is also sig. by *herb in the field*. *A. R.* 401. 426.

GRASS sig. scientific truth; and HERB of the FIELD, spiritual truth. *Ap. Ex.* 507. *p.* 174.

GRASS and the PULSE of the HERB (Psal. 37. 2.) sig. what is most vile. *A. C.* 996.

GRASS with REEDS and RUSHES. (Isa. 35. 7.)

*Graſs* ſig. ſcience from a ſpiritual origin, or that by which ſpiritual truth is confirmed; but *Reeds and Ruſhes* ſig. ſcience from a ſenſual origin, or that by which the fallacies of the ſenſes are confirmed; this ſcience conſidered in itſelf is only of the loweſt natural degree, which may be juſtly called material and corporeal, in which there is little or no life. *Ap. Ex.* 627. *p.* 395.

GRASSHOPPERS ſig. the ſame as *Locuſts*. *Ap. Ex.* 799.

GRATE of NET-WORK (Exod. 27. 4.) ſig. the ſenſual external, or that which is the ultimate of life with man. *A. C.* 9726.

GRATIS, or FREELY (Rev. 22. 17.) hath reſpect to that which is given from the Lord to man, without any labour of his own. *A. R.* 956.

GRAVE (Pſal. 88. 5.) ſig. hell. *Ap. Ex.* 659. *p.* 500.

GRAVE. To come forth out of the *grave* (John 5. 29.) ſig. to come forth out of the material body, which is the caſe with every one immediately after death. *Ap. Ex.* 659.

GRAVE. When the ſubject treated of is concerning thoſe who are in truth from good, then by *grave* is ſig. the removal and rejection of the falſe from evil; and by *Burying*, is underſtood exſuſcitation, and reſurrection to life, as alſo regeneration, for with man, who is in truths from good, the falſe from evil is removed and rejected to hell, and himſelf as to his interiors, which are of his ſpirit, ariſes and enters into a ſpiritual life of truth from good. *Ap. Ex.* 659. *p.* 501.

GRAVE and DESTRUCTION. (Pſ. 88. 12.) *Grave* ſig. the hell where evils predominate, and from whence they ariſe; and *deſtruction*, the hell whence falſes predominate and ariſe. *Ap. Ex.* 659. *p.* 500.

GRAVES. "And the *graves* were opened, and many bodies of ſaints which ſlept aroſe and came out of the *graves* after his reſurrection, and went into the holy city and appeared to many." (Matt. 27. 52. 53.) They appeared in teſtification, that although they had been detained in ſpiritual captivity, until the Lord's coming, they were then liberated by him, and introduced into heaven. *A. C.* 8018.

GRAVES (John 5. 28. 29.) ſig. places in the inferior earth [of the ſpiritual world] where they were reſerved and kept by the Lord, who had previouſly lived a life of charity, and acknowledged the Lord's divine principle, and at the day of the laſt [general] judgment were elevated into heaven. *Ap. Ex.* 899.

GRAVES. See *Monuments*.

GRAVES. See *Sepulchres*.

GRAVES of CONCUPISCENCE. See *Kibroth Hattaavah*.

GRAVEN IMAGE (Exod. 20. 4.) which we are commanded not to make, ſig. that which is not from the Lord, but from the proper ſelf-derived intelligence of man; that which is from his intellectual proprium, is called *graven image*, and that which is from his voluntary proprium is called *molten image* [*Fuſile*.]; to *adore them*, is to love that above all things which proceeds from them. *A. C.* 8869.

GRAVEN IMAGE. See *Idol*.

GRAVEN IMAGE. See *Image*.

GRAVITY in the natural world corr. to good in the ſpiritual world, and *extenſion* to truth; the reaſon is, becauſe in heaven, whence correſpondences are, there is not given either *gravity*, or *extenſion*, becauſe there is no ſpace; there appear indeed things heavy and extended, but they are appearances ariſing from the ſtates of good and of truth in the ſuperior heaven. *A. C.* 5658.

GREAT is pred. of good, and in an oppoſite ſenſe of evil. *A. R.* 582.

GREAT. See *Many*.

GREAT. See *Small and great*.

GREAT (to be) unto the END of the EARTH. See *To Stand*.

GREAT DAY of GOD ALMIGHTY (Rev. 16. 14.) ſig. the coming of the Lord, and the eſtabliſhment of a new church. *A. R.* 704.

GREAT DAY of JEHOVAH. See *Day of Jehovah*.

GREAT GOD. See *Supper*.

GREAT LIGHTS (luminaries) ſig. love and faith, and are called in Gen. i. 14, 15, 16, 17. *Sun*, *Moon*, and *Stars*. *A. C.* 30.

GREAT MEN (Rev. 6. 15.) ſig. thoſe who are in good, and in an oppoſite ſenſe, thoſe who are in evil. *A. R.* 337.

GREAT MEN (Rev. 6. 15.) ſig. internal goods which are goods of the internal or ſpiritual man. *Ap. Ex.* 408. *p.* 646.

GREAT MEN (Rev. 18. 23.) ſig. the ſuperiors in the eccleſiaſtical hierarchy who are called Cardinals, Biſhops, and Primates. *A. R.* 799.

GREAT MEN of JERUSALEM, &c. (Jer. 5. 5. 6.) ſig. thoſe who go before the reſt in teaching

truths and goods. *Wolf* sig. the dominion of *evil*. Their *Tranſgreſſions* [*prevaricationes*] which are *multiplied*, ſig. the falſifications of truth, and their *Backſlidings* which are *Increaſed*, ſig. the adulterations of good. See verſe 7. *Ap. Ex.* 780. *p.* 174.

GREAT and FAIR. (Iſa. 5. 9.) The former term is pred. of good and its affection, and the latter, of truth and its intelligence. *Ap. Ex.* 675. *p.* 519.

GREAT and HIGH. *Great* in the word, is ſpoken of good, and *high*, of truth. *A. R.* 337. 898.

GREAT and MARVELLOUS. (Rev. 15. 1.) *Great* in the word, is ſaid of ſuch things as are of affection and love, and *marvellous*, of ſuch things as are of thought and of faith. *A. R.* 656.

GREAT and NUMEROUS. (Gen. 18. 18.) *Great* is pred. of good, and *numerous* of truth grounded in good. *A. C.* 2227.

GREAT and WONDERFUL (marvellous), when pred of the Lord, (Rev. 15. 1.) have reference to his divine Omnipotence, and his divine providence. For man when he reflects on the *greatneſs* of the Lord, naturally looks to his divine Omnipotence; and when he thinks of the Lord, as being *wonderful*, he hath reſpect to his *divine providence*. *Ap. Ex.* 927. *p.* 381.

GREATER NUMBER. See *Numbers*.

GREATER and LESSER ſig. good and truth. *A. C.* 3296.

GREATEST and LEAST. See *Divine*.

GREATEST and MOST MINUTE. See *Degrees*.

GREECE in the word, ſig. nearly the ſame as the *Iſle* of *Patmos*. *Ap. Ex.* 50. *p.* 40.

GREECE ſig. the ſame as *Iſles*, which ſee. *A. R.* 34.

GREECE (the King of) repr. the ſame as the *Goat*. (Dan. 8. 2. 14.) *F.* 66.

GREEDY DOGS. See *Dogs*.

GREEKS (ſons of the) (Joel 3. 8.) ſig. the falſes of evil. *Ap. Ex.* 242. *p.* 267.

GREEN or FLOURISHING ſig. what is alive. *A. R.* 401. *Ap. Ex.* 507.—*p.* 174.

GREEN ſig. the ſcientific and ſenſual principle. *A. C.* 7691.

GREEN. The natural ſphere round about the Lord appears *green*, like the *Emerald*. *A. R.* 232.

GREEN GRASS. See *Graſs*.

GREEN HERB (Gen. 1. 30.) ſig. food for the natural man. *A. C.* 89.

GREEN HERB. See *Herb*.

GREY HAIR (Gen. 42. 38.) ſig. the laſt of the church, for *grey hair* when the church is treated of, ſig. its laſt (or ultimate); this laſt (or ultimate) is alſo ſig. by *grey hair* in Iſa. 46. 4. *A. C.* 5580.

GRIEVE at HEART (to) has reſpect to love, and to REPENT, to wiſdom. (Gen. 6. 6.) *A. C.* 590.

GRIEVE (to) and WAX EXCEEDINGLY WARM (Gen. 34. 7.) ſig. to be in evil. *A. C.* 4444.

GRIND (to). See *Mill*.

GRIND (to) MEAL. See *To Uncover*.

GRIND to POWDER (to) (Exod. 32. 20.) ſig. to form what is falſe from infernal pleaſure, thus the infernal falſe (principle). *A. C.* 10464.

GRINDERS, in the word, are they who within the church are principled in truth from the affection of good; but in an oppoſite ſenſe, they who within the church are principled in truth from the affection of evil. *A. C.* 4335.

GRIZZLED. See *Spotted*.

GROANINGS (*Gementes*) (Lam. 1. 11. 16. &c.) ſig. the defect of good and truth. *Ap. Ex.* 750. *p.* 135.

GROSSER PRINCIPLES (the) which appertain to the external or natural man, exiſt and ſubſiſt from thoſe which appertain to the internal and rational man, and they cannot affect the purer principles, but are affected by and from them. *A. C.* 3721.

GROVE ſig. intelligence. *U. T.* 200.

GROVE. See *Garden*.

GROVE. See *Paradiſe*.

GROVES have various ſignifications according to the particular kinds of trees growing in them. The *groves* where olives grew, ſig. the celeſtial things of worſhip; the *groves* where vines grew, ſig. the ſpiritual things thereof; but the *groves* conſiſting of fig-trees, of cedars, of firs, of poplars, and of oak, ſig. various things appertaining to things celeſtial and ſpiritual. *A. C.* 2722.

GROVES and IMAGES in the OPEN AIR. (Iſa. 17. 8.) *Groves* ſig. religion from falſes, and *images*, religion from evils of the falſe. *Ap. Ex.* 391. *p.* 573.

GROUND, in an univerſal ſenſe, ſig. the church, and the man of the church in particular. *A. C.* 870.

GROUND and EARTH. In the word there is an accurate diſtinction made between them; by *ground* is every where ſig. the church, or ſomewhat

ſomewhat relating to the church; hence alſo is derived the name of man, or Adam, which is *ground*; by *earth* is meant where the church is not, or where there is nothing relating to the church, as in Gen. 1. *earth* only is named, becauſe as yet there was no church, or regenerate man. In the ſecond chapter mention is firſt made of *ground*, becauſe then there was a church. *A. C.* 566.

GROUND, or FIELD (Gen. 2. 5.) ſig. the external of the celeſtial man. *A. C.* 90.

GROUND (Gen. 3.) ſig. the external man. When man is regenerate he is no longer called *earth*, but *ground*, becauſe celeſtial ſeeds are implanted therein; he is alſo compared to *ground*, and is called *ground* in every part of the word. *A. C.* 268.

GROUND (Gen. 4. 10.) ſig. ſchiſm or hereſy. *A. C.* 373.

GROUND (Gen. 4. 14.) ſig. ſuch as profeſs the pernicious doctrine of faith alone. *A. C.* 386.

GROUND (Gen. 28. 14.) ſig. the doctrine of good and truth in the natural man. *A. C.* 3709.

GROUND (Deut. 32. 43.) ſig. the church of the Gentiles. *A. C.* 566.

GROUND (Iſa. 7. 16.) ſig. faith. *A. C.* 2015.

GROUND (Ezek. 20. 41. 42.) ſig. internal worſhip, called *land*, while the worſhip was not internal. *A. C.* 566.

GROUND [*Terra*] (Zech. 8. 12.) ſig. the church as to the natural affection of truth. *Ap. Ex.* 695. *p.* 552.

GROUND. See *Creeping thing of the ground.*

GROUND. See *Dry ground.*

GROUND. See *Earth.*

GROUND. See *Faces of the ground.*

GROUND. See *Land.*

GROUND. See *Plane.*

GROUND. See *Red.*

GROUND. See *To Till the ground.*

GROUND. See *Vine and ground.*

GROUND of the SEED of FAITH. See *Charity.*

GROUND and ESSENTIAL of MARRIAGE. See *Conſent.*

GROW (to) ſig. to be perfected. *A. C.* 2646.

GROW (to) from SEED. See *Created.*

GUARD. The literal ſenſe of the word is a *guard*, to prevent the interior divine truths of its ſpiritual ſenſe from being injured. *A. R.* 898.

GUARD (to) (Gen. 41. 35.) denotes to ſtore up. *A. C.* 5298.

GUARD (to) HIMSELF from the INFLUX of HEAVEN. See *Evil Spirit.*

GUARDS (Gen. 37. 36.) ſig. thoſe things that miniſter. *A. C.* 4790.

GUARDS. See *Prince of the Guards.*

GUILE ſig. perſuaſion to evil from cunning and deſign, by means of falſehood; for he who perſuades another from cunning or *guile*, the ſame alſo perſuades from deſign, for cunning or *guile* propoſes ſomething to itſelf, conceals its purpoſe or deſign, and when there is an opportunity, puts it into execution. By LIE, in the word, is ſig. the falſe principle and falſe ſpeaking, and by *guile* is ſig. both, as grounded in deſign. *A. R.* 624.

GUILT (Gen. 26. 10.) ſig. the blame of the profanation of truth. *A. C.* 3398.

GUTTERS (Gen. 30. 38.) ſig. good of truth in the natural principle. *A. C.* 4016.

GYRES. There are *Gyres* into which recent [newly deceaſed] ſpirits are obliged to be inaugurated, to the intent that they may be initiated into the conſorts of others, ſo as both to ſpeak and think together with them; it being expedient in the other life, that concord and unanimity prevail, ſo that all may be one as all and ſingular the things in man, which, although they are every where various, ſtill by unanimity make one; the caſe is ſimilar in the grand man [of heaven] and to this end it is needful that the thought and ſpeech of one be in concord with the thought and ſpeech of others. It is a fundamental principle that the thought and ſpeech ſhould in themſelves be in concord in every individual in ſociety, otherwiſe, there is apperceived ſomewhat diſcordant, as a grating noiſe, which ſtrikes the minds of others; every thing diſcordant is alſo diſunient, and is an impure thing, which ought to be rejected; this impure thing ariſing from diſcord is repr. by the impure principle appertaining to the blood and in the blood, from which it is to be defecated; this defecation is effected by vexations, which are nothing elſe but temptations of various kinds, and afterwards by introductions into *gyres*; the firſt introduction into *gyres* is, that they may be accommodated together; the ſecond is, that the thought and the ſpeech may be in concord together; the third is, that they may mutually agree amongſt each other as to the thoughts and as to the affections; the fourth is, that they may agree together in truths and goods. *A. C.* 5582.

GYRES. See *Purifications of the blood.*

# H.

H (the letter) involves infinity, becauſe it is only an aſpirate; hence it was added to the names of Abram and Sarai, that each might repr. the divine, [principle] or JEHOVAH. *A. R.* 38. *U. T.* 278.

H (the letter) is the only one in the name of JEHOVAH which implies divinity, and ſig. *I am*, or *eſſe*. *A. C.* 2010.

HABIT. See *Evil derived from an hereditary principle.*

HABITATION (Gen. 27. 39.) ſig. life. *A. C.* 3600.

HABITATION of HOLINESS (the) ſig. the celeſtial kingdom; and the *Habitation of Honourableneſs*, the ſpiritual kingdom. Iſa. 63. 15.) *A. C.* 3960.

HABITATION and FOOTSTOOL of JEHOVAH (Pſa. 132. 7.) ſig. the ſpiritual and natural ſenſes of the word. *Ap. Ex.* 684. *p.* 534.

HABITATION. See *City of Habitation.*

HABITATION. See *Houſe.*

HABITATION. See *Sanctuary.*

HABITATION for GOD. See *Divine order.*

HABITATIONS. The angels have *habitations* of moſt extraordinary magnificence, ſo as to exceed all deſcription. *A. C.* 1116.

HABITATIONS (the) [*Domicilia*] of thoſe in hell, who are in greater and leſſer degrees of evil and the falſe, appear like pits [*Foveis*] and ſepulchres; and the genii, and ſpirits, who dwell in our world, appear in ſepulchres, privies and marſhes, [*Latrinis & Paludibus.*] although they know it not. *Ap. Ex.* 659. *p.* 499.

HABITATIONS. See *Tents and Tabernacles.*

HABITUAL. Things which are rendered *habitual*, and become matters of life, are in the interior memory. *A. C.* 9394, 9723, 9841.

HADAR. See *Nebaioth.*

HADORAM (Gen. 27.) ſig. a ritual of the church called *Eber*. *A. C.* 1247.

HADRADRIMMON (Zech. 12. 11.) ſig. the love of honour, dominion, and power. *A. R.* 707.

HAGAR, (Gen. 16.) ſig. the affection of ſciences of the external man, alſo the life of the exterior or natural man. *A. C.* 1890.

HAGAR, (Gen. 21.) ſig. the affection of the knowledges of truth. *A. C.* 2691.

HAGARENES (the) (Pſal. 83. 6.) ſig. thoſe who are principled in the externals of worſhip and doctrine. *A. C.* 2468.

HAIL ſig. the falſe principle deſtroying good and truth. *A. R.* 714.

HAIL ſig. the falſe from evil in the exterior natural principle. *A. C.* 7677.

HAIL of a TALENT WEIGHT (Rev. 16. 21.) ſig. direful and atrocious falſes. *A. R.* 714.

HAIL. When divine truth from the heavens flows into the ſphere which is about the evil, and appears as a ſtorm, formed from the evil affections and thence the falſes of their thoughts, then that influx is turned into various things, and into *hail* amongſt thoſe who from evils and falſes think againſt the good and truth of heaven and the church, and vehemently oppoſe them. *Ap. Ex.* 704.

HAIL. See *Fire.*

HAIL. See *Mortar.*

HAIR is occaſionally mentioned in the word, and it therein ſig. the natural principle, becauſe *hairs* are excreſcencies in the ultimate parts of man, as alſo the natural principle is in his rational principle, and the interiors thereof. *A. C.* 3301.

HAIR (a) in the word ſig. the leaſt of all things. *D. P.* 159.

HAIR. See *To Comb the Hair.*

HAIRS of the HEAD, the BEARD, and the FEET (Isa. 7. 20.) *Hair* of the *Head* sig. the ultimate of wisdom, of the *Beard*, the ultimate of intelligence, and of the *Feet*, the ultimate of science. *Ap. Ex.* 569.—*p.* 285.

HAIRS of the HEAD sig. the ultimates of love and wisdom: it was on that account that Sampson's strength lay in his *hair*. *A. R.* 47.

HAIRS when pred. of the Lord as in Rev. 1. 14. sig. the divine good which is of love and the divine truth which is of wisdom, in the ultimates of the word. *A. R.* 47. *S. S.* 35. 49.

HAIRY GARMENT (an) sig. the truth of the natural principle. *A. C.* 3297. 3301.

HAIRY MAN (an) (Gen. 27. 11.) sig. the quality of natural good respectively. *A. C.* 3527.

HAIRINESS. See *Face.*

HALF (the) and the *double* as to numbers in the word involve a similar signification. *A. C.* 5291.

HALF an OMER. See *Omer.*

HALLELUJAH denotes the joy of heart arising from the worship, confession, and celebration of the Lord, as the only God of heaven and earth. *A. R.* 803.

HALLOWED BE THY NAME (Matt. 6. 9.) sig. to go to the Lord and to worship him, See Rev. 5, 4. John 12. 28, &c. The father is *hallowed* in the son, and by angels and men, through the son. See also John 17. 19 to 26. *A. R.* 839.

HALLOWED BE THY NAME is to be understood as relating to the father in his humanity, which is the father's name. *U. T.* 112.

HALT. In the original tongue the *Halt* is expressed by one expression, and he that *halteth* by another; and by *halt* in a proper sense, is signified they who are in natural good, into which spiritual truths cannot flow, by reason of natural appearances and the fallacies of the senses; and in an opposite sense, they who are in no natural good, but in evil, which altogether hinders the influx of spiritual truth; whereas by one that *halteth*, in a proper sense, are signified they who are in natural good, into which common [or general] truths are admitted; but not particular and singular truths, by reason of ignorance; but in an opposite sense, they who are in evils, and thereby do not even admit common [or general] truths. *A. C.* 4302.

HALT (to) upon the THIGH (Gen. 32. 31.) in the supreme sense, wherein the Lord is treated of, sig. that truths as yet were not arranged into that order, that all together with good might enter celestial spiritual good. *A. C.* 4302.

HALT (to) upon the THIGH (Gen. 32. 31.) in the internal historical sense, sig. that goods and truths were altogether destroyed with the posterity of Jacob. *A. C.* 4314.

HALT. See *Lame.*

HABT. See *Poor.*

HAM (the land of) sig. the church destroyed. *Ap. Ex.* 448—*p.* 101.

HAM (the sons of) are all those who are scientifically skilled in the knowledges of faith, and have not charity; or who are scientifically skilled in the interior knowledges of the word, and in its very mysteries; or in the science of all things contained in the literal sense of the word; or in the science of other truths; or in the knowledge of all the rituals of external worship, if they have not charity, they are *the sons of Ham*. *A. C.* 1162.

HAM. See *Canaan.*

HAM. See *Shem.*

HAMATHITES. See *Jebusites.*

HAMMER (Jer. 23. 29.) sig. the truth of faith in the ultimates. *Ap. Ex.* 411. *p.* 667.

HAMOR the father of Schechem, repr. the truth of the church among the ancients. *A. C.* 4442.

Also, the good of the church amongst the ancients. He also repr. life, for life is of good, as doctrine is of truth, which is Schechem, *Hamor's* son; and because *Hamor* condescended to the external things of the sons of Jacob. *A. C.* 4471.

HAND sig. ability, power, and thence confidence. *A. C.* 878.

HAND (under the) (Gen. 41. 35.) denotes for disposal in all necessity, for *Hand* sig. power, and what is in the power of any one, is at his disposal. *A. C.* 5296.

HAND (Exod. 4, 7.) "Put thine hand in thy bosom." sig. the appropriation of divine truth. *A. C.* 6965.

HAND upon the HEAD. "To place the *hand* upon the head." (2 Sam. 13. 19.) sig. that there was not any intelligence. *Ap. Ex.* 577.

HAND upon the HEAD (Jer. 2. 37.) repr. shame. *Ap. Ex.* 577.

HAND. To lay the *right hand* upon any one, when pred. of the Lord (as in Matt. 17. 6. 7. Rev. 1. 17. &c.) sig. to inspire him with his life.

life. The ground and origin of this is, because the preſence of the Lord with man is adjunction, and ſo conjunction by contiguity, and this contiguity is nearer and fuller, in proportion as man loves the Lord, that is, does his commandments. *A. R.* 55.

HAND. See *Chain in the Hand.*

HAND. See *Influx.*

HAND. See *To Lay the hand on the wall.*

HAND. See *Left hand.*

HAND. See *To Lift the hand.*

HAND (right) See *To Offend.*

HAND. See *Right hand.*

HAND. See *Shoulder.*

HAND. See *Voice.*

HAND of JEHOVAH. See *Crown of Glory.*

HAND of the MISERABLE and NEEDY. See *Explanation of Ezekiel* 16. 46 to 50.

HAND and ARM. (Pſ. 89. 21.) *Hand* ſig. the omnipotence of truth from good; and *arm*, the omnipotence of good by truth. *Ap. Ex.* 684.—*p.* 533.

HAND ſig. power; *arms* ſtill greater power; and *ſhoulders*, all power. *A. C.* 1085.

HANDFUL (an) ſig. the ſame as *hands*. *A. C.* 2177.

HANDLE (to). See *To Touch.*

HANDLE (to) or BEND the Bow. See *Bow.*

HANDMAID ſig. the affection of things rational and ſcientific. *A. C.* 2567, 2657.

HANDMAID (Gen. 30. 3.) ſig. the affirming medium of conjoining interior truths with natural or external truths. *A. C.* 3913.

HANDMAIDS (Gen. 33. 2.) ſig. the affection of ſciences and knowledges, and means ſerviceable to the conjunction of the external and internal man. *A. C.* 3913, 4344.

HANDMAIDS (Gen. 33. 7.) ſig. ſcientifics of external things derived from the world, which are the moſt common or general of all. *A. C.* 4360.

HANDS (Gen. 16. 12.) ſig. falſes and truths combating. *A. C.* 1950.

HANDS (Gen. 27. 16.) ſig. the faculty of receiving. *A. C.* 3541.

HANDS (Gen. 43. 12.) ſig. abilities. *A. C.* 5615.

HANDS (Iſ. 31. 7.) ſig. man's proprium. *A. C.* 1551.

HANDS. Communication is produced by the touch of the *hands*, inaſmuch as the life of the mind, and thence of the body, exerts itſelf in the arms, and by them in the *hands*; hence it is, that the Lord touched with his *hand* thoſe whom he reſtored to life and healed. *A. R.* 55.

HANDS. To *hold up the hands* (Exod. 17. 11.) ſig. faith looking towards the Lord. *A. C.* 8608.

HANDS (the works of a man's) ſig. the things proper to man, which are evils and falſes; and *the works of the hands of God* ſig. the things proper to him, which are goods and truths. *A. R.* 457.

HANDS. See *Impoſition of Hands.*

HANDS. See *Labour of the Hands.*

HANDS. See *Palms of the Hands.*

HANDS. See *Phylacteries.*

HANDS. See *Toil of the Hands.*

HANDS and FEET when mentioned together, the former ſig. the interiors of man; and the latter his exteriors; or both, whatever is ſpiritual and natural in man. (Exod. 30. 19.) *A. C.* 10241.

HANDSBREADTH (an). See *Border.*

HANGING repr. the damnation of profanation. *A. C.* 5044.

HANG (to) (Gen. 41. 13.) ſig. to reject. *A. C.* 5242.

HANNAH (the prophecy of) (1 Sam. 2. treats concerning the deprivation of truth, among thoſe of the church who are in no affection of ſpiritual truth, and concerning the reception and illuſtration of thoſe who are without the church because in the affection of ſpiritual truth. *A. Ex.* 357.—*p.* 480.

HANOCH. See *Ephah.*

HAPPEN (to). See *To Befal.*

HAPPINESS. See *Bleſſedneſs.*

HAPPINESS. See *Heaven.*

HAPPINESS. See *Recompence.*

HAPPINESS. See *Uſe.*

HAPPY. No one can be made *happy* to eternity, unleſs by a life according to the Lord's commandments. *A. C.* 10578.

HAPPY and DELIGHTFUL. All truth which is celeſtial, or what is produced from a celeſtial principle, is *happy* in the internal man, and *delightful* in the external. *A. C.* 1470.

HARAN (Gen. 11. 28.) ſig. interior idolatrous worſhip. *A. C.* 1367.

HARAN (Gen. 12. 5.) fig. an obſcure ſtate. *A. C.* 1431.

HARAN (Gen. 28. 10.) fig. external good and truth. *A. C.* 3691.

HARAN (Gen. 29. 4.) fig. collateral good of a common ſtock. *A. C.* 3777.

HARD. Faith without charity is *hard* and reſiſting. *A. C.* 8321.

HARD THINGS. "And ſpake with them *hard things*." (Gen. 42. 7.) fig. non-correſpondence, which appears from the ſignification of his behaving himſelf ſtrange to them; to *behave himſelf ſtrange* hath reſpect to affection which is of the will, and to *ſpeak hard things* hath reſpect to thought which is of the underſtanding, for to ſpeak in the internal ſenſe is to think; the external then appears ſtrange to the external, when there is no affection, and the internal then appears to *ſpeak hard things*, when there is no correſpondence; for correſpondence is the appearing of the internal in the external, and its repreſentation there, wherefore where there is non-correſpondence, there is no appearing of the internal in the external, conſequently in the latter there is no repreſentation of the former, hence comes what is *hard*. *A. C.* 5423.

HARD THINGS (Gen. 42. 30.) fig. non-conjunction, by reaſon of non-correſpondence. *A.* 5511.

HARD THINGS (to ſuffer) (Gen. 35. 17.) fig. to undergo temptations. *A. C.* 4586.

HARD THINGS are ſometimes ſuffered in the loweſt parts of heaven. *D. L. W.* 253.

HARDNESS is pred. of truth. *Ap. Ex.* 411. *p.* 665.

HARDNESS. See *Harſhneſs*.

HARLOT (an) fig. the affection of falſes, thus the church corrupted. *A. C.* 4522.

HARLOT. See *Church*.

HARLOT. See *Strumpet and Syren, &c.*

HARM (to do) (Rev. 11. 5.) fig. to condemn. *A. R.* 495.

HARM. See *Prior*.

HARMLESS SERPENTS. See *Serpents*.

HARMONIOUS. See *Goodneſs*.

HARMONIOUS AGREEMENT of TRUTHS. See *Truth*.

HARMONIOUS INFLUX. See *Influx*.

HARMONY. See *Creation*.

HARMONY. See *Love*.

HARMONY. See *Inſtruments*.

HARMONY. See *Order*.

HARMONY. See *Variety*.

HARP. See *Saul*.

HARPERS and MUSICIANS (Rev. 18. 22.) have reſpect to ſpiritual affections. *A. R.* 792.

HARPS fig. confeſſions of the Lord from ſpiritual goods and truths. *A. R.* 276.

HARPS and all STRINGED INSTRUMENTS have reſpect to ſpiritual affections, and *wind inſtruments* to celeſtial affections. *A. R.* 792.

HARPS. Sound or ſpeech deſcending from the inferior heavens is ſometimes heard like the ſound of *harps*, not that they are playing upon *harps*, but becauſe the voice of confeſſion of the Lord from joy of heart, is ſo heard below. *A. R.* 616.

HARSH. See *Inflamed with anger*.

HARSHNESS (the) of the literal ſenſe of the word, when it paſſes towards heaven, becomes gentle and mild. *A. C.* 4002.

HARVEST fig. the church with reſpect to divine truth; becauſe from *harveſt* is procured corn of which bread is made; and by corn and bread is fig. good of the church, and that is procured by means of truths. *A. R.* 645.

HARVEST (Joel 3. 13.) fig. the laſt ſtate of the church, when the old church is devaſtated as to all good and truth. *Ap. Ex.* 911. *p.* 361. *A. R.* 646.

HARVEST (Mark 4. 29.) fig. the increaſe of the church in general and particular. *Ap. Ex.* 911. *p.* 363.

HARVEST. See *Judah*.

HARVEST. See *To Reap*.

HARVEST. See *Seed-time*.

HARVEST. See *Sickle*.

HASTEN (to), or HASTINESS, in the internal ſenſe, doth not denote what is quick, but what is certain, and alſo what is full, thus every event, for haſtineſs involves time, and in the ſpiritual world there is not time, but inſtead of time there is ſtate, thus the *haſte of time* hath relation there to ſuch a quality of ſtate as correſponds, and the quality of ſtate which correſponds is, that there are ſeveral things which are together efficient, from which reſults a certain and full event. *A. C.* 5284.

HASTEN (to) pred. of Joſeph, (Gen. 43. 30.) fig. what burſts forth from the inmoſt, for it follows, becauſe his compaſſions were moved, where-

by

by is ſignified mercy from love; when this burſts forth, it burſts forth from the inmoſt, and this at the firſt ſtriking of the eye, or at the firſt moment of thought, therefore by *haſtening* nothing elſe is here ſignified but from the inmoſt. *A. C.* 5600.

Hasten (to) and to Urge (Gen. 19. 15) ſig. to preſs forward. *A. C.* 2406.

Hatch (to) Eggs. See *Partridge.*

Hate (to) (Gen. 27. 41.) ſig. to be averſe to. *A. C.* 3605.

Hate (to) (Gen. 37. 4.) ſig. contempt. *A. C.* 4681.

Haters. See *Enemies.*

Hatred is contrary to charity, and if it doth not murder with the hand, yet it murders in mind, and by all poſſible methods, being only prevented from committing the outward act by outward reſtraints; wherefore all *hatred* is blood: See Jer. 2. 33. 34. and whereas *hatred* is blood; all iniquity is blood; for *hatred* is the fountain of all iniquities. Hoſea 4. 2. 3. &c. *A. C.* 374.

Hatred. See *Explanation of Matthew* 5. 22.

Hatred. See *Friendſhip.*

Havilah (Gen. 10. 28.) ſig. a ritual of the church called Eber. *A. C.* 1245.

Havilah (the land of) (Gen. 2. 11.) ſig. the celeſtial man. *A. C.* 110.

Hawk (an) repr. the natural man ſeparate from the ſpiritual man. *A. V. C. R.* 30

Hazarmaveth (Gen. 10. 26.) ſig. a ritual of the worſhip of the church, called Eber. *A. C.* 1247.

Hazezon-Tamar. See *Amalekites.*

Hazle-Tree (Gen. 30. 37.) ſig. natural truth. *A. C.* 4014.

Hazo. See *Uz.*

Hazor (the inhabitants of) (Jer. 49. 30.) ſig. ſuch as poſſeſs ſpiritual riches, which are the things of faith. *A. C.* 382.

Hazor (Jer. 49. 33.) ſig. the knowledges of truth. *Ap. Ex.* 280.

Hazor. See *Arabia.*

He-Goat. See *Chineſe.*

He-Goat. See *Goat.*

He is, can only be pred. of Jehovah. *A. C.* 926.

Head (the) in the word, ſig. intelligence and wiſdom, and in an univerſal ſenſe, the underſtanding of truth and the will of good, but in a bad ſenſe, as in Rev. 13. 3. it ſig. only ſcience, and ſometimes, it ſig. inſanity ariſing from mere falſes. *Ap. Ex.* 785. *p.* 183.

Head (the) repr. things celeſtial and ſpiritual. *A. C.* 2162.

Head (the) ſig. wiſdom originating in love. *A. R.* 823.

Head (the) corr. to the third heaven. *Ap. Ex.* 65.

Head (the) when mentioned concerning the Lord, means the divine in firſt principles. *Ap. Ex.* 66. Alſo, the divine love of the divine wiſdom. *A. R.* 47.

Head. Above the *head* in heaven, are the celeſtial men of the moſt ancient church. *A. C.* 1115.

Head. They who in the grand man, or heaven, belong to the *head*, are the angels who excel all others in every ſpecies of good, as love, peace, innocence, wiſdom, knowledge, &c. and conſequently in joy and happineſs; and from them proceeds the influx into the human *head*, and all that appertains to it here, for to theſe they correſpond. *H. H.* 96.

Head. See *Bones of the head.*

Head. See *To Bow the head.*

Head. See *Celeſtial.*

Head. See *Crown on the head.*

Head. See *Forehead.*

Head. See *Hand upon the head.*

Head. See *Hairs of the head.*

Head. See *Hollow.*

Head. See *To Lift up the head.*

Head. See *Love.*

Head. See *Nakedneſs.*

Head. See *Right hand.*

Head (to lay the). See *Son of man.*

Head of the Fat Vallies. See *Flower of glory.*

Head (the) of a man ſig. the all of his life, and the all of man's life hath relation to love and wiſdom. *A. R.* 47. 534. 565.

Head of the Serpent (the) (Gen. 3. 15.) the dominion of evil in general, and of ſelf-love in particular. *A. C.* 250. 251. 254. 255.

Head of Joseph ſig. wiſdom appertaining the internal man, and *the top of the Nazarite his brother*, intelligence and ſcience appertaining to the external man. Deut. 33. 16. *Ap. Ex.* 295, *p.* 341.

Head and Feet. See *Erect.*

Heads (Rev. 9. 17.) fig. imaginary and visionary notions about faith alone. *A. R.* 451.

Heads (the seven) of the dragon, and of the beast rising out of the sea. (Rev. 12. 3. and *ch.* 13. 3.) fig. insanity arising from mere falses. *A. R.* 568. 576.

Heal (to) fig. to make sound. *A. C.* 2581.

Healed. See *Converted.*

Healed (to be) See *Faith.*

Healed (to be) naturally. See *Diseases.*

Healing in his Wings (Mal. 3. 20.) fig. reformation by divine truth from good. *Ap. Ex.* 287, *p.* 326.

Heap (an) (Gen. 31. 46.) fig. good, because formerly, before that they builded altars, they made *heaps*, and ate together upon them, as a testimony that they were joined together in love. *A. C.* 4192.

Heap (to) Together. (Gen. 41. 35.) Denotes to gather together, and at the same time to preserve. *A. C.* 5295.

Heap (to) Together. (Gen. 41. 49.) Denotes to multiply. *A. C.* 5345.

Heap. See *Multitude.*

Hear (to) fig. reception and perception, thence also influx, for the things which are received and perceived, flow in. *A. C.* 9926.

Hear (to) (Rev. 9. 21.) fig. the perception which is from the will of good, and thence obedience, because speech enters the ear together with sound; and the truths of the speech enter the understanding and thought, and the sounds, the will and thence the affection. This originates from the spiritual world. *Ap. Ex.* 588. *A. R.* 87.

Hear (to) a Voice, when pred. of the Lord, (as in Gen. 21. 17.) fig. to bring help. *A. C.* [illegible].

Hear (to) a Voice from Heaven (Rev. 14. 2.) fig. a prediction from the Lord. *A. R.* [illegible].

Hear (to). See *Hearing.*

Hear (to). See *To Hearken.*

Hear (to). See *Intreated.*

Hear (to) See *Lord.*

Hearing the Words of the Prophecy of this Book (Rev. 22. 18.) fig. to read and to know the truths of doctrine. *A. R.* 957.

Hearing. See *Extremes.*

Hearing. See *Good.*

Hearing and Perception. See *Doctrine.*

Hearken (to) to my Voice (Gen. 26. 5.) being pred. of the Lord, fig. to unite the divine essence to the human by temptations. *A. C.* 3381. See *Obedience.*

Hearken (to) to Father and Mother. (Gen. 28. 7.) fig. obedience from affection. *A. C.* 3684.

Hearken (to) pred. of the Lord, (Gen. 30. 17.) fig. love divine. *A. C.* 3954.

Hearken (to) (Gen. 30. 22.) fig. providence. *A. C.* 3966.

Hearken (to) (Gen. 42. 22.) fig. non-reception, for to *hear*, or *hearken* fig. to obey, and since it fig. to obey, it fig. also to receive, for he who obeys what faith dictates, the same receives; in the present case, non-reception is denoted, because it is said, "Ye did not *hearken*" *A. C.* 5475.

Hearken (to). See *To hear.*

Heart (the) corr. to love or charity in the will, which hath relation to good, or to evil, according to the predicaion of the subject. *A. C.* 2525. *U. T.* 705.

Heart. "And their *heart* went forth," (Gen. 42. 28.) fig. fear, because in fear the *heart* palpitates. *A. C.* 5501.

Heart (a great) (Dan. 8. 8.) fig. the dominion of that false principle of doctrine, called "Salvation by faith alone." *Ap. Ex.* 418. *p.* 11.

Heart (the) fig. divine celestial love, and the lungs divine spiritual love. *A. C.* 3858.

Heart (the) corr. to the celestial kingdom of the Lord, and the *lungs* to his spiritual kingdom. *H. H.* 95. *A. C.* 170, 3635.

Heart and Lungs. Love affections appertain to the province of the *heart*, but intellectual ideas to the province of the *lungs*. *A. C.* 3886.

Heart. See *Faith.*

Heart. See *Fashion of the thoughts of the heart.*

Heart. See *To Grieve at the heart.*

Heart. See *Reins.*

Heart. See *Respiration.*

Heart and Lungs. See *Bones.*

Heart and Lungs. See *Christian Church.*

Heart and Lungs. See *Church.*

Heart and Mouth. See *Variance of the heart and mouth.*

Heart and Soul, when pred. of the Lord, in the word, as in Jer. 32. 41. have relation to

the divine good of his love, or mercy, and to the divine truth, which is of faith amongſt men. *A. C.* 9050.

HEAT (Rev. 16. 9.) ſig. the concupiſcences of evils which are contained in ſelf-love and the delights thereof. *A. R.* 692.

HEAT doth not exiſt in love itſelf, but from it in the will, and thence in the body. *D. L. W.* 95.

HEAT (infernal) or fire is changed into intenſe cold, on any influx of *heat* from heaven. *H. H.* 572.

HEAT (ſpiritual) in its boſom contains all the infinities of the Lord's love. *U. T.* 365.

HEAT (ſpiritual) is truly *heat*, which animates the bodies of the angels with warmth, and at the ſame time their interiors with love. *A. C.* 6032, 9383.

HEAT (ſpiritual) doth not flow into man by three degrees, except ſo far as he ſhuns evils as ſins and looks up to the Lord. *D. L. W.* 242.

HEAT of HEAVEN (the ſpiritual) animates the interiors of man. *A. C.* 6215.

HEAT (ſpiritual) kindles the will, and produces love therein. *A. R.* 867.

HEAT. See *Love.*

HEAT. See *Men.*

HEAT. See *Scorching heat.*

HEAT of HEAVEN. See *Affections.*

HEAT of HEAVEN. See *Delights.*

HEAT of HEAVEN. See *Elevation.*

HEAT of the SUN (Rev. 7. 16.) ſig. concupiſcences to evil. *A. R.* 382.

HEAT and LIGHT, in the word, ſig. love and wiſdom. *H. H.* 155, 488.

HEAT and LIGHT from the ſun of heaven flow into the will and underſtanding of man, and produce the good of love and the truth of wiſdom. *I.* 7.

HEAT and LIGHT (the) of the world may be vivified and illuſtrated by the influx of the heat and light of heaven. *D. L. W.* 88.

HEAT and LIGHT. The *light* of heaven, in its eſſence is divine truth, and the *heat* of heaven, in its eſſence, is divine good, both proceeding from the Lord, as the ſun there. *A. R.* 611.

HEAT and LIGHT (natural) ſerve as a cloathing and ſupport to ſpiritual *heat* and *light*, whereby they may be conveyed to man. *U. T.* 75.

HEAT and LIGHT (ſpiritual). *Spiritual light* from the Lord diſcovers the thoughts which are of the underſtanding and faith, and *ſpiritual heat* diſcovers the affections which are of the will and love, and *ſpiritual light* together with *ſpiritual heat* diſcovers the intentions or endeavours. *A. R.* 867.

HEAT and LIGHT. See *Charity and faith.*

HEAT and LIGHT. See *Garden.*

HEATHEN (the time of the) (Ezek. 30. 3.) ſig. the *heathen*, or wickedneſs. *A. C.* 488.

HEAVE OFFERING (Exod. 29. 27.) ſig. The divine celeſtial which is of the the Lord alone, perceived in heaven and the church. *A. C.* 10093.

HEAVEN is the love of the Lord, and the love of our neighbour. *N. J. D.* 237.

HEAVEN is conjunction with the Lord. *D. P.* 28.

HEAVEN is no other than the divine flowing from the divine. [*divinum divini*] *A. C.* 10098.

HEAVEN before the advent of the Lord, was one. *A. C.* 6313, 8054.

HEAVEN is not a mere gratuitous grant by an immediate act of mercy. *A. C.* 2401, 5057, 10659.

HEAVEN, in the full extent of the word, is diſtinguiſhed into two kingdoms, the celeſtial and ſpiritual kingdoms. *A. C.* 3887, 4138.

HEAVEN, as to all its correſpondences, could in no wiſe exiſt, unleſs from the inhabitants of many earths. *A. C.* 6698.

HEAVEN conſtitutes the Lord's body. *U. T.* 719.

HEAVEN is nearer to the divine, than the world. *A. C.* 8918.

HEAVEN (an) out of the human race, is the end of creation. *D. P.* 323.

HEAVEN both in its whole and parts, reſembles an human form, and is therefore called the grand, or greateſt man, [*maximus homo*] and that from the divine humanity of the Lord. *H. H.* 78—86.

HEAVEN is arranged into innumerable ſocieties, all connected with each other, according to the differences of the affections, which are of love in general and in particular; each ſociety is of a ſpecies of affection, and there they dwell diſtinctly, according to the propinquities and affinities of that ſpecies of affection, and they who are in the neareſt ſtate of propinquity in the ſame houſe; therefore cohabitation, when pred. of marr

married pair in a ſpiritual ſenſe, ſig. conjunction by love. *A. R.* 883.

HEAVEN is not confined to any particular place, but is every where, with every one, where the divine being is preſent in charity and faith. *A. C.* 8931.

HEAVEN is *in* man, and is only ſo far an external place of abode, as it is an internal ſtate of mind. *A. C.* 3834, 10367.

HEAVEN. The Lord appears in *heaven*, both as the ſun, and as the moon; as the ſun, to thoſe who are in the celeſtial kingdom; and as the moon, to thoſe who are in the ſpiritual kingdom. *A. C.* 1053, 7078, 7173, 7270, 8812, 10809.

HEAVEN. In *heaven*, they are in total ignorance what whoredom is, nor do they know that it exiſts, or that its exiſtence is even poſſible. *C. S. L.* 414.

HEAVEN. In *heaven*, no other divinity is perceived, but the divine human. *A. C.* 6475, 9303, 9267, 10067.

HEAVEN (in) there appear mountains, hills, rocks, valleys, and different kinds of earth, altogether like what we ſee here. *A. C.* 10608.

HEAVEN (in) they are the wiſeſt, who believe and perceive themſelves to be leaſt wiſe; and they are the happieſt, who deſire others to be moſt happy, but themſelves leaſt ſo. *A. C.* 2654.

HEAVEN (in) there is a ſtate of morning and evening, but not of *night*. *A. C.* 10605.

HEAVEN (in) as much may be communicated in a minute, as men on earth can communicate in an hour, *A. C.* 2209.

HEAVEN (in) there are marriages, as well as upon earth, though very different in kinds. *H. H.* 366—80.

HEAVEN (in) there are adminiſtrations, offices, judicial proceedings both in greater and leſſer caſes, alſo mechanical arts and employments. *C. S. L.* 207.

HEAVEN (in) there are writings and books. *H. H.* 258.

HEAVEN. There is an *heaven*, in which are atmoſpheres of different colours, where the univerſal aura glitters as if it conſiſted of gold, ſilver, pearls, precious ſtones, of flowers in their leaſt forms, and of innumerable things beſides. *A. C.* 4528.

HEAVEN. There are two things by which *heaven* is ſhut to the men of the church; the one is a denial of the Lord's divine, and the other is a denial of the ſanctity of the word. *G. E. D. p.* 36.

HEAVEN (the influx and illuſtration of) is with the man, whoſe internal is opened, while he is reading the word. *A. C.* 10400.

HEAVEN. It is not permitted that man ſhould receive inſtruction from *heaven* by any other writings than the ſacred ſcriptures. *H. H.* 258, 259, 221.

HEAVEN flows into the natural or external man, by the ſpiritual man, and not into the natural or external immediately; for the world immediately flows into this. *Ap. Ex.* 163.

HEAVEN is ſaid to be opened, when the interior ſight, which is of the ſpirit of man is opened. *H. H.* 171.

HEAVEN. Without a proper preparation, admiſſion to *heaven* would be dangerous. *A. C.* 538.

HEAVEN. They who receive *heaven* in the world, come into *heaven* after death. *A. C.* 10717.

HEAVEN. When man is in *heaven*, he is without all ſolicitude, reſtleſſneſs and anxiety, and thence he is in a ſtate of bleſſedneſs. *A. C.* 8890.

HEAVEN. Few enter into *heaven*, immediately after death. *A. C.* 8029.

HEAVEN. Some are received into *heaven* immediately after death. *A. C* 317.

HEAVEN. All who come into *heaven*, return into their vernal youth, and into the powers appertaining to that age, and thus continue to eternity. *C. S. L.* 44.

HEAVEN. They who are not in the life of *heaven*, cannot bear the light of *heaven*, which is divine truth proceeding from the Lord there as the ſun, much leſs can they bear the heat of *heaven*, which is divine love. *A. R.* 157.

HEAVEN. It is not ſo difficult a thing to live for *heaven* as ſome ſuppoſe. *H. H.* 528, 535.

HEAVEN OPENED (Rev. 19. 11.) ſig. a revelation from the Lord, and conſequent manifeſtation. *A. R.* 820.

HEAVEN (Rev. 19. 14.) ſig. the new chriſtian church, the reaſon why that *heaven* is meant, is becauſe it is the new heaven treated of in the Apocalypſe. *A. R.* 826.

HEAVEN of HEAVENS, WHICH WERE of OLD (Pſ. 68. 32.) ſig. the wiſdom of the moſt ancient church. *A. C.* 219.

HEAVEN. See *Bleſſedneſs.*
HEAVEN. See *Brain.*
HEAVEN. See *Children.*
HEAVEN. See *Chriſtian.*
HEAVEN. See *Church.*
HEAVEN. See *Colours.*
HEAVEN. See *Communication with Heaven.*
HEAVEN. See *Conjugial Love.*
HEAVEN. See *Conjunction*
HEAVEN. See *Corporeal Things.*
HEAVEN. See *Correſpondence.*
HEAVEN. See *Created.*
HEAVEN. See *Diſcourſe.*
HEAVEN. See *The Divine.*
HEAVEN. See *Divine Human.*
HEAVEN. See *Divine Providence.*
HEAVEN. See *Divine Truth.*
HEAVEN. See *Divine Worſhip.*
HEAVEN. See *Doors.*
HEAVEN. See *Earth.*
HEAVEN. See *Eleſt.*
HEAVEN. See *Election.*
HEAVEN. See *Elevation.*
HEAVEN. See *Epitomy.*
HEAVEN. See *Expiration.*
HEAVEN. See *Eye.*
HEAVEN. See *Father.*
HEAVEN. See *Fire from Heaven.*
HEAVEN. See *Four Winds of Heaven.*
HEAVEN. See *Garden.*
HEAVEN. See *Gate of Heaven.*
HEAVEN. See *Good and Truth.*
HEAVEN. See *Governments.*
HEAVEN. See *Holy Supper.*
HEAVEN. See *Hoſt of Heaven.*
HEAVEN. See *Image.*
HEAVEN. See *Interiors.*
HEAVEN. See *Kingdoms.*
HEAVEN. See *Knowledge.*
HEAVEN. See *Liberty.*
HEAVEN. See *To Look.*
HEAVEN. See *Love.*
HEAVEN. See *Marriage*
HEAVEN. See *New Heaven.*
HEAVEN. See *To Open.*
HEAVEN. See *Order.*
HEAVEN. See *Providence.*
HEAVEN. See *Scrowl.*
HEAVEN. See *Spiritual Kingdom.*
HEAVEN. See *Truth Divine.*
HEAVEN. See *Voice out of Heaven.*

HEAVEN (the loweſt or firſt) in the grand man, forms the inferior parts down to the feet, and alſo the arms to the fingers; for the arms and hands are the extremities of the body, though at the ſides: hence alſo proceeds the diſtinction of three heavens. *H. H.* 65.

HEAVEN. In the ultimate or firſt *heaven*, the Lord doth not appear as a ſun, nor as a moon, but only as light, which light far exceeds the light of the world. *A. C.* 6832.

HEAVEN (the ultimate) conſiſts of thoſe who are in the obedience of doing the truths and goods which are commanded in the word, or in the doctrine of the church in which they were born, or which they have received from a maſter, or governor, and according to which they have conſcientiouſly acted. *Ap. Ex.* 443. *p.* 81.

HEAVEN (the firſt) which periſhed, was collected out of the whole human race, from the commencement of the chriſtian church till the laſt judgment. *L. J.* 22.

HEAVEN (the middle or ſecond) forms the breaſt, down to the loins and knees. *H. H.* 65.

HEAVEN (the ſupreme or third) in the grand man, forms the head to the neck. *H. H.* 65.

HEAVEN (the inmoſt) is the moſt perfect; the middle, leſs perfect; and the firſt, or loweſt, the leaſt perfect. *H. H.* 211.

HEAVEN (the new) was formed of ſuch chriſtians, as acknowledged the divinity of the Lord in his human, and his kingdom, and at the ſame time, had repented of their evil works. *Preface to A. R.*

HEAVEN (the new) was formed of thoſe who lived after the Lord's firſt coming; this *heaven* is alſo diſtinguiſhed into three *heavens*. *A. R.* 612, 876.

HEAVEN (the new). The 144000 ſealed from every tribe, conſtitute therein as it were the head and the *great multitude which no one could number*, conſtitute as it were the body. *A. R.* 36[illegible]

HEAVEN (the new). From this *heaven* will deſcend the new church, which is the New Jeruſalem. *Preface to A. R.*

HEAVEN (the new). See *Heavens.*

HEAVEN (the Lord's) in the natural world is called the church, and an angel of this *heaven* is a man of the church, who is conjoined to the Lord; who alſo, after his departure out of the world

orld, becomes an angel of the ſpiritual *heaven*. . P. 30.

Heaven (the univerſal) repr. or reſembles one an, and alſo is a divine ſpiritual man in the reateſt form and image, therefore heaven is iſtinguiſhed like man, by human members and rts, and after the ſame names. *H. Hu* 65.

Heaven (the univerſal) is as one man, whoſe ul and life is the Lord, and thence the Lord is *aven*. Therefore when the Lord ſpeaks through *aven*, he ſpeaks as the ſoul doth, through the dy. *A. R.* 876. 882.

Heaven (the univerſal). See *Order*.

Heaven and the Church. See *God*.

Heaven and Earth ſig. in general, the inter- l and external church; and in particular, the ternal and external, or the ſpiritual and the na- ral man. *Ap. Ex.* 751. *A. C.* 82.

Heaven and Earth in ſcripture, ſig. the *aven* and *earth* which angels and ſpirits inhabit, d in a ſpiritual ſenſe, the church amongſt men. . *H.* 221—227. *Ap. Ex* 304. *p.* 352.

Heaven and Earth (Pſ. 89. 13.) ſig. the ſu- erior and inferior *heavens*, alſo the church internal d external; *the world and its ſulneſs*, heaven d the church in general, as to good and truth. *p. Ex.* 600. *p.* 337.

Heavens and the Earth Finished, and all e Host of them (Gen. 2. 1.) ſig. that man as rendered ſo far ſpiritual, as to become the xth day. *A. C.* 82.

Heavens and the Earth ſig. all the interiors f the church; and *ſea* and *dry land*, all its teriors. (Hag. 2. 6.) *Ap. Ex.* 400. *p.* 593.

Heaven (in), upon Earth, and under the arth, (Rev. 5. 3.) ſig. the three heavens in derly ſucceſſion, from the higheſt to the low- t. *Ap. Ex.* 304.

Heaven and Earth. See *Creation*.

Heaven and Earth. See *Equilibrium*.

Heaven and Earth. See *The Lord*.

Heaven. Every one is born for *heaven*, and one for *hell*, and every one comes into *heaven* y influence from the Lord, and into the latter, y influence from ſelf. *C. S. L.* 350.

Heaven and Hell are from mankind. *H. H.* 11—317. *D. P.* 27.

Heaven and Hell. See *Border*.

Heaven and Hell. See *Communication*.

Heaven and Hell. See *Conjugial Love*.

Heaven and Hell. See *Conjunction*.

Heaven and Hell. See *Conſociation*.

Heaven and Hell. See *Decraſed*.

Heaven and Hell. See *Delight*.

Heaven and Hell. See *Equilibrium*.

Heaven and Hell. See *Erect*.

Heaven and Hell. See *To Exhale*.

Heaven and Hell. See *Good*.

Heaven and Hell. See *Heavens and Hells*.

Heaven and Hell. See *To Know*.

Heaven and Hell. See *Power of the Lord over Heaven and Hell*.

Heaven and Hell. See *Profanation*.

Heaven and Hell. See *Univerſals*.

Heaven and Hell. See *Waves*.

Heaven and the World. See *Church*.

Heavenly. See *Dominion*.

Heavenly Arcana. See *Egypt*.

Heavenly Influx. See *Conſciences*.

Heavenly Love. See *Love*.

Heavenly Marriage. See *Marriage*.

Heavenly Proprium. See *Proprium*.

Heavenly and Infernal Freedom. See *Freedom*.

Heavens (the) exiſt from the divine love, through the divine wiſdom. *A. R.* 875.

Heavens (the) are things celeſtial and ſpiritual, and conſequently inmoſt things, both of the Lord's kingdom in the *heavens* and in the earths, or in the church, and alſo with every individual man, who is a kingdom of the Lord, or a church, conſeqently the *heavens* denote likewiſe, all things appertaining to love and charity, and faith grounded therein; as alſo, all things appertaining to internal worſhip; and in like manner, all things appertaining to the internal ſenſe of the word; all theſe things are *heavens*, and are called, "The throne of the Lord. *A. C.* 2162.

Heavens (Rev. 12. 12.) ſig. the *heaven* of chriſtians, in which the Lord alone is acknowledged as the God of *heaven* and earth. *A. R.* 557.

Heavens (the three) are diſtinguiſhed according to the different degrees of wiſdom and love in their reſpective inhabitants. The angels of the loweſt order are in the degree of ſcientific love; the angels of the ſecond order in intellectual love; and the angels of the third *heaven* are in the ſapient or ſupreme degree of love, or love joined with wiſdom, which includes the two former degrees. *I.* 16.

HEAVENS. The first is the abode of good spirits, the second is the abode of angelic spirits, and the third is the abode of angels. *A. C.* 459.

HEAVENS. There are three *heavens* in which the Lord appears as the moon, superior, middle, and inferior; or interior, middle, and exterior; but nevertheless, all in those *heavens* are natural, for the natural is distinguished into three degrees, like as the spiritual. *Ap. Ex.* 708.

HEAVENS (the) are expanses one above another, and every where there is earth under the feet. *A. R.* 260.

HEAVENS. All things which are seen in the *heavens* are correspondences. *A. R.* 176.

HEAVENS. Those things which are done in the *heavens*, are represented in the world of spirits, by such like forms, as appear in this world. *A. C.* 4043.

HEAVENS. In the *heavens*, as well as on earth, there is the word, temples, preachings, and the priesthood. *A. R.* 533.

HEAVENS (the three). See *External man.*

HEAVENS (the three). See *Internal sense.*

HEAVENS. See *Angels.*

HEAVENS. See *Atmospheres.*

HEAVENS. See *Degrees.*

HEAVENS. See *Disposed.*

HEAVENS. See *Divine.*

HEAVENS. See *Extreme part of the heavens.*

HEAVENS. See *Influx.*

HEAVENS. See *Light.*

HEAVENS. See *Predictions.*

HEAVENS. See *Representatives.*

HEAVENS (the ancient) were formed before the Lord's first coming, and are above the new *heaven*; all of which acknowledge the Lord alone to be the God of heaven and earth. These *heavens* communicate with the new *heavens* by influx. *A. R.* 612, 617.

HEAVENS. The christian *heaven* is below the ancient *heavens*; into this *heaven* from the time of the Lord's abode in the world, were admitted those who worshipped one God under three persons, and had not at the same time an idea of three God's; and this by reason that a trinity of persons was received throughout the whole christian world; but they who entertained no other idea of the Lord's humanity than as of the humanity of another man, could not receive the faith of the new Jerusalem, which is, that the Lord is the only God in whom there is a trinity; these latter therefore were separated and set aside by the last judgment. *A. R. Preface.*

HEAVENS. It was permitted those who had lived in externals like christians, but in interval were devils, to form to themselves by phantacies in the world of spirits, as it were *heavens* in great abundance, these fictitious and imaginary *heavens* before the last judgment were like dark clouds between the sun and the earth, consequently between the Lord and the men of the church, therefore these *heavens* were dispersed, and after the last judgment it was not allowable to form to themselves such *heavens*, but then every one was bound to the Society to which he belonged. *A. R.* 865, 804, 791.

HEAVENS (the former) which passed away (Rev. 21. 1.) sig. the societies of those in the spiritual world who were only in external or apparent good. *Ap. Ex.* 675. *p.* 517.

HEAVENS (the mahometan) and the christian *heavens* have no communication with each other. *C. S. L.* 342, 343, 352.

HEAVENS (the superior and inferior) act as one by influx. *A. R.* 286.

HEAVENS (the ultimate) are courts, and the interior *heavens* are the house and temple of Jehovah. *A. C.* 9741.

HEAVENS. In the ultimate *heavens* all the things which are seen and heard are representatives of such things as are thought and spoken by the angels in the superior *heavens*. *A.* 10126, 4043.

HEAVENS and the EARTHS. See *Generation.*

HEAVENS and HELLS (the) are entirely separated, and in an inverted situation with respect to each other as Antipodes; wherefore evils and falses cannot reach to the heavens, (See Rev. 5.) but yet when evils and falses are multiplied beyond the degrees of opposition, and thence beyond a certain equal measure, the heavens are infested, and unless the Lord then defends the *heavens*, which is done by stronger influx from himself, the *heavens* suffer violence, and when this arrives at its highest pitch, then he executes the last judgment, and they are delivered. *A.* 761.

HEAVENS and HELLS. See *Redemption.*

HEAVY. See *Body.*

HEBREW (the). This term is used in the W when any thing of service is signified, of w

ver nature it be; hence Abraham in one paſsage only is called the *Hebrew*, viz. Gen. 14. because he repr. the Lord's interior man, to which is adjoined the internal or divine man, and the interior man is ſuch, that it ſerves the internal or divine man. *A. C.* 1702.

Hebrew Boy (an) (Gen. 41. 12.) ſig. the guiltleſs principle of the church, for *boy* ſig. a guiltleſs principle, and *Hebrew*, one who is of the church. *A. C.* 5236.

Hebrew Church (the) was a church which ſucceeded that called Noah, and exerciſed a ſort of holy worſhip which conſiſted in external rites; this church in proceſs of time was variouſly deformed, and its external worſhip was changed to idolatrous worſhip, and then was its conſummation. *A. C.* 2243.

Hebrew Church. See *Church*.

Hebrew Church. See *Sacrifices*.

Hebrew Nation. See *Damaſcus*.

Hebrews. See *Eber*.

Hebrews. See *Egyptians*.

Hebron repr. the Lord's ſpiritual church in the land of Canaan. *A. C.* 2909.

Hebron repr. the church as to good. *A. C.* 2909.

Hedge (Matt. 21. 33.) ſig. preſervation from falſes of evil which are from hell. *A.* 922.

Hedge (an) ſig. the ſame as a *wall* which ſee.

Heel (the) ſig. natural things of the loweſt order. *A. C.* 259, 2162, 3304.

Heel (the) which the ſerpent ſhould bruiſe (Gen. 3. 15.) ſig. the loweſt natural principle, or the corporeal. *A. C.* 250—255.

Heel (Gen. 3. 15.) ſig. the literal or ultimate ſenſe of the word. *Ap. Ex.* 768. *p.* 150.

Heel (to lift up the) againſt the Lord (Pſ. 41. 10.) ſig. to pervert the literal ſenſe of the word even unto the negation of the Lord, and to the falſification of every truth, for divine truth is repreſented in an image as a man (*Homo*), from whence heaven in the whole complex is called the *greateſt man*, and corr. to all things of man, for heaven is formed according to divine truth proceeding from the Lord; ſince the word is divine truth, therefore alſo this before the Lord is in image as a divine man; and its ultimate ſenſe corr. to the *heel*, and as this was perverted by the Jews by application thereof to their falſe traditions, therefore this is ſig. by *lifting up the heel* againſt the Lord. *Ap. Ex.* 617, *p.* 361.

Heel. Beneath the *heel* of the foot at a great depth are ſituated the *hells* of the moſt deceitful, and of the modern Antediluvians. *A. C.* 2754.

Heel. Under the *hell* (in hell) are the modern diluvian ſpirits who inſinuate themſelves, under the maſk of various good affections. *A. C.* 2754.

Heel of the Left Foot (under the) there is a hell where the Antidiluvians who periſhed are ſituated in reſpect to the maximus *Homo*. *A. C.* 1266.

Heel (left) backwards is the ſituation in hell of thoſe who are ſpiritual murderers and who faſcinate to murder. *A. C.* 4951.

Heel of the Right Foot (under the) is the hell where they inhabit who have taken delight in cruelty, and at the ſame time in adulteries, and have perceived therein the greateſt ſatisfaction of their lives. *A. C.* 824.

Heels. See *Skirts*.

Heels (the) of an Horſe ſig. the loweſt intellectual, or ſcientific principles. *A. C.* 3923.

Heifer (the) whereby labour hath not been done (Dieu. 21. 3.) ſig. the innocence of the external man, which is in ignorance. *A. C.* 4503.

Heifer (the red) (Num. 19.) ſig. unclean truth of the natural principle, which was made clean by burnings, and alſo by ſuch things as are ſig. by cedar-wood, hyſſop, and double-dyed ſcarlet; water therefrom repr. the means of purification. *A. C.* 5198.

Heifer Ram and She Goat each three years old (Gen. 15. 9.) ſig. thoſe things which are repreſentative of the celeſtial things of the church; an *heifer*, of celeſtial things exterior, a *ſhe goat* of celeſtial things interior, and a *ram* of celeſtial things ſpiritual, the being *three years old*, was to imply all things appertaining to the church as to times and ſtates. *A. C.* 1821.

Heifers, in a bad ſenſe, denote falſes, *A. C.* 5202.

Heighth fig. the good and truth of the church in every degree. *A. R.* 907. *A. C.* 646.

Heighth. See *Length*.

Height of Jacob. See *Jehovah*.

Heir (an) (Jer. 49. 1.) ſig. the good of truth. *Ap. Ex.* 435. *p.* 71.

Heir (to become an), or to Inherit ſig. life eternal in the Lord's kingdom, or to be conjoined to the Lord. *A. C.* 1799. *A. R.* 890.

Heirs (Gen. 15. 4.) ſig. thoſe who are principled in love. *A. C.* 1804.

Heirs.

HEIRS. See *Sons*.

HELL is called an *abyss*, and the filthy things thence iſſuing are called ſtreams. Ezek. xxxi. 15. Rev. ix. 1. *A. C.* 756.

HELL (Jonah 2. 3.) ſig. the earth below. *A. C.* 247.

HELL cannot be known, unleſs the nature of evil is known. *A. C.* 7181, 4997.

HELL. The Lord caſts none into *hell*, but the ſpirits caſt themſelves into it. *H. H.* 545, 550.

HELL. Man caſteth himſelf into *hell* when he does evil from conſent, and afterwards from determination, and laſtly from pleaſure. *A. C.* 6203.

HELL. Before any one is let down into *hell*, goods and truths are taken away from him, which reſided with him in the eternal man from the world. *A. R.* 676.

HELL (the diabolical) corr. in oppoſition to the celeſtial kingdom; and the ſatanic *hell*, in oppoſition, to the ſpiritual kingdom. *D. L. W.* 273.

HELL. As there is the ſame number of ſocieties in *hell*, as in heaven, ſo there are as many different *hells*; for as every ſociety in heaven is heaven in a leſſer form, ſo every ſociety in *hell* is *hell* in a leſſer form, and as in the general diviſion, there are three heavens, ſo alſo three *hells*, the loweſt of which is reſpectively oppoſite to the inmoſt or third heaven; the middle *hell*, to the middle or ſecond heaven; and the uppermoſt, to the firſt or loweſt heaven. *H. H.* 542.

HELL as well as heaven is neceſſarily under the Lord's government. *A. R.* 62. *H. H.* 536.

HELL. Every one in *hell* is tormented by his love and its concupiſcences. *A. R.* 864.

HELL. They who are in *hell* have no conſcience. *A. C.* 965.

HELL. Men in *hell* appear to one another like men, but to the angels like monſters. *A. C.* 4532, 4533, 6605, 6626.

HELL. All that are in *hell* ſpeak only the falſe from evil. *A. C.* 1695, 7357.

HELL. See *Condemnation*.
HELL. See *Conſcience*.
HELL. See *Death and Hell*.
HELL. See *Delight*.
HELL. See *Detained*.
HELL. See *To Draw out*.
HELL. See *Elevation*.
HELL. See *Evil and the falſe*.
HELL. See *External*.
HELL, See *Habitations*.
HELL. See *Heaven*.
HELL. See *Hells*.
HELL. See *Liberty*.
HELL. See *Light*.
HELL. See *Nature*.
HELL. See *Puniſhment*.
HELL. See *Wicked*.

HELL-FIRE ſig. infernal love which appears by correſponding repreſentation as flames of fire &c. in the *hells*. *H. H.* 566—574.

HELLS (the) are eternal work-houſes, or priſons. *A. R.* 153.

HELLS (the worſt) are in the weſt, they operate on the voluntary principle and all the affections appertaining thereto. *A. C.* 8593.

HELLS (the) in their complex, or the infernals collectively, are called the *devil* and *ſatan*. *A. C.* 694, 968.

HELLS. He who is in temptations is in the *hells*. *A. C.* 1691.

HELLS. The Lord came into the world, in order to ſubdue the *hells*. *U. T.* 2.

HELLS, See *Darkneſs*.
HELLS. See *Earth*.
HELLS. See *Excrementitious*.
HELLS. See *Exhalations*.
HELLS. See *Extenſion*.
HELLS. See *Redemption*.

HELMET of SALVATION (Iſa. 59. 17.) ſig. divine truth from divine good by which ſalvation is effected. *Ap. Ex.* 557.

HELMET. See *Shield*.

HELP MEET FOR HIM (an) or an HELP AS BEFORE HIM (Gen. 2. 18.) ſig. proprium, but whereas the man of the church, who is here treated of, was good in temper or diſpoſition, ſuch a proprium was granted him, that it appeared like his own, wherefore it is called *an help as it were before him* [or with him.] *A. C.* 140.

HELP (to) the WOMAN. See *Earth*.

HEM, SKIRT, or BORDER ſig. the extremes, or the natural principle. *A. C.* 9917.

HEMLOCK. See *Bitter*.

HERB (every) in the word, ſig. ſome ſpecies of ſcientifics. *A. C.* 4626.

HERB BEARING SEED (Gen. 1. 29.) ſig. every truth which regard uſe. *A. C.* 57.

HERB (green) (Gen. 1. 30.) food for the natural man. *A. C.* 59.

HERB of the EARTH ſig. the truth of the church. *A. C.* 7571.

HERB of the FIELD (Gen. 3. 18.) by eating it, is ſig. that man ſhould live as a beaſt. See alſo Dan. 4. 25. *A. C.* 272, 274.

HERB of the FIELD ſig. ſpiritual truth. *Ap. Ex.* 507, *p.* 174.

HERB. See *Graſs.*

HERB. See *Pulſe of the herb.*

HERB. See *Shrub.*

HERD (Gen. 32. 7.) denotes exterior or natural good, and alſo things not good. *A. C.* 2566, 3408.

HERD. See *Animals.*

HERD. See *Beaſts.*

HERD. See *Butter of the herd.*

HERD. See *Flocks.*

HEREDITARILY POSSESSING ALL THINGS (Rev. 21. 7.) ſig. to go to heaven and then come into poſſeſſion of the good things which are there from the Lord, conſequently of the good things which are from the Lord, and of the Lord as a ſon and heir, whence heaven is called an inheritance. Matt. xix. xxix. chap. 25. 34. *A. R.* 890.

HEREDITARILY. See *Hereditary.*

HEREDITARILY. See *Inherit.*

HEREDITARY. See *Actual.*

HEREDITARY. See *Evils.*

HEREDITARY EVIL did not come from the firſt man upon all who live at this day, according to the common idea; but ſucceſſively, from one generation to another. *A. C.* 313.

HEREDITARY EVIL. All *evils* which man derives from his parents which are called *hereditary* remain in his natural and ſenſual man, but not in his ſpiritual man, from thence it is, that the natural man [*Homo*] and the extremely ſenſual are oppoſite to the ſpiritual man; for the ſpiritual man from infancy is cloſed, and is only opened and formed by divine truths received in the underſtanding and will, and in proportion to the quality and extent of ſuch opening and formation, the evils of the natural and ſenſual principle of man are removed, and inſtead of them, goods are implanted. *Ap. Ex.* 543. *p.* 241.

HEREDITARY EVILS are thoſe of the love of ſelf and of the world. *A. C.* 694, 5660.

HEREDITARY EVILS. Man does not ſuffer puniſhment in the other life on account of *hereditary evils*, inaſmuch as he is not in fault, but for his actual ſins. *A. C.* 966.

HEREDITARY EVIL. See *Eradicated.*

HEREDITARY EVIL. See *Exterior man of the Lord.*

HEREDITARY EVIL. See *Ignorance.*

HEREDITARY EVIL. See *Noah.*

HEREDITARY EVIL. See *Sins.*

HEREDITARY PRINCIPLE. See *Evil derived from an hereditary principle.*

HEREDITARY PRINCIPLE. See *Good.*

HEREDITARY PRINCIPLE. See *Infants.*

HEREDITARY PRINCIPLES. There are two *hereditary principles* in man; one derived from the father, the other from the mother, that from the mother is ſomewhat corporeal, which is diſperſed during regeneration, but what man derives from the father remains to eternity. *A. C.* 1414.

HERESIES are ever attendant upon the true church, and the ground of *hereſy* is, the being intent upon ſome particular article of faith. *A. C.* 362, 363.

HERESIES (innumerable) ariſe from the literal ſenſe of the word, being ſeparated from its internal ſenſe. *A. C.* 10402.

HERETICAL FAITH. See *Charity.*

HERETICAL OPINIONS once confirmed, are never receded from. *A. C.* 2385.

HERITAGE. See *Flock of thine heritage.*

HERITAGE of ESAU (Matt. 1. 3.) ſig. falſes from his evils, and *dragons of the wilderneſs*, mere falſifications from which they are derived. *Ap. Ex.* 730. *p.* 81.

HERITAGE of JACOB (to feed on the) (Iſa. 58. 13. 14.) ſig. the tranquillity and external delight of the celeſtial man. *A. C.* 85.

HERMON. See *Dew.*

HERMON. See *Tabor and hermon.*

HESHBON (Jer. 49. 3.) ſig. the fructification of truth in the natural man. *Ap. Ex.* 435. *p.* 71.

HESHBON. See *Fuzer.*

HETH (Gen. 10. 15.) ſig. the exterior knowledges of things celeſtial. *A. C.* 1199.

HETH (daughters of) (Gen. 27. 46) ) ſig. affections of truth from a ground not genuine, here the affections of natural truth, becauſe ſpoken of Jacob. *A. C.* 3620, 3688.

HETH (ſons of) (Gen. 23. 7.) ſig. thoſe who were of the new ſpiritual church. *A. C.* 2928.

HEWERS of WOOD (Joſh. 9. 23. 27.) ſig. ſuch as place merit in works. *A. C.* 1110. 111.

HEWN STONE (Lam. 3. 9.) ſig. thoſe things

which are of proper intelligence. *Ap. Ex.* 781. *p.* 179.

HEWN STONE. See *Stone*.

HIDDEKEL (the river) (Gen. 2. 14.) ſig. reaſon, or the clearneſs and perſpicuity of reaſon. *A. C.* 118.

HIDDEN GIFT. See *Gift*.

HIDDEN MANNA (Rev. 2. 17.) ſig. *hidden* wiſdom, ſuch as they have who are in the third heaven, whoſe ſuperior wiſdom is written in their lives, and not ſo much in their memories: and *hidden manna* in a ſupreme ſenſe, ſig. the Lord himſelf. *A. R.* 120.

HIDDEN RICHES of SECRET PLACES. See *Treaſures*.

HIDE (to) from the face of JEHOVAH GOD (Gen. 3. 8.) ſig. to be afraid of the dictate of, or impreſſion, as is uſual with thoſe who are conſcious of evil. *A. R.* 222.

HIDE (to) THEMSELVES in the DENS and in the ROCKS of the MOUNTAINS (Rev. 6. 15.) ſig. to be in evils and in falſes of evil, becauſe they who in the ſight of the world have pretended to be in the good of love, and yet were in evil, after death *hide themſelves* in *dens*; and they who have pretended that they were in truths of faith, and yet were in falſes of evil, *hide themſelves* in *rocks in the mountains*: the entrances appear like holes in the earth, and fiſſures in *mountains*, into which they crawl like ſerpents, and *hide themſelves* there. *A. R.* 338.

HIDE (to). It is ſometimes ſaid in the word, that the Lord *hides* his face from man, on account of his iniquities and ſins, when nevertheleſs he never does ſo, inaſmuch as he is divine love and mercy itſelf, and wills the ſalvation of all, wherefore he is preſent with all, even the moſt wicked, thereby giving them the liberty of receiving him; the above therefore is only an apparent truth. *Ap. Ex.* 412. *p.* 676.

HIDE (to) beneath the EARTH in the midſt of the TENT. See *Explanation of Joſhua* vii. 11. 21. 25.

HIDE (to) under an OAK. See *Oak*.

HIDE of BEASTS. See *Skins*.

HIEROGLYPHICS. See *Correſpondences*.

HIEROGLYPHICS. See *Egypt*.

HIEROGLYPHICS. See *Silver*.

HIGH ſig. what is inward, alſo heaven. *D. L. W.* 103. *A. C.* 1735, 2148, 8153.

HIGH. See *Altitude*.

HIGH. See *Dayſpring from on high*.

HIGH. See *Great*.

HIGH. See *Higheſt*.

HIGH PLACES of the EARTH (to ride on the) (Iſa. 58. 13. 14.) ſig. the peace and internal felicity of the celeſtial man. *A. C.* 85.

HIGH-WAY (an) for the REMAINS of the PEOPLE left from ASSYRIA (Iſa. 11. 16.) ſig. a diſpoſing into order. *A. C.* 842.

HIGHEST denotes the inmoſt, becauſe interior things, with man who is in ſpace, appear as ſuperior things, and exterior things as inferior; but when the idea of ſpace is put off, as is the caſe in heaven, and alſo in the interior thought of man, then is put off the idea of what is high and deep, for height and depth come from the idea of ſpace; yea, in the interior heaven neither is there the idea of things interior and things exterior, becauſe to this idea there alſo adheres ſomewhat of ſpace, but there is the idea of more perfect or imperfect ſtate, for interior things are in a more perfect ſtate than exterior things, becauſe interior things are nearer to what is divine, and exterior things are more remote thence; this is the reaſon why what is *higheſt* ſig. what is inmoſt. *A. C.* 5146.

HIGHEST (the power of the) (Luke i. 35.) ſig. the divine good, which God did not ſeparate from divine truth, although he came down as divine truth. *U. T.* 88.

HIGHEST or moſt INTERIOR SENSE of the WORD. See *Celeſtial ſenſe*.

HILLS ſig. the good of charity. *A. C.* 6435, 10438.

HIND (an) (Gen. 49. 21.) ſig. the affection of natural truth. *A. C.* 3928.

HINDER PART of the HEAD. See *Hollow*.

HINDER PART of the HEAD. See *Man*.

HINNOM (the valley of) denotes hell, and alſo the prophanation of truth and goodneſs. *A. C.* 1292.

HINNOM. See *Tophet*.

HIRAH, the Adullamite (Gen. 38. 12.) ſig. the falſe. *A. C.* 4854.

HIRAM (1 Kings 10. 22.) ſig. the nations without the church, amongſt whom are the knowledges of good and truth. *Ap. Ex.* 514.

HIRE (to) (Gen. 30. 16.) ſig. what is ſtipulated. *A. C.* 3951.

HIRE (Gen. 30. 33.) pred. of the Lord sig. his proprium, viz. what was acquired from his own proper ability. *A. C.* 3999.

HIRELINGS. They who speak truth and do good, not from spiritual, but mere natural affection, and think continually concerning a reward, were repr. by *hirelings* in the Israelitish church. See *Exod.* 12. 43. 45. *Deut.* 24. 14. 15. *Mal.* 35. *and alibi.* They are also mentioned among the poor, the needy, the strangers, the fatherless and the widows; they are also in the lowest heavens, and are there servants. They also are called *hirelings*, who do not think of a reward in heaven, but in this world, on account of their good actions, but these are infernal. See John 10. 11. 13. Jer. 46. 20. 21. &c. Isa. 16. 14. ch. 21. 16. *Ap. Ex.* 695.

HISTORICAL FACT. See *Literal sense.*

HISTORICAL FAITH. See *To Believe in God.*

HISTORICAL FAITH. See *Faith.*

HISTORICAL PARTS of the WORD are more obscure to man, with respect to the interior arcana contained therein, than the *prophetical parts*, by reason, that the mind is engaged in viewing and considering the *historical* subjects. *A. C.* 2176.

HISTORICAL PARTS of the WORD. All things contained therein are *historically true*, except what is written, previous to the 12th chapter of Genesis, or rather to the time of Eber, which contains *historical* circumstances not literally true, but only representative of truths, being things reduced to an *historical* form for that purpose. But from the 12th chapter of Genesis, *historical* truths and representatives are both united in the literal sense. *A. C.* 1401. 1540. 2607. See *History.*

HISTORICAL SENSE. See *Coherence.*

HISTORICALS of the WORD. Arcana are therein so delivered, in order that the word may be read with delight even by children, and the simple, to the intent that whilst they are in holy delight arising from the *historical* sense, their attendant angels may be in the sanctity of the *internal* sense, which sense is adequate to angelic intelligence, whilst the external sense is adequate to human intelligence; hence the consociation of man with the angels, which man is altogether ignorant of, only he perceives, thence a certain principle of delight, wherein is a principle of holiness. *A. C.* 3982.

HISTORICALS of the WORD. See *To come to ass.*

HISTORICALS of the WORD. See *Explanation of Gen.* 42. 26.

HISTORICALS of the WORD. See *Inspiration.*

HISTORICALS of the WORD. See *Representatives.*

HISTORY. The custom of the ancients in speaking and writing was such, that they marked out times and names, and thence framed a *history* resembling a true one. *A. C.* 755.

HITTITE, in a good sense, sig. the spiritual church, or the truth of the church; for the *Hittites* were among the upright Gentiles, who were in the land of Canaan. *A. C.* 2913, 3470.

HITTITE sig. what is false, and *Amorite* what is evil. (Ezek. 16. 45.) *A. C.* 289.

HITTITE, PERIZZITE, and REPHAIM (Gen. 15. 20.) sig. persuasions of the false. *A. C.* 1867.

HIVITES and JEBUSITES. The former repr. those who were in idolatry, but in which there was something of good, and the latter, those who were in idolatry, but in which there was nothing of good. *A. C.* 6860.

HIVITES. See *Jebusite.*

HOGS. See *Swine.*

HOLD [den, or dungeon] (Rev. 18. 2.) sig. hell, because they who are there are in confinement. *A. R.* 757.

HOLDS. See *Strong holds.*

HOLD OF. See *To Take hold of.*

HOLD up (to) the HANDS. See *Hands.*

HOLE and CLEFT of a ROCK, in scripture, sig. the obscurity and false of faith. *A. C.* 10582.

HOLE and CLEFT of a ROCK. The infernal spirits creep into *holes* and *clefts*, when the divine sphere about an angel touches them. *H. H.* 488. *A. R.* 338.

HOLES. See *Perforated.*

HOLINESS. See *City of holiness.*

HOLINESS. See *Garments of holiness.*

HOLINESS. See *Habitation of holiness.*

HOLINESS. See *Historicals of the word.*

HOLINESS. See *Holy.*

HOLINESS. See *Mountain of holiness.*

HOLINESS. See *Seed of holiness.*

HOLINESS of JEHOVAH. See *Jehovah.*

HOLINESS and JUSTICE are the celestial principle of faith, *uprightness* and *judgment* are the spiritual principle thence derived. Ps. 15. 1. 2. *A. C.* 612.

Hollow of the Thigh denotes where there is conjunction of conjugial love. "And the *hollow of Jacob's thigh* was out of joint in his wrestling with him." Gen. 32. 25. sig. that as yet, truth had not ability to conjoin itself altogether to good, for to be *out of joint* denotes that as yet truths were not arranged in that order, that they altogether with good could enter celestial spiritual good. *A. C.* 4277, 4278.

Hollow. In the spiritual world, the hinder part of the head is *hollow*, in such as delight to do evil; for the brain of man is divided into two spheres, one of which fills the hinder part of the head, and is called the *cerebellum*, and the other the fore part, and is called the *cerebrum*; and the love principle of the will hath its residence in the *cerebellum*, and the thinking principle of the understanding in the *cerebrum*; consequently, when the thinking principle of the understanding doth not direct the love principle of man's will, the inmost contents of the *cerebellum*, which in their nature are celestial, fall flat together, and thereby occasion an *hollowness*. *U. T.* 160.

Holon, Jahzah, Mephaath, Dibon, Nebo, Bethgamul, Bethdiblathaim, Kiriathaim, Beth-meon, Kerioth, Bozrah, (Jer. 48. 21—26.) sig. the kinds of the false principle, whereby they who are called *Moab and Ammon* adulterate goodness and extinguish truths. *A. C.* 2468.

Holy is pred. concerning divine truth, hence the church is called a *sanctuary*, for the latin word for *holy* is *sanctus*, from which *sanctuary* is derived. *Ap. Ex.* 204. *p.* 207. *A. R.* 666.

Holy sig. the good which reigns in the middle heaven. *A. C.* 9680.

Holy. See *Decalogue*.

Holy. See *Holiness*.

Holy. See *Just*.

Holy. See *Sanctuary*.

Holy of Holies (the) repr. the very essential divine good and truth in the Lord's divine human principle, whereunto truth from the human principle was conjoined, the same thing was sig. by the golden altar, the table for the shewbread, the candlestick, the propitiatory, the ark, and by the testimony. *A. C.* 3210.

Holy of Holies. The glorification of the Lord's humanity even till it became the divine good which is Jehovah, is described in the internal sense, by the process of expiation, when Aaron entered into the *holy of holies*, within the veil, (Exod. 16.) and in the respective sense, by the same process is described, the regeneration of man, even unto celestial good, which is the good of the inmost heaven. *A. C.* 9670.

Holy of Holies. See *Veil*.

Holy and Just. They are called *holy*, who are in the Lord's spiritual kingdom, and they are called *just*, who are in his celestial kingdom. *Ap. Ex.* 325. *p.* 399.

Holy is pred. of what is true, and *righteous* or *just*, of what is good. *A. R.* 173.

Holy and True. (Rev. 3. 7.) The Lord is called *holy*, because all charity is derived from him, and *true*, because all faith is from him also. *Ap. Ex.* 204. *p.* 205.

Holy City New Jerusalem coming down from God out of heaven (Rev. 21. 2.) sig. a new church to be established by the Lord at the end of the former church. *A. R.* 879, 880.

Holy Convocation. See *Convocation*.

Holy Divine proceeding from the Lord. See *Good*.

Holy Ghost. See *Faith*.

Holy Ghost. See *Illumination*.

Holy Ghost. See *Holy spirit*.

Holy Jerusalem (the) sig. the Lord's kingdom in the heavens and on the earths. *A. C.* 1298.

Holy Jerusalem. See *Holy city New Jerusalem*.

Holy One of Israel. See *Maker*.

Holy Proceeding. See *Reformation*.

Holy Scripture. Some persons from habit, and some from a spirit of derision, use themselves to introduce texts of *holy scripture* in common discourse, however trifling and ridiculous, thinking thereby to add weight to their idle jesting; but such practices cause them mischief in another life. *A. C.* 961.

Holy Scripture. See *Sacred scripture, the word, &c. &c.*

Holy Spirit (the) is divine truth, and also divine virtue and operation proceeding from one God in whom is a divine trinity, consequently, proceeding from the Lord God the Saviour. *U. T.* 139.

Holy Spirit (the). The divine virtue and operation sig. by the *holy spirit*, consists in general, in reformation and regeneration, and in pro-

portion

portion as these are effected, in renovation, vivification, sanctification and justification, and in in proportion as these are effected, in purification from evils, remission of sins, and finally, salvation. *U. T.* 142.

Holy Spirit (the). The divine virtue and operation sig. by the mission of the *holy spirit*, with the clergy in particular, consists in illumination and instruction. *U. T.* 146.

Holy Spirit, Holy Divine, or Divine Proceeding, is not a person by himself, because the Lord is omnipresent. *A. R.* 666, 962.

Holy Spirit (the) is the divine presence of the Lord. *A. R.* 949.

Holy Spirit (the) proceeds from the divinity in the Lord, through his glorified humanity, which is the divine humanity, comparatively, as all activity proceeds from the soul through the body in man. *A. R.* 962.

Holy Spirit (the sin against the) is the denying the Lord's divininity and the sanctity of the word, and confirming these to the end of life. *D. P.* 98. 99.

Holy Spirit. See *Blasphemy against the holy spirit*.

Holy Spirit. See *Father*.

Holy Spirit. See *Spirit of God*.

Holy Spirit and Fire. See *Distinct*.

Holy Supper. Without knowledge had respecting the correspondencies of natural things with spiritual, it is impossible for any one to know the uses and benefits of the *holy supper*. *U. T.* 698.

Holy Supper (the) contains both in a general and particular sense, all things relating to the church, and likewise all things relating to heaven. *U. T.* 711.

Holy Supper (the). The Lord and all the effects of his redemption are entirely and completely omnipresent in the *holy supper*. *U. T.* 716.

Holy Supper (the). The Lord is present and opens heaven to those who approach the *holy supper* worthily, and he is present also with those who approach unworthily, but he doth not open heaven to them; consequently, as *baptism* is an introduction into the church, so the *holy supper* is an introduction into the heaven. *U. T.* 719.

Holy Supper. They approach the *holy supper* worthily who are under the influence of faith towards the Lord, and of charity towards their neighbour, i. e. who are regenerate. *U. T.* 722.

Holy Supper. They who approach the *holy supper* worthily are in the Lord, and the Lord in them; consequently conjunction with the Lord is effected thereby. *U. T.* 725.

Holy Supper (the) is to the worthy receivers as a sign and seal that they are the sons of God, and moreover as a key to their house in heaven where they shall dwell to all eternity. *U. T.* 728—730. *N. J. D.* 202, 222.

Holy Supper. An holy principle flows from heaven into the members of the church who partake worthily thereof. *A. C.* 676.

Holy Supper (the) is the primary part of external worship, because it is the Lord's divine human principle, which is there given and communicated. *A. C.* 2811.

Holy Supper (the). Bread and wine the *holy supper*, in an internal sense, sig. the Lord's love towards the whole human race and the things appertaining to love, and the reciprocal love of man towards the Lord and his neighbour. *A. C.* 1798.

Holy Supper. See *Completion*.

Holy Supper. See *Evening*.

Holy Things. See *Compulsions*.

Holy Things of the Church. See *Demons*.

Holy Things of Doctrine. See *Doctrine*.

Holy Things of Heaven and the Church. See *Inaugurations*.

Holy Things of the Word. See *Internal Sense*.

Holy Things of the Word. See *Profanation*.

Holy Things of Worship. See *Internal Sense*.

Holy Worship. See *Most Ancient Church*.

Honesty and Decorum. *Honesty* is the complex of all moral virtues, and *decorum* is the form thereof. *A. C.* 2915.

Honey sig. the delight which is derived from good and truth, or from the affection thereof, and specifically the external delight, thus the delight of the exterior natural principle; inasmuch as this latter delight is of such a nature, that it comes from the world through the things of sense, therefore the use of *honey* was forbidden in the meat offerings. *Honey* denotes delight, because it is sweet, and every thing sweet in the natural world corr. to what is delightful and

pleasant

pleaſant in the ſpiritual; the reaſon why it is ſaid the delight thereof, viz. the delight of truth derived from good in the exterior natural principle, is, becauſe every truth, and eſpecially every truth of good, hath its delight, but a delight ariſing from the affection of good and truth, and from conſequent uſe. *A. C.* 5620.

Honey (Deut. 32. 13.) ſig. the pleaſantneſs and delight derived from the affections of knowing and learning goods and truths celeſtial and ſpiritual. *A. C.* 5620.

Honey (Iſa. 7. 14. 15.) ſig. that which is derived from the celeſtial principle of the Lord. *A. C.* 2184.

Honey (Ezek. 3. 3.) denotes the delight of truth divine as to the external ſenſe; for truth divine as the word in the external form, or in the literal ſenſe is delightful, becauſe it ſuffers itſelf to be explained by interpretations in every one's favour; but not ſo the internal ſenſe, which is therefore ſig. by the bitter taſte, for this ſenſe diſcover man's interiors. The reaſon why the external ſenſe is delightful, is, as was ſaid, becauſe the things appertaining to that ſenſe, may be explained in every one's favour, they being only common [or general] truths, and ſuch is the quality of common [or general] truths before they are qualified by particulars, and theſe by ſingulars. It is alſo delightful, becauſe it is natural, and the ſpiritual principle conceals itſelf deep within; it muſt likewiſe be delightful to the intent, that man may receive, that is, that he may be introduced, and not be deterred at the threſhold. *A. C.* 5620.

Honey and Butter (Iſa. 7. 14—22.) ſig. what is celeſtial ſpiritual. *A. R.* 680.

Honey. In the word, the land of Canaan is called "a land flowing with *milk* and *honey*," —and by *milk* is meant nothing elſe but an abundance of celeſtial ſpiritual things; and by *honey* an abundance of happineſſes thence derived; *land* (*Terra*) is the eſſential celeſtial principle of the kingdom from which theſe things flow. *A. C.* 2184.

Honey and Oil. (Ezek. 16. 3.) *Honey* ſig. natural or good of the external man; and *oil* ſpiritual good, or good of the internal man. *Ap. Ex.* 617.

Honey. See *Brook*.

Honey. See *Butter and Honey*.

Honey. See *Flour*.

Honey. See *Locuſts*.

Honey. See *Milk*.

Honey-Comb (the) and the Broiled Fish, which the Lord ate with his diſciples after his reſurrection, ſig. alſo the external ſenſe of the word; the *fiſh*, as to the truth thereof, and the *honeycomb*, as to its pleaſantneſs. *A. C.* 5620.

Honeycomb. See *Fiſh*.

Honour thy Father and thy Mother (Exod. 20. 12.) in a ſpiritual ſenſe, ſig. to revere and love God and the church; and in a celeſtial ſenſe, by *father* is meant our Lord Jeſus Chriſt, and by *mother* the new church. *U. T.* 306.

Honour (to) (Iſa. 24. 15,) ſig. to worſhip and adore. *Ap. Ex.* 406.—*p.* 639.

Honour ſig. the good of love. *A. C.* 8897.

Honour (the) of Carmel and Sharon (Iſa. 35. 1, 2.) ſig. divine good, which the Gentiles ſhould receive. *Ap. Ex.* 288.—*p.* 332.

Honour and Fear. (Mal. 1. 6.) *Honour* is pred. of worſhip from good, and *fear* of worſhip from truth. *Ap. Ex.* 696.—*p.* 561.

Honour, Virtue, and Might (Rev. 7. 12.) ſig. the divine celeſtial things of the Lord. *A. R.* 373.

Honour. See *Glory*.

Honour. See *Houſe of Sanctity*.

Honour. See *Thankſgiving*.

Honourableness. See *Garments of Honourableneſs*.

Honourableness. See *Habitations of Honourableneſs*.

Honoured above all (to be) (Gen. 34. 19.) ſig. what is primary. *A. C.* 4476.

Honours and Riches (ſpiritual) are pre concerning truth, and their *uſes* concerning goo *A. C.* 4379.

Honours and Riches are bleſſings, and they are curſes. *D. P.* 217.

Honours. See *Riches*.

Hoof ſig. truth in the ultimate degree, or ſenſual truth. *A. C.* 7729.

Hoofs of Horses ſig. the loweſt intellectual principles. *A. C.* 3727.

Hoofs of the Horses (Ezek. 26. 11.) ſcientifics which pervert truths. *A. C.* 2336.

Hoofs. See *Feet*.

Hook in the Nose (an) (Iſa. 37. 29.) ſtupidity and fooliſhneſs; for *noſe* ſig. perception, and *hook* its extraction, [*extractio*]

perly, immerſion in the ſenſual corporeal principle. *Ap. Ex.* 923.

Hooks. See *Pruning Hooks.*

Hope. See *Prayer.*

Horeb (mount) ſig. the quality of the divine good of love, that was to appear, and this quality appears from the things which were there ſeen, (Exod. 3.) viz. "from the flame of fire out of the midſt of the buſh;" thus it is the divine good of love ſhining forth by the true which is of the divine law. *A. C.* 6830.

Horeb (mount) ſig. divine truth in externals, for *Horeb* was a mount round about *mount Sinai*, which ſig. divine truth. *A. C.* 10543.

Horites (Gen. 14. 6.) repr. thoſe who are principled in the perſuaſions of what is falſe, grounded in ſelf-love. *A. C.* 1675.

Horn, when ſpoken of the Lord ſig. omnipotence. *A. R.* 270.

Horn (the little) that rose up (Dan. 7. 3—8.) ſig. the plenary perverſion of the word, by the application of its literal ſenſe to the confirmation of the love of dominion; but it is called *little*, becauſe ſuch perverted application is not ſenſibly apparent to the underſtanding of man, or to the ſight of his ſpirit. *Ap. Ex.* 316.—*p.* 382.

Horn. See *Strength.*

Horns ſig. the power of truth from good, and *ten horns* much power. *A. C.* 2832. *A. R.* 539.

Horns (Rev. 13. 11.) ſig. power in ſpeaking teaching, and writing, conſequently in reaſoning and arguing. *A. R.* 595.

Horns. See *Unicorns.*

Horns of Ivory and Ebony (Ezek. 27. 15.) ſig. exterior good things, ſuch as relate to worſhip or rituals. *A. C.* 1172.

Horns of Unicorns. See *Unicorns.*

Hornets (Exod. 23. 28.) ſig. falſes of a tormenting and deſtructive kind, ſtriking with formidable terror, or the dread of thoſe who are in falſes. *A. C.* 9331.

Horrible Pit. See *Pit of Devaſtation.*

Horse ſig. intellectual knowledge or underſtanding of the word; and in an oppoſite ſenſe, the underſtanding of the word falſified by reaſonings, and likewiſe deſtroyed, as alſo ſelf-derived intelligence. *A. R.* 298.

Horse. Meditation on the word appears in the ſpiritual world as an *horſe*, lively, as man thinks ſpiritually, but dead, as he thinks materially. *A. R.* 611.

Horse (a dead) ſig. no underſtanding of truth from the word. *A. R.* 225.

Horse (a pale) ſig. all underſtanding of the word deſtroyed utterly, both as to good and truth. *A. R.* 320.

Horse (a red) ſig. the meaning of the word deſtroyed, as to the good of it; and a *black horſe*, the meaning of the word deſtroyed, as to the truth of it but a *white horſe* ſig. the meaning of the word underſtood as to its truths and goods. *A. R.* 839. *U. T.* 113.

Horse (white) ſig. the underſtanding of the word as to the interior things thereof, or what is the ſame thing, the internal ſenſe of the word. *A. C.* 2761.

Horse. See *Heels of an Horſe.*

Horse. See *Youth.*

Horse. See *Horſeman.*

Horse. See *Horſes.*

Horse and Man. (Pſ. 147. 10.) "*The ſtrength of an horſe*, which Jehovah doth not delight in, ſig. all things which are from man's proper intelligence from which are mere falſes: and "*the thighs of a man* [*femora viri*] *which Jehovah doth not take pleaſure in*, ſig. thoſe things which are of man's voluntary proprium, from which are mere evils. *Ap. Ex.* 355.—*p.* 468.

Horseman ſig. an intelligent perſon. *A. C.* 2761.

Horseman (Rev. 9. 16.) ſig. reaſonings concerning faith alone. *A. R.* 447.

Horses (Amos 6. 11.) ſig. reaſoning. *A. C.* 1488.

Horses (Hab. 1. 8.) ſig. reaſoning from the natural man. *Ap. Ex.* 780.—*p.* 174.

Horses, Chariots, and Coaches, ſig. ſuch things as appertain to truth and good. *A. C.* 2360.

Horses. See *Bells of the Horſes.*

Horses. See *Bridles.*

Horses. See *Fiery Horſes.*

Horses. See *Fleſh of Aſſes.*

Horses. See *Hoofs.*

Horses. See *Neighing of Horſes.*

Horses. See *Snorting of Horſes.*

Horses of Fire. See *Marriage of Divine Good and Truth in the Word.*

Hosea (the prophet) from the first chapter to the last, treats of the falsification of the genuine understanding of the word, and of the consequent destruction of the church among the Jewish nations, and therefore he was commanded for the sake of representing that state of the church, "to take unto himself a wife of whoredoms, and children of whoredoms," chap. 1. 1. and again, "to take to himself an adulteress," chap. 3. 1. *U. T.* 247. *S. E. L. P. p.* 42.

Hosea 14. 5, 6. See *Explanation of Hosea* 14. 5, 6.

Host of Heaven (Gen. 2. 1.) sig. love, faith, and the knowledges thereof. *A. C.* 82.

Host of Heaven (Deut. 17. 2.) sig. falses. *A. C.* 666.

Host. See *Army*.

Hour in the word sig. a greater or a less state of duration. *Ap. Ex.* 488.

Hour (one) (Rev. 17. 12.) sig. a little while, and also in some degree. *A. R.* 741.

Hour (one) (Rev. 18, 10.) sig. so suddenly. *A. R.* 769.

Hour. Half an Hour (Rev. 8. 1.) sig. greatly, because by an *hour* is sig. a full state. *A. R.* 389.

Hour, Day, Month, and Year, (Rev. 9. 15.) sig. continually and perpetually. *A. R.* 446.

Hours, Days, Months, and Years, in the word, sig. states of life in particular, and in general. *Ap. Ex.* 571.—*p.* 287.

Hour. See *Silence*.

Hour. See *Time*.

House, in the word is of extensive signification but what it signifies in particular may appear from those things whereof it is predicated. *A. C.* 1488.

House sig. celestial good, which is of love and charity alone. *A. C.* 2331.

House with the things in it sig. things pertaining to the mind, or interior state of man. *A. C.* 710, 7929.

House in the internal sense is the natural mind, for the natural mind, as also the rational mind, is like a *house*, the husband therein is good, the wife is truth, the daughters and sons are the affections of good and truth, also the goods and truths which are derived from them as parents, the maid-servants and men-servants are the pleasures and scientifics which minister and confirm. *A. C.* 4982.

House sig. the church; and in the inmost universal sense, the universal kingdom of the Lord. *A. C.* 3720.

House (Gen. 7. 1.) sig. the will principle. *A. C.* 706.

House (Gen. 12. 27.) sig. scientifics which are collected together, for to collect scientifics is to raise and build up the external man, which is not unlike the building of an house. *A. C.* 1488.

House (Gen. 27. 15.) sig. the rational principle as to good and truth. *A. C.* 3538.

House (the) Built by Solomon for Pharaoh's Daughter (1 Kings 7. 8.) was representative alone of scientific wisdom. *A. C.* 1462.

House (Luke 11. 24. 26.) sig. the natural mind, which is called *an house empty and swept*, when there are no goods and truths therein which are husband and wife, nor affections of good and truth which are daughters and sons, nor such things as confirm which are maid-servants and men-servants; the man himself is the *house*, because the rational and natural mind constitutes the man, and without those things, that is, without goods and truths, and the affections thereof, and the ministry of these affections, he is not a man, but a brute. *A. C.* 4982.

House (Amos 3. 15.) sig. the things of the natural mind separate from the spiritual mind. The *winter house* and the *summer house* sig. those things of the natural man which are called sensual; and the *house of ivory* and the *great house* sig. those things of the natural man which are called rational. The things relating to truth are sig. by the *house of ivory*, and those relating to good, by the *great house*, in this passage. *Ap. Ex.* 1146. *p.* 65.

House. (Amos 6. 11.) The Lord will smite the *great house* with breaches, and the *little house* with clefts." The *great house* sig. the learned man, and the *little house*, the unlearned man; breaches (aspersiones) sig. truths destroyed by falses, and *clefts*, the same, but in a less degree. *Ap. Ex.* 519. *p.* 202.

House. See *Bed chamber*.

House. See *Born of the house*.

House. See *To Bring to his house*.

House. See *To Build an house*.

House. See *Closets*.

House. See *Door*.

House. See *Houses*.

House. See *Marriage house*.

House. See *Roof of an house*.

House. See *Steward of the house.*

House without a Foundation. See *Internal sense.*

House and Field. When the subject treated of is concerning the celestial man, by *house* is sig. celestial good, and by *field* spiritual good; celestial good is the good of love to the Lord, and spiritual good is the good of charity towards the neighbour; but when the subject treated of is concerning the spiritual man, by *house* is sig. the celestial principle appertaining to him, which is the good of charity towards the neighbour, and by *field* the spiritual principle appertaining to him, which is the truth of faith: the former and the latter are sig. in Matthew 24. 17. 18. *A. C.* 4982.

House (to build an) (Deut. 20. 5. 8.) sig. to restore the church, the like is sig. by *planting a vine*, in this passage, but *house* relates to good, and *vine* to truth. *Ap. Ex.* 734. *p.* 94.

House of Brethren (Gen. 24. 27.) sig. good wherein truth is grounded. *A. C.* 3124.

House of Custody. See *Brother.*

House of my Father (Gen. 20. 31.) sig. the good of delight arising from the appearances of scientific and rational things. *A. C.* 2559.

House of a Father (Gen. 24. 28.) sig. internal good. *A. C.* 3128.

House of my Father (Gen. 28. 21.) pred. of the Lord, is the essential divine principle, in which the Lord was from conception. *A. C.* 3736.

House of a Father (Gen. 41. 51.) denotes hereditary evils. *A. C.* 5353.

House of my Father, and the Land of my Nativity, (Gen. 24. 7.) sig. the Lord's maternal human principle, which he expelled. *A. C.* 3036.

House of God in the external sense, or according to the letter, sig. a consecrated building, in which holy worship is performed; but in the internal sense, it sig. the church, and in a more universal sense, heaven; and in the most universal sense, the universal kingdom of the Lord; but in a supreme sense, it sig. the Lord himself as to the divine human principle. The *house of God* also sig. the Lord's celestial church; and in a more universal sense, the heaven of the celestial angels; and in the most universal sense, the Lord's celestial kingdom; and in the supreme sense, the Lord as to divine good. *A. C.* 3720. *Ap. Ex.* 204.—*p.* 207.

House of God (Gen. 28. 17.) sig. the Lord's kingdom in the ultimate principle of order. *A. C.* 3720.

House of Israel. See *Antiquities.*

House of Jacob. See *Mount of Jehovah.*

House of Jehovah (the) means the church where love is the principal. The *house of Judah* sig. the celestial church; the *house of Israel*, the spiritual church. *A. C.* 710.

House of Joseph. See *Israel.*

House of Joseph. See *Joseph.*

House of Joseph. See *Man.*

House of Man is his will principle. *A. C.* 706.

House of a Mother (Gen. 24. 28.) sig. good of the external man. *A. C.* 3128.

House of a Pit. See *Dungeon.*

House of Wood (an) sig. things of the quality of good; and an *house of stone* the things of truth. *A. C.* 3720.

House. All things in man refer to one *house*, and good and truth constitute one *house*, like husband and wife. *A. C.* 3020, 4973.

House. In heaven there is a new *house* for every novitiate angel. *A. R.* 611.

House. It is frequently the case with persons, on their first arrival in the spiritual world, to have an *house* provided for them, similar to that which they lived in when in this world. *U. T.* 797.

House-Top (Matt. 24. 13.) sig. the superior state of man, consequently his state as to good. *A. C.* 3652.

Houses full of every Good (Deut. 6. 11.) sig. all things which are of wisdom; and *cisterns cut out* (*cisternas excisas*) sig. all things of intelligence in the natural man, which are knowledges and sciences. *Ap. Ex.* 638.—*p.* 424.

Houses and Palaces. (Ps. 48. 14.) *Houses* sig. goods, and *palaces* the goods of truth of a nobler degree. *Ap. Ex.* 453.—*p.* 109.

Houses. See *Palaces.*

Howl (to). See *To cry.*

Hul. See *Uz.*

Human. See *Divine Human.*

Human. See *Jehovah.*

Human Beautifulness. See *Beauty.*

Human Body. All its parts corr. to societies in heaven. *A. C.* 2853.

Human Body. See *Body.*

Human Divine. See *Truth Divine in the Lord's human Divine Principle.*

Human Essence of the Lord is essential celestial love. *A. C.* 1675.

Human Essence of the Lord (the) was only an addition [or accession] to his divine essence, which was from eternity. *A. C.* 1461.

HUMAN ESSENCE. See *Divine Eſſence.*

HUMAN ESSENCE. See *Interceſſion.*

HUMAN NATURE or PRINCIPLE. Before the aſſumption of the *human nature* or *principle* in the world, there were the two prior degrees actually in the Lord, and the third degree in potency; hence the divine influx into the natural degree was mediate through the angelic heaven before, but afterwards immediate from himſelf. *D. L. W.* 233.

HUMAN. The Lord aſſumed the *human nature*, or *humanity*, that he might put himſelf in power to ſubjugate the hells, and to reduce all things to order, as well in the heavens as in the earths. This *human nature* he ſuperinduced over his former *human:* the *human* which he ſuperinduced in the world, was like the *human* of a man in the world; nevertheleſs each of them was divine, and therefore infinitely tranſcending the finite human (principles) of angels and men; and he fully glorified his natural human even to its ultimates: therefore he roſe again with his whole body, different from any man. *D. L. W.* 221.

HUMAN. The Lord made his *human* [principle] divine by virtue of the divine principle in himſelf, which was to him a ſoul from the father. *E. U.* 159.

HUMAN (the) of the Lord was made divine; with him, and him alone, there was a correſpondence of all things corporeal with the divinity. *A. C.* 1414.

HUMAN of the LORD (the) was made *(factum eſt)* divine, when he received the father's love into the *human* [principle]. *A. C.* 6872.

HUMAN. The Lord made his whole *human* [principle] both internal and external divine, even as to his fleſh and bones. (Luke 24. 39.) *A. C.* 2803.

HUMAN. The Lord made his *human* [principle] divine according to order from the loweſt degree to the higheſt, and ſo diſpoſed all things in order which are in the heavens and in the hells. *A. C.* 4594.

HUMAN (the) or body of the Lord was made like his divine. *A. C.* 10823. *N. J. D.* 287.

HUMAN. When the *human* of the Lord was made divine, it was no more an organ, or recipient [veſſel] of life, but life itſelf. *A. C.* 2658.

HUMAN of the LORD (the) was divine truth, when he was in the world. *N. J. D.* 303.

HUMAN (the glorified) of the Lord could no be conceived like human, but like divine love a an *human* form. *A. C.* 4735.

HUMAN. The Lord's internal *human* [princi ple] before it was fully glorified, inaſmuch as was the receptacle of the divine [principle] i ſelf was the celeſtial of the ſpiritual principle, to be called, becauſe it cannot be expreſſed other terms or forms of thought; this receptac or recipient of the divine [being or princip is the ſame with truth from the divine [being principle]. *A. C.* 5417.

HUMAN of the Lord (the) is called the ſon God which mediates intercedes, propitiates a expiates. *U. T.* 135.

HUMAN of GOD the FATHER is called the ſ of God. *U. T.* 538.

HUMAN (the) of the SON is the body of t father. *U. T.* 112.

HUMAN of the LORD from the MOTHER w like the *human* of another man, and conſequent material. *L.* 35.

HUMAN [principle] which the Lord took fro the mother by nativity, was ſuch as was capa of being tempted, for it was polluted with e hereditary from the mother. *A. C.* 5041.

HUMAN PRINCIPLE (the) which the Lord d rived from the mother, he altogether put off, a put on the divine human principle, when he p ſed out of the world. *A. C.* 2288.

HUMAN. The Lord ſucceſſively and con nually, even to the laſt period of his life in world, when he was glorified, ſeparated fr himſelf, and put off that which was merely *man*, viz. what he derived from the mother, at length he was no longer her ſon, but the ſo God, as well with reſpect to nativity, as to c ception, and thus became one with the fat and himſelf Jehovah. *A. C.* 2649, 2159.

HUMANITY. The Lord at the time he gl fied his humanity, delivered the ſpiritual w from the evil influences of the people, who li before the flood. *A. C.* 1266.

HUMAN. Man thinks variouſly of the Lo *human* [principle], and one man different fr another, and one more holily than another. *C.* 4211.

HUMAN of the LORD. See *Lord.*

HUMAN of the LORD. See *Divine Truth.*

HUMAN of the LORD. See *Doctrinals.*

HUMAN of the LORD. See *Judgment.*
HUMAN of the LORD. See *Chriſtian World.*
HUMAN of the LORD. See *Divine Natural.*
HUMAN of the LORD. See *Divinity.*
HUMAN of the LORD. See *God.*
HUMAN of the LORD. See *Glorification and Glorified.*
HUMAN of the LORD. See *Lord.*
HUMAN. See *Repreſentative Human.*
HUMAN of the LORD on the CROSS. See *Croſs.*
HUMAN in FORM. See *Eſſe.*

HUMAN FORM. The divine being is worſhipped under an *human form*, by moſt in the univerſe of worlds, which is by an influx from heaven. *A. C.* 10159.

HUMAN FORM. The firſt rudiment [*tela*] of the *human form*, or the *human form* itſelf, with all and every thing appertaining to it, is from principles continued from the brain through the nerves; this *form* it is, into which man comes after death, and which is then called a ſpirit and an angel, and which is in all perfection a man, but ſpiritual: his material *form* which is added and ſuperinduced in the world, is not an *human form* from itſelf, but from the above ſpiritual *form* being added and ſuperinduced, in order that man may perform uſes in the natural world, and alſo carry along with him, from the purer ſubſtances of the world, ſome fixed continent for ſpiritual things, and ſo continue and perpetuate his life. It is a tenet of angelic wiſdom, that the mind of man, not only in general, but in every particular is in a perpetual effort, tending to the *human form*, becauſe God is a man. *D. L. W.* 388.

HUMAN FORM. See *Church.*
HUMAN FORM. See *Deity.*
HUMAN FORM. See *Divine.*
HUMAN FORM. See *Divine Human.*
HUMAN FORM. See *God.*
HUMAN FORM. See *Good and Truth.*
HUMAN FORM. See *Heaven.*
HUMAN FORM. See *Inhabitants.*
HUMAN FORM. See *Jehovah.*
HUMAN FORM. See *Lord.*
HUMAN FORM. See *Love.*
HUMAN FORM. See *Prophanators.*
HUMAN FORM of GOD. See *Nature.*
HUMAN MIND. See *Elevation.*
HUMAN MIND. See *Regions.*
HUMAN MINDS. See *Order.*
HUMAN MINDS. See *Providence.*

HUMAN [principle] there are two principles which properly conſtitute the *human principle*, viz. the rational and the natural. *A. C.* 3245.

HUMAN PRINCIPLE (the) with every man, commences in the inmoſt of his rational principle. *A. C.* 2194.

HUMAN PRINCIPLE. See *Conjugial Principle.*
HUMAN PRINCIPLE. See *Divine Human.*
HUMAN PRINCIPLE. See *Divine Principle.*
HUMAN PRINCIPLE. See *Providence.*
HUMAN PRUDENCE. See *Evil Life.*

HUMAN RACE (the) are the baſis of the heavens. *A. C.* 4618. *Ap. Ex.* 397. *p.* 588.

HUMAN RACE. See *Church.*
HUMAN RACE. See *Divine Love.*
HUMAN RACE. See *Divine Providence.*
HUMAN RACE. See *Everlaſting Conſervation.*
HUMAN RACE. See *God.*
HUMAN RACE. See *Heaven.*
HUMAN RACE. See *Interceſſion.*
HUMAN RACE. See *Lord.*
HUMAN RACE. See *Procreations.*
HUMAN RACE. See *Providence.*

HUMAN SEED (the) is conceived in the underſtanding, and is formed in the will, and is thence tranſlated into the inferior parts, where it clothes itſelf with a natural covering, and is thus conveyed into the womb, and from thence into the world. *U. T.* 584.

HUMAN SOUL. See *Influx.*
HUMAN SPECIES. See *Children.*
HUMAN and BRUTE CREATURES. See *Creatures.*
HUMBLE (to) ONE'S SELF. See *To Afflict.*

HUMILIATION is the eſſential of divine worſhip. *A. C.* 8271.

HUMILIATION (the firſt principle of) on man's part, is to acknowledge, that of himſelf he is nothing but what is evil and falſe. *A. C.* 4779.

HUMILIATION. When man is in a ſtate of *humiliation* from ſelf-acknowledgment, he is in a ſtate of reception of good and truth from the Lord. *A. C.* 4956.

HUMILIATION. See *Confeſſion.*
HUMILIATION. See *Lord.*
HUMOURS of the BRAIN. See *Brain.*

HUNDRED (an) (Gen. 21. 5) ſig. a full ſtate of unition. *A. C.* 2636.

HUNDRED YEARS (an) (Gen. 11. 10.) ſig. the ſtate of the church in general. *A. C.* 1332.

HUNDRED YEARS (an) (Gen. 17. 17.) ſig.

that the rational principle of the Lord's human essence should be united to the divine. *A.C.* 2075.

HUNDRED and FIFTY (an) (Gen. 7. 24.) sig. a term last and first; here, the last term of the most ancient church. *A. C.* 812.

HUNDRED and FIFTY DAYS (an) (Gen. 8. 3.) sig. the term of fluctuation, and of a new life. *A. C.* 849.

HUNDRED and FORTY-FOUR THOUSAND SEALED OUT of the TWELVE TRIBES of ISRAEL, sig. all who acknowledge the Lord to be the God of heaven and earth, and are in truths of doctrine originating in the good of love from him, through the word. For by the number 144000, the same is sig. as by 12, because it arises by multiplying 12 into 12, and then by multiplying it by 100, and by 1000: and any number whatsoever multiplied into itself, and then multiplied by 10, 100, or 1000, hath the same signification as the original number; therefore the number 144000, sig. the same as 144, and this last the same as 12, because 12 multiplied by 12 make 144; in like manner the 12000 sealed out of each tribe, being multiplied by 12, make 144000. *A. R.* 348.

HUNDRED and FORTY-FOUR THOUSAND SEALED OUT of the TWELVE TRIBES of ISRAEL, (Rev. 14. 1.) sig. the angels of the superior heavens, who are all in the good of celestial love. *A. R.* 613.

HUNDRED and FORTY-FOUR THOUSAND. See *Heaven*.

HUNGER or FAMINE sig. evils of life. *A. R.* 323.

HUNGER (to) sig. to desire good from affection, because bread in the internal sense, is the good of love and of charity, and food in general is good. *A. C.* 4958.

HUNGER (to) (Isa. 8. 21.) sig. to desire knowledge. *Ap. Ex.* 386. *p.* 549.

HUNGER. See *Famine*.

HUNGER (to) sig. to desire good, and to *thirst* sig. to desire truth. *A. R.* 889

HUNGER and THIRST when pred. of the Lord, sig. the inclination and desire of his divine love, for the salvation of the human race. *Ap. Ex.* 386. *p.* 552.

HUNGER and THIRST, EATING and DRINKING. Spiritual *hunger* and *thirst* is the affection and desire towards good and truth; and spiritual *eating* and *drinking* is instruction, reception, and appropriation. *Ap. Ex.* 617. *p.* 364.

HUNGER and THIRST. See *Thirst*.

HUNGRY and AFFLICTED (Isa. 58. 10) have reference to those who desire good and truth. *Ap. Ex.* 750. *p.* 134.

HUNT (to) sig. in general to persuade, and in particular, to captivate and ensnare men's minds by flattering them in the pursuit of the things of sense, such as sensual pleasures and lusts, and by applying doctrinals which they explain at their pleasure, according to their own tempers, or those of others, with a view to their own self-exaltation, or the aggrandizement of wealth; and such persuasion too commonly prevails among those who are principled in faith separate from charity. *A. C.* 1178.

HUNTING (Gen. 25. 27.) sig. truths appertaining to the natural man, from which are derived goods, or sensual and scientific truths; for *hunting* in an extended sense, denotes those things which are taken by *hunting*, as rams, kids, goats, &c. which denote spiritual good; and also because the arms used in *hunting*, which were *quivers*, *bows*, and *darts*, denote doctrinals of truth; hence it is, that *to hunt* denotes to teach from the affection of what is true in a good sense. *A. C.* 3309.

HUNTING sig. the good of life derived from natural truths. *A. C.* 3313.

HUR. See *Moses, Aaron, and Hur*.

HUR. See *Uri and Hur*.

HURT (to) (Rev. 6. 6.) sig. to violate and profane. *A. R.* 316.

HURT (to) (Rev. 9. 4.) sig. to pervert the truths and goods of the church, by crafty ratiocination from sensual scientifics and fallacies. *Ap. Ex.* 581. *p.* 306.

HURT BEFALLING HIM (Gen. 42. 4.) sig. to perish. *A. C.* 5413.

HURT (to be) of the SECOND DEATH (Rev. 2. 11.) sig. to sink under evils and falses from hell. *A. R.* 106.

HUSBAND (Gen. 3. 16.) sig. the rational principle. *A. C.* 265.

HUSBAND (Ezek. 16. 45.) sig. the Lord, and all that is celestial. *A. C.* 289.

HUSBAND, in the word, sig. good, and wife truth. It is otherwise when *husband* is called *man (vir)*: in this case *man* sig. truth, and wife good. *A. C.* 2517, 2509, 2510, 2533.

HUSBAND and WIFE sig. truths in conjunction with goodnesses. *A. C.* 718.

HUSBAND (the) doth not repr. the Lord, and

the *wife* the church, because both together, the *husband* and his *wife* constitute the church. *C. S. L.* 125.

HUSBAND and WIFE generally meet in another life; but if they have not lived in conjugial love in this world, after passing through severe sufferings, they are separated. *A. C.* 2732.

HUSBAND and WIFE. In the heavens, two conjugial partners are there called *two*, when they are called *husband* and *wife*, but *one*, when they are named *angels*. *C. S. L.* 177.

HUSBAND and WIFE. *Husbands* in another life rarely know their *wives*, but *wives* well know their husbands, because women have an interior perception of love, and men only an exterior. *C. S. L.* 47.

HUSBAND and WIFE. See *Conjugial Love*.

HUSBAND and WIFE. See *Conjunction*.

HUSBANDMAN (Amos 5. 16.) sig. the man of the church, because *field* sig. the church as to the implantation of truth. *Ap. Ex.* 652.

HUSBANDMEN (Joel 1. 10—12.) sig. worshippers. *A. C.* 368.

HUTS (Gen. 33. 17.) sig. the holy principle of truth, common, general, or exterior. *A. C.* 4392.

HYACINTHINE, or COLOUR of JACINTH sig. intelligence derived from spiritual love, because that colour partakes of the redness of fire, and the whiteness of light; and fire sig. love, and light intelligence; this intelligence is sig. by *hyacinthine*, or blue, in the coverings and veils of the tabernacle, Exod. 26, 31, 36, &c. &c. *A. R.* 450.

HYACINTHINE. See *Jacinth*.

HYPERBOLICALLY. In profane writers similar things as are found in the word, may be said *hyperbolically*, but in the word of the Lord, they are not said *hyperbolically*, but significatively and representatively. *A. C.* 776.

HYPOCRISY and ERROR (Ps. 32. 6.) To *do hypocrisy*, and to *speak error*, is to do evil from the false, and to speak the false from evil. *Ap. Ex.* 238. *Sp.* 252.

HYPOCRISY. See *Folly*.

HYPOCRITE (an) in the spiritual world, when he comes into the company of the wise, either goes away, or retires to a corner of the room, and makes himself invisible, and sits silent. *A. R.* 290.

HYPOCRITES who insinuate themselves into people's favour, by pretended love, friendship, and kindness, strike pain into the testicles. *A. C.* 5060.

HYPOCRITES. See *Christians*.

HYPOCRITICAL. See *Deceitful*.

HYPOCRITICAL FAITH. See *Faith*.

HYPOSTATIC or MYSTIC UNION originates in mere fictions, concerning the influx and operation of the divinity upon the Lord's humanity, as upon another, thereby making him two persons. *A. R.* 565.

HYSSOP (Exod. 12. 22.) sig. external truth, which is a medium of purification; also external good. See *Numb.* 19. 6—18. *A. C.* 7918.

HYSSOP. See *Vinegar*.

# I.

I, 9 In the Angelic Language. See *E, in the Angelic Language.*

Idea. Man knoweth no other but that he thinketh from himſelf; whereas man hath not a ſingle *idea* of thought, nor even the ſmalleſt part of an *idea* from himſelf; but whatever is evil and falſe he receiveth by means of evil ſpirits from hell, and whatever is good and true he receiveth by means of angels from the Lord. *A. C.* 904, 905.

Idea. There are innumerable things in every ſingle *idea*. *A. C.* 1008, 1869, 4946.

Idea. See *Deity.*

Idea. See *Divine Human.*

Idea. See *General Idea.*

Idea. See *Internal Senſe.*

Idea. See *Rational.*

Idea. See *Thought.*

Idea. Upon a juſt *idea* of God, is founded the univerſal heaven, and upon earth, the univerſal church, and in general all religion, inaſmuch as by ſuch *idea*, conjunction is effected, and by conjunction, light, wiſdom, and eternal felicity. *A. R. Preface, and* 830.

Idea of God (the) is the primary of all, for ſuch as that is, ſuch is a man's communication with heaven, and conjunction with the Lord, and thence ſuch is his illuſtration, affection of the true and the good, perception, intelligence, and wiſdom; for theſe things are not from man, but from the Lord, according to conjunction with him. The *idea of God* is the idea of the Lord and his divine; for no other is the God of heaven, and the God of earth, as he himſelf teaches in Matt. 28. 16. But the *idea* of the Lord is more and leſs full, and more and leſs clear; it is full in the inmoſt heaven, leſs full in the middle heaven, and ſtill leſs full in the ultimate or loweſt heaven. Wherefore they who are in the inmoſt heaven are in wiſdom, they who are in the middle heaven in intelligence, and they who are in the ultimate heaven in ſcience. The *idea* is clear with the angels who are in the midſt of the ſocieties of heaven, and leſs clear with thoſe who are round about, according to the degrees of their diſtance from the midſt. All have their places allotted in heaven, according to the fulneſs and clearneſs of their *ideas* concerning the Lord; they are alſo in correſpondent wiſdom, and in correſpondent felicity. All who have not, concerning the Lord, an *idea* of the divine, ſuch as the Socinians and Arians, are under the heavens, and unhappy. They who have a two-fold *idea*, namely, of a God inviſible, and of a God viſible, under a human form, alſo abide under the heavens, nor are they received, before they acknowledge one God, and him viſible. Such as, in the place of a viſible God, ſee ſomething as it were aërial, and this, from the *idea* that God is called ſpirit, if that *idea* is not changed with them into the *idea* of a man, thus of the Lord, are alſo not accepted. But they who have an *idea* of God, as of the inmoſt of nature, are rejected, becauſe they cannot but fall into the *idea* of nature, as God. All nations who have believed in one God, and have an *idea* concerning him as a man, are received by the Lord. *Ap. Ex.* 957.

Idea of God. See *God.*

Idea of Three Gods. See *Confeſſion.*

Ideas. See *Beaſts.*

Ideas. See *Human Form.*

Ideas (worldly). See *To Learn.*

Ideas of Angels. See *Explications.*

Ideas (the) of man, during his life in the world, are natural, becauſe he then thinks in a natural ſphere; but ſtill ſpiritual *ideas* are concealed therein, with thoſe who are in the affection of truth for its own ſake, and man comes into theſe *ideas* after death. *A. C.* 3310.

Ideas of the Natural Man. See *Eternity.*

IDEAS of THOUGHT (the) which flow from acknowledgment, make one with words uttered by the tongue, with those who are in the spiritual world. *A. R.* 290.

IDEAS of THOUGHT. See *Fallacies.*

IDENTITY. The good and truth received from the Lord, by every angel and man, constitute his *identity*. *A. C.* 10367.

IDOL, PROPHET, and UNCLEAN SPIRIT. (Zech. 13. 2) *Idol* sig. the false of religion; *prophet*, the false of doctrine; and *unclean spirit*, evils springing up from falses of doctrine, for whilst man lives according to the false of religion and doctrine, he becomes an *unclean spirit*. *Ap. Ex.* 483. *p.* 142.

IDOLATERS sig. those who establish worship, or are in worship, not from the word, consequently not from the Lord, but from self-derived intelligence, as was the case with those, who from a single passage in Paul falsely understood, and not from any word of the Lord, fabricated the whole of their church doctrine, which also is a species of spiritual theft. *A. R.* 892.

IDOLATROUS WORSHIP (the origin of) was, that representative and significative things were worshipped. *A. C.* 2722.

IDOLATRY. There are three universal kinds of it; the first is grounded in self-love, the second in the love of the world, and the third in the love of pleasures; these three kinds of *idolatry* are sig. by the three sons of Terah, viz. Abram, Nahor, and Haran. *A. C.* 1317.

IDOLATRY. See *Egypt.*

IDOLATRY. See *Gods.*

IDOLS. Mention is made in the word, of four kinds of *idols*, viz. of *stone*, *wood*, *silver*, and *gold*. *Idols of stone* sig. worship from falses of doctrine; *idols of wood*, worship from evils of doctrine; *idols of silver* worship from the false, as to doctrine and as to life; and *idols of gold*, worship from evil, both as to doctrine and life. Hence *idols of gold* sig. worship of the worst kind of all. *A. C.* 10503.

IDOLS of GOLD, SILVER, BRASS, STONE and WOOD. *Idols of gold* sig. falses concerning things divine; *idols of silver*, falses concerning things spiritual; *idols of brass*, falses concerning charity; *idols of stone*, falses concerning faith; and *idols of wood* falses concerning good works. And taken collectively, *idols* sig. false principles of worship, from self-derived intelligence. How man fashions them, and afterwards so accommodates them, that they appear as truths, is fully described in Isa. 44. 9, 10. *A. R.* 459.

IDOLS of GOLD, SILVER, BRASS, WOOD and STONE. *Gold* sig. spiritual good; *silver*, spiritual truth; *brass*, natural good; *stone*, natural truth; and *wood* sensual good; all these goods and truths enter into genuine doctrine, because that is as well derived from the spiritual sense, as from the natural sense of the word. When a false doctrinal is confirmed by the spiritual things of the word, then that becomes a *golden* and a *silver idol*; but when a false doctrinal is confirmed by the natural things of the word, as those in its literal sense, then it becomes an *idol* of *brass* and *stone*; and when, from the mere literal sense, it becomes a *wooden idol*. *Ap. Ex.* 587. *p.* 314.

IDOLS. "To eat of things offered to *idols*," sig. the appropriation of evil, and the adulteration of all good. *Ap. Ex.* 161.

IDOLS and IMAGES. *Idols* in the word, sig. the falses of religion, and *images*, doctrinals. *Ap. Ex.* 827. *p.* 271.

IDUMEA (Isa. 34. 5.) sig. those who are in evil, and in falses thence derived. *S. E. L. P. p.* 10.

IGNORANCE. Man is born in a state of mere *ignorance*, in consequence of his hereditary evils. *A. C.* 1050.

IGNORANCE excuses, but it does not take away the confirmed false principle; for this false principle coheres with evil, consequently with hell. *D. L. W.* 350.

IGNORANCE. See *Prophanation.*

IIM and DRAGONS. (Isa. 13. 22.) *Iim* sig. truths prophaned and adulterated, and *dragons* goods prophaned and adulterated. *Ap. Ex.* 714. *p.* 33.

IIM. See *Ziim.*

ILLUMINATED (to be). Every one is *illuminated* according to the spiritual affection of what is true and good; and at the same time, according to the genuine truths, by which he has opened his rational [mind]. *A. R.* 414.

ILLUMINATION, which is attributed to the Holy Ghost, is from the Lord, by the medium of spirits and angels. *D. L. W.* 150.

ILLUMINATION is an actual opening and elevation of the soul into the light of heaven. *A. C.* 10330.

ILLUMINATION. See *Conscience.*

Illumination. See *Good of Charity*.
Illumination. See *Holy Spirit*.
Illumination. See *Illuſtration*.
Illumination. See *Interiors*.
Illumination. See *Repreſentative Humanity*.
Illumination. See *Truths*.
Illumination of Angels. See *Divine Truth*.

Illustrate (to) worldly Things. See *Celeſtial Things*.

Illustration flows into the natural man, by the affection of truth, when it is initiated in good. *A. C.* 3185.

Illustration. They who have been in vaſtation or deſolation, in another life, after that they are comforted with the hope of help, are elevated by the Lord into heaven, thus they are raiſed from a ſtate of ſhade, which is a ſtate of ignorance, into a ſtate of light, which is a ſtate of *illuſtration*, and of refreſhment thence ariſing conſequently into joy, which affects their inmoſt principles. *A. C.* 2699.

Illustration (the) of things unknown, and ſuch as tranſcend the apprehenſion, tends rather to render them obſcure, than to throw light upon them. *A. C.* 3596.

Illustration. See *Councils*.
Illustration. See *Delight*.
Illustration. See *Elevation*.
Illustration. See *Heaven*.
Illustration. See *Idea*.
Illustration. See *Lord*.
Illustration from the Lord. See *Doctrine*.
Illustration from the Word. See *Chriſtians*.

Image (Rev. 13. 14.) ſig. the doctrine of that church, which receives for doctrine, that faith is the only medium of ſalvation, becauſe no one can do any good from himſelf, but what is meritorious, and becauſe no one can fulfil the law, and be thereby ſaved. And by the *image of the beaſt, which hath the wound of a dagger and lived*, is ſig. this doctrine, every church in the ſight of the Lord, appears as a man; if it is in truths from the word, it appears as a beautiful man, but if it is in truths falſified, it appears as a man-monſter. This appearance of the church is owing to its doctrine and its conformity thereto in life, from which it follows, that the doctrine of a church is the *image* thereof. This may alſo be ſeen from the following conſideration: every man is his own goodneſs and truth, or his own evil and falſehood, thence, and from no other ground, man is man; conſequently it is doctrine and conformity of life to it, which makes the *image* of a man of the church, which *image* is that of a beautiful man, if the doctrine and life produced by it, are formed from genuine truths of the word; but it is the *image* of the monſter, if formed from truths of the word falſified. Moreover, man in the ſpiritual world, appears like ſome animal, but it is his affection which has this appearance at a diſtance; they who are in truths and goods from the Lord, appear as lambs and doves; but they who are in falſified and adulterated goods, appear as owls and bats; they who are in faith ſeparated from charity, as dragons and goats; they who are in falſes from evil, appear as baſiliſks and crocodiles; and they who are ſuch, and yet have confirmed the doctrinals of the church, have the appearance of flying fiery ſerpents. The *idols* and *graven images* of the ancients, were *images* of their religion; wherefore by them are ſig. falſes and evils of doctrine. *A. R.* 601.

Image. Man is an *image* both of heaven and of the world in the leaſt form, therefore he ſtands here both in the natural and ſpiritual world. *H. H.* 90, 91.

Image. That an *image* of what is infinite may exiſt in a perpetual variety of qualities, the creator of the univerſe hath diſtinguiſhed all and ſingular the things which he hath created into genera, and each genus into ſpecies, and hath diſcriminated each ſpecies and each diſcrimination in like manner, and ſo forth. *C. S. L.* 479.

Image of Nebuchadnezzar. (Dan. 2. 32, 33.) By this ſtatue were repr. the ſucceſſive ſtates of the church; by the head, which was gold, the firſt ſtate, which was celeſtial, as being a ſtate of love to the Lord; by the breaſt and arms, which were ſilver, the ſecond ſtate, which was ſpiritual, as being a ſtate of neighbourly love or charity; by the belly and thighs, which were braſs, a third ſtate, which was a ſtate of natural good, denoted by braſs; (natural good is the good of neighbourly love or charity, in a degree below ſpiritual good;) by the feet, which were iron and clay, a fourth ſtate, which was a ſtate of natural truth, denoted by iron, and alſo of no coherence with good, which is denoted by clay. *A. C.* 3021

Image (graven) ſig. the falſe which belongs o proprium; and *molten image*, the evil which elongs to proprium. *A. C.* 215.

Image and Form means the ſame thing. *H. H.* 202.

Image hath relation to faith, and *likeneſs* to ove. *A. C.* 481.

Image ſig. ſpiritual love, that is love to our eighbour, or charity; and a *likeneſs* ſig. celeſ- al love, or love to the Lord. *A. C.* 1013.

Image. See *Eſſence.*

Image. See *Externals of Man.*

Image. See *Goods and Truths.*

Image. See *Graven Image.*

Image. See *Loſt.*

Image. See *Love.*

Image of the Divine Love and Wisdom. ee *Created.*

Image of Heaven and the World. See *reated.*

Image of the World. See *External.*

Images (the) which are forms, repreſentative f the affections and thoughts of angels and ſpi- ts, in the ſpiritual world, appear as if they ere alive. *A. R.* 430.

Images. See *Groves.*

Images. See *Sun Images.*

Images of the Lord's External Man. See *xternal Man.*

Images of Men (Ezek. 16. 17.) ſig. appear- ces of truth, which are nevertheleſs falſes. *. Ex.* 725.

Images and Ideas of Things. See *Exteriors.*

Imaginary Heavens. From the time of e Lord's being in the world, when he executed e laſt judgment in perſon it was permitted, t they who were in civil and moral good, ough in no ſpiritual good, ſo that in externals y had the appearance of being Chriſtians, withſtanding they were devils in internals, uld continue longer than the reſt in the world ſpirits, which is in the midſt between heaven hell, and at length they were allowed to e there for themſelves fixed habitations, and by the abuſe of correſpondences, and by ns of phantaſies, to form as it were heavens themſelves, which they likewiſe did form in t abundance; but when theſe were multiplied ſuch a degree, as to intercept the ſpiritual light ſpiritual heat, in their deſcent from the ſupe- heavens to men upon earth, then the Lord executed the laſt judgment, and diſperſed thoſe *imaginary heavens*, which was done in ſuch a manner, that the externals, by means of which they put on the appearance of being chriſtians, were removed and taken away, and the internals in which they were devils, were laid open, and then they appeared ſuch as they were in themſelves, and they who proved to be devils were caſt into hell, every one according to the evils of his life; this was done in the year 1757. *A. R.* 865.

Imitation. See *Evil Spirits.*

Immediate Influx. See *God.*

Immediate Influx. See *Influx.*

Immediate Revelation. See *Church.*

Immediate and Mediate. See *Conjunction.*

Immediately. See *Created.*

Immediately. See *God.*

Immediately. See *Quickly.*

Immediately to Approach the Lord. See *Conjunction.*

Immense is the only adequate expreſſion of the nature of the Lord's kingdom, which is ſo vaſt and numerous, that it exceeds all belief. *A. C.* 1810.

Immensity. See *Infinity.*

Immersion in the Humanity from the Mother. See *Lord.*

Immortal. Man liveth *immortal* after death, from the power of being conjoined to the Lord, by love and faith. *A. R.* 224.

Immortality. See *Death.*

Immunity (Gen. 20. 5.) ſig. cleanneſs and purity of affection. *A. C.* 2526.

Impacific and Tumultuous. See *Divine Principle.*

Impatience is a corporeal affection, and ſo far as man is in it, ſo far he is in time; but ſo far as man is not in *impatience*, whilſt he is in heavenly affection, ſo far he is not in time. *A. C.* 3827.

Imperfection. See *Perfection.*

Imperfection of Form. See *Confuſion.*

Implantation of Conjugial Love. See *Conjugial Love.*

Implantation of Good Seed. See *Eradicated.*

Implantation of the Life of Heaven. See *To be Deſtroyed.*

Implantation of Truth. See *Church.*

IMPLANTATION of TRUTH. See *Good of Infancy.*

IMPLANTED (to be). See *Eradicated.*

IMPLANTED (to be). See *Evil.*

IMPOSSIBLE. See *Divine Order.*

IMPOSSIBLE THING (an). See *Imputation.*

IMPOSITION of HANDS repr. communication and reception. By the *impoſition of the hand* among the ancients, was ſig. the communication and tranſlation of the thing treated of, and alſo the reception thereof from another, whether the thing be power, or obedience, or benediction or teſtification. *A. C.* 10023.

IMPULSION. See *Attraction.*

IMPUTATION (the) and the faith of the preſent church, which it is ſaid alone juſtifieth, make one. *U. T.* 626.

IMPUTATION (the) grounded in the faith which now prevails, is of two ſorts, one, of the merits of Chriſt, and the other, of ſalvation in conſequence of ſuch *imputed* merit. *U. T.* 628.

IMPUTATION. The faith which is *imputative* of the merit and righteouſneſs of Chriſt the Redeemer, firſt took its riſe from the deciſions of the council of Nice, concerning three divine perſons exiſting from eternity, which faith, from that to the preſent time, hath been received by the whole chriſtian world. *U. T.* 632.

IMPUTATION. Faith *imputative* of the merit of Chriſt, was not known in the apoſtolic church, which preceded the council of Nice, nor is it declared, or ſignified, in any part of the word. *U. T.* 636.

IMPUTATION (the) of the merit and righteouſneſs of Chriſt, is a thing impoſſible. *U. T.* 640.

IMPUTATION. There is ſuch a thing as *imputation*, but then it is an *imputation* of good and of evil, and at the ſame time, of faith. *U. T.* 643.

IMPUTATION (the) of the new church cannot abide together with the faith and *imputation* of the former church; and that in caſe they abide together, ſuch a colliſion and conflict will enſue, as will prove fatal to every thing that relateth to the church in man. *U. T.* 647.

IMPUTATION. The Lord *imputeth* good to every man, and hell *imputeth* evil to every man. *U. T.* 650.

IMPUTATION. Thought is never *imputed* to any one, but will. *U. T.* 658.

IMPUTATION of SCORTATORY and CONJUGIAL LOVE is ſimilar to the *imputation* of evil and good, reſpectively to man, the quality of whose interior mind or ſoul, is known to the Lord alone and is not revealed till after death, to the intent that every one may act from a free principle in all he acts, and thereby that good or evil may be from him, and thus in him, and thence he may live to himſelf, and [live] his own to eternity. *C. S. L.* 523.

IMPUTATION. See *Free Will.*

IMPUTATION. See *Lord.*

IMPUTATION. See *Sentence, Decree, or Deciſion.*

IMPUTATION. See *Tranſcription.*

IMPUTATION and JUSTIFICATION. See *Roman Catholics.*

IN the LORD (to be). See *Divine Truth.*

INANIMATE FORMS. See *Forms.*

INAUGURATION of AARON and his SONS in the PRIESTHOOD (Exod. 29.) was repreſentative of the glorification of the Lord's human [principle]. *A. C.* 9985.

INAUGURATIONS into the prieſthood, were made by things ſpiritual, by by things ſpiritual man is introduced to things celeſtial. *A.* 2830.

INAUGURATIONS into the prieſthood, are effected by laying on of hands. *C. S. L.* 396.

INAUGURATIONS (all) into the holy things of heaven and the church, are by the good of love which is from the Lord. *Ap. Ex.* 375. *p.* 5

INCANTATIONS (Rev. 9. 21.) are here mentioned in place of the eighth precept in the decalogue, "Thou ſhalt not bear falſe witneſs," the three other evils, which are murders, fornications, and theſts, are mentioned in this paſſage. By *incantation* is ſig. to perſuade to what is falſe and thereby to deſtroy truth. *Incantations* were in uſe among the ancients, and were performed three ways, which are ſtill in uſe among infernal ſpirits; but among men in the world, there remains only the third kind among thoſe, who have confirmed in themſelves falſe principles of religion from the pride of their own intelligence for theſe, when they hear things contrary then do not admit them into their thought any nearer than juſt into contact, and then from the interior boſom of their mind, they ſend forth as it were fire, which conſumes them, of which the o

es not know any thing but by conjecture, from e face and ſound of the voice in the reply, pro-ided the *incantator* does not reſtrain by diffi-ulation that fire, that is the anger of his pride. his *incantation* is at this day the cauſe, that uths are not accepted, and with many that they e not underſtood. A perſuaſion of what is lſe, and conſequently a deſtruction of the truth, fig. by *incantations* in theſe paſſages, Iſa. 47. —12. Rev. 18. 23. Rev. 22. 15. 2 Kings, 22.) On the other hand, *incantation* fig. the jection of what is falſe, by means of truths, hich was alſo effected by tacit thought and muſ-tation out of zeal for truth, in oppoſition to falſe-ood. See Iſa. 3. 1—3. Pſ. 58. 5, 6. Jer. 8. 7. Iſa. 26. 16. *A. R.* 462.

INCANTATIONS. See *Murders.*

INCANTATIONS. See *Sorceries.*

INCARNATION. See *Divine Human.*

INCARNATION. See *Redemption.*

INCARNATION. See *Repreſentative Humanity*, c. &c.

INCENSE, or ODOURS ſig. worſhip and confeſ-on of the Lord, from ſpiritual goods and truths. *A. R.* 277.

INCENSE (the ſmoke of the) fig. what is grate-l and accepted. *A. R.* 394.

INCENSE. Propitiations and expiations were ade by *incenſe*. *A. R.* 393.

INCENSE and GOLDEN ALTAR (Rev. 8.) fig. orſhip of the Lord from ſpiritual love. *A.R.* 393.

INCENSE. See *Altar.*

INCENSE. See *Cenſer.*

INCENSE. See *Frankincenſe.*

INCENSE. See *Oblation.*

INCHANTERS (Rev. 21. 8.) fig. they who nquire after truths which they falſify, that by eans of them they may confirm falſes and evils they do, who take up this truth, that no one n do good from himſelf, and by it confirm ith alone, for this is a ſpecies of ſpiritual theft. *A. R.* 892.

INCHANTMENTS. See *Incantations.*

INCHANTMENTS. See *Sorceries.*

INCLINATIONS. See *Children.*

INCOMPREHENSIBLE. See *Deity.*

INDEFINITE of HEAVEN (the) is an image of e infinite of the Lord. *A. C.* 1590.

INDEMNIFY (to) (Gen. 31. 39.) fig. to render od. *A. C.* 4172.

INDIGENCE (Rev. 2. 9.) is pred. of the defect goods, and *affliction* of falſes. *A. R.* 95.

INDIGNATION (ſpiritual) doth not take any tincture of anger from the natural man, and ſtill leſs celeſtial *indignation*, but it takes its tincture from the interior eſſence of zeal, which zeal in an external form appears like anger, but in its internal form is not anger, nor even the *indignation* of anger, but is ſomewhat of ſadneſs attended with a wiſh, that what cauſed it might not be ſo, and in a ſtill interior form, it is only an obſcure principle, ariſing from what is not good and true in another, which intercepts the principle of heavenly delight. *A. C.* 3909.

INDIGNATION and AVERSION. See *Internal Senſe.*

INDIVIDUAL. See *Divine Eſſe.*

INFANCY (real eſſential) by which is fig. innocence, doth not appertain to *infancy*, but to wiſdom. *A. C.* 2289.

INFANCY. Whatever is implanted in *infancy* with an idea of ſanctity, particularly if it be by the fathers, and thereby rooted in them; this the Lord never breaks, but bends, unleſs it be contrary to eſſential order. *A. C.* 2180.

INFANCY (the good of) is *inſeminated* from man's *infancy* to the tenth year of his age; the good of ignorance from the tenth to the twentieth; from this year man begins to become rational, and to have the faculty of reflecting on good and truth. It was on this account that the Jews were not permitted to go to war before they were twenty years of age. See *Numb.* 1. 20 to 45. *A. C.* 2280, 2289.

INFANCY. See *Good of Infancy.*

INFANCY. See *Hereditary.*

INFANCY. See *Internal Man.*

INFANCY and CHILDHOOD. See *Planes.*

INFANT in the STREET (Jer. 9. 21.) fig. truth beginning to grow. *A. C.* 655.

INFANT and SUCKLING (Jer. 44. 7.) fig. the firſt degrees of love. *A. C.* 430.

INFANT and SUCKLING (Jer. 44. 7.) fig. celeſtial love, and the innocence thereof. *A. C.* 3183.

INFANT. See *Name.*

INFANT FAITH. See *Faith.*

INFANTS (Gen. 43. 8.) fig. things yet more inward, or interior things, for innocence which is alſo fig. by *infants and boys* is of an interior nature, yea, the inmoſt principle. *A. C.* 5608.

INFANTS are innocences, and their innocence flows into them from the Lord, and affects their parents. *C. S. L.* 395, 396.

INFANTS. They who die *infants*, grow up in heaven, and when they attain the ſtature which is common to youths of eighteen years old in the world, and to virgins of fifteen years, they ceaſe to grow taller, and then marriages are provided for them by the Lord. *C. S. L.* 444.

INFANTS. All *infants* after they are grown up in heaven, are ſometimes left to their own hereditary evils for a while, in order to their conviction that of themſelves they are only evil, and therefore delivered from hell by the mere mercy of the Lord. *H. H.* 842.

INFANTS, who die as ſuch, and are brought up in heaven, conſiſt only of evils derived from the hereditary principle; hence they are of various diſpoſitions. *A. C.* 2307, 2338, 4563.

INFANTS are of a genius and temper either celeſtial or ſpiritual. *A. C.* 2301.

INFANTS. Immediately on their nativity, there are angels attendant on them from the heaven of innocence. *A. C.* 2303.

INFANTS do not continue *infants* in another life; but in proportion as they are inſtructed in intelligence and wiſdom, they become adults. *A. C.* 2304.

INFANTS and CHILDREN in another life, are eaſily inſtructed, becauſe they never committed actual evil. *H. H.* 330.

INFANTS (the love of) corr. to the defence of truth and good. *C. S. L.* 127.

INFANTS in heaven, are more eſpecially inſtructed by repreſentatives adequate to their tempers and geniuſes, beautiful and full of wiſdom from an interior principle. *A. C.* 2299.

INFANTS. See *Boys.*

INFANTS. See *Children.*

INFANTS. See *Conjugial Love.*

INFANTS. See *Fathers and Mothers.*

INFANTS. See *Firſt Born.*

INFANTS. See *Innocence.*

INFANTS. See *Oppreſſors.*

INFANTS. See *Sucklings.*

INFANTS of a SPIRITUAL and CELESTIAL GENIUS. See *Eyes.*

INFANTS and ADULTS. See *Baptiſm.*

INFATUATION. See *Light of Infatuation.*

INFATUATION. See *Perſuaſion.*

INFELICITIES. See *Delights.*

INFERIOR or LOWER EARTH in the WORLD of SPIRITS. They who had worſhipped the Lord, and lived according to his commandments, were therein guarded by the Lord, leſt they ſhould be ſeduced by the dragoniſts; and after the laſt judgment, when the dragoniſts were removed, they were taken up by the Lord into heaven. *A. R.* 850, 884.

INFERIOR HEAVENS. See *Influx.*

INFERIOR PRINCIPLES. See *Divine Principle.*

INFERIOR PRINCIPLES of the MIND. See *Goods.*

INFERIOR and SUPERIOR DEGREES. See *Derivations.*

INFERNAL. See *Dominion.*

INFERNAL ABODES. See *Devils.*

INFERNAL FIRE. See *Fire.*

INFERNAL INHABITANTS. See *Inſanity.*

INFERNAL LOVE. See *Love.*

INFERNAL MARRIAGES. See *Marriages.*

INFERNAL SPIRITS are unacquainted with any other freedom, than what relates to ſelf-love and the love of the world. *A. C.* 2871.

INFERNAL SPIRITS are poſſeſſed of ſuch malignity, and practice ſuch wicked devices, as are utterly unknown in this world. *H. H.* 576.

INFERNAL SPIRITS. See *To Exhale.*

INFERNAL SPIRITS. See *Garments.*

INFERNAL SPIRITS. See *Inſanity.*

INFERNAL SPIRITS. See *Luſts.*

INFERNAL SPIRITS. See *Odours.*

INFERNAL SPIRITS. See *Puniſhment.*

INFERNAL SPIRITS and CELESTIAL ANGEL with MAN. See *Doctrine.*

INFERNALS. See *Diſeaſes.*

INFERNALS. See *Knowledges.*

INFERNALS. See *Man.*

INFERNAL TORMENTS are not ſtings of conſcience, as ſome ſuppoſe, for they who are in hell have no conſcience; ſuch as have conſcience are among the bleſſed. *A. C.* 965.

INFEST (to). See *Delight.*

INFEST (to) the SPHERE of HEAVEN. See *Celibacy.*

INFEST (to) the SPIRIT. See *Conjugial Love.*

INFESTATIONS are cauſed by infections of falſes againſt truths, and thoſe falſes are repelled by influx from heaven, that is, through heaven from the Lord, with thoſe who are *infeſted*; in ſuch a ſtate they are held, who are in a ſtate of vaſtation as to falſes, until they have imbued the truths of faith, and by degrees, interior truths and in the ſame proportion that theſe truths are imbued

imbued, those persons are liberated from *infestations*. *Infestations* are not temptations, for temptations are accompanied with anguish of conscience, for they who are in temptations are held in a state of damnation, from whence anguish and pain come. Vastations also differ from both these. *A. C.* 747.

INFESTED. See *Destruction*.

INFINITE. Every created thing is finite, and *infinite* is in finite things, as in its recipients, and in men, as in its images. *U. T.* 33, 34.

INFINITE. God is infinite, by reason that he is, and existeth in himself, and that all things in the universe are and exist from him. *U. T.* 28.

INFINITE. God is *infinite*, by reason that he was before the world; consequently before spaces and times had birth. *U. T.* 29.

INFINITE and ETERNAL mean the divine itself, but by *finite* are meant all things created from the divine. *D. P.* 52.

INFINITE and ETERNAL are two attributes, which are alone predicable of Jehovah: *infinite* relates to his divine esse, and *eternal* to his divine existere. *Ap. Ex.* 286. *A. C.* 3701.

INFINITE. See *Divine Goods and Truths*.

INFINITE. See *Divine Love*.

INFINITE. See *Image*.

INFINITE of the LORD (the). See *Indefinite of Heaven*.

INFINITE ESSENCE. See *Divine Human*.

INFINITE EXISTENCE. See *Divine Human*.

INFINITE LOVE. See *Lord*.

INFINITE and ETERNAL GOD. See *Created*.

INFINITE and UNCREATE DEGREES. See *Degrees*.

INFINITY of GOD (the) in relation to spaces, is called immensity; and in relation to times, is called eternity; and yet, notwithstanding those relations, there is nothing of space in his immensity, and nothing of time in his eternity. *U. T.* 31.

INFINITY of GOD. Enlightened reason may discover the *infinity of God* the creator, from various considerations arising from the things created. *U. T.* 32.

INFINITY of the LORD. To the end that what is *infinite* might in some manner be perceived by *finite* man, it pleased the Lord to describe his *infinity* by these words:—"*I am Alpha and Omega, the beginning and the end; which is, and which was, and which is to come, the Almighty.*" Rev. 1. 8. which words include all things that ever angel or man can think spiritually and naturally, concerning the divine principle. *A. R.* 31.

INFINITY and ETERNITY. See *Creation of the Universe*.

INFLAMED with ANGER (to be) (Gen. 30. 1.) sig. to be indignant for every natural affection, when it ascends towards interior principles, or towards heaven, becomes milder, and at length is changed into an heavenly affection; hence it is, that the literal sense which is natural is harsh, but the internal sense which is spiritual is mild and lenient. *A. C.* 3909.

INFLUX. There is a continual *influx* from the spiritual into the natural world. *D. L. W.* 340.

INFLUX from the Lord, is through the internal into the external. *A. C.* 1943.

INFLUX (the appearance of) passing from external things into internal things is a fallacy. *A. C.* 392.

INFLUX is according to the form of every thing, as may be seen by the most unlettered person, if he attends to the various instruments of sound, as pipes, flutes, trumpets, horns, and organs, in that they give forth sound from being blown alike, or from a like *influx* of air according to their respective forms. *C. S. L.* 86, 92.

INFLUX (spiritual) is founded on the nature of things, which is spirit acting on matter. *I.* 1, 2, 3.

INFLUX (physical or natural) is from body acting on spirit, which however is not the case. *I.* 1, 2, 3.

INFLUX (harmonious) is founded on a false conclusion, viz. that the soul acts jointly and at the same instant with the body. *I.* 1, 2, 3.

INFLUX is spiritual, and not physical; consequently from the spiritual to the natural world. *A. C.* 3219, 5119, 9110, 9111.

INFLUX. There is an *influx* universal from God into the souls of men, teaching them that there is a God, and that he is one. *U. T.* 8.

INFLUX. There is a common *influx*, and this *influx* passes into the life of animals, and also into the subjects of the vegetable kingdom. *A. C.* 1633, 3648, 5850.

INFLUX. The wicked will not receive the doctrine of *influx*. *A. C.* 3734. *H. H.* 203.

INFLUX is two-fold; immediate from the Lord, and mediate through heaven. *A. C.* 6063, 6307, 6472, 9682, 9683. *H. H.* 208.

INFLUX.

INFLUX. There is an immediate *influx* into the ſuperior and inferior heavens, and there is a mediate *influx* of the ſuperior heavens into the inferior. *A. R.* 286.

INFLUX paſſes from the Lord to man through the forehead; for the forehead correſponds to love, and the face to the interior of the mind. *H. H.* 251.

INFLUX. They who are inſtructed by *influx* what they are to believe and do, are not inſtructed by the Lord, nor by any angel of heaven, but by ſome ſpirit of an Enthuſiaſt, Quaker, or Moravian, and are ſeduced. *D. P.* 321.

INFLUX from the ſpiritual angels to man, is all round from his forehead and temples to every part under which lies the brain. *H. H.* 251.

INFLUX of the celeſtial angels, is on that part of the head which covers the cerebellum, or back part of the head. *H. H.* 251.

INFLUX. The human ſoul as being the ſuperior ſpiritual ſubſtance in man, receives its *influx* immediately from God; the mind as an inferior ſpiritual ſubſtance, receives its *influx* from God mediately through the ſpiritual world, and the body being of that nature, which is called material, receives its *influx* from God, mediately through the natural world. *I.* 8.

INFLUX. Naked goods and truths cannot enter by *influx*, for theſe find no reception, but only truths clothed, ſuch as there are in the literal ſenſe of the word. *A. R.* 672.

INFLUX of the LORD through HEAVEN is like an *influx* of the ſoul, through the body, the body does indeed ſpeak and act, and likewiſe feels ſomething from *influx*, but yet the body does not do any thing from itſelf as of itſelf, but is acted upon; this alſo is the nature of all ſpeech. *A. R.* 943.

INFLUX. The Lord by various degrees of *influx* into the heavens, diſpoſes, regulates, tempers, and moderates all things there and in the hells, and through the heavens and the hells, all things in the world. *A. R.* 346.

INFLUX. All things which a man wills and thinks enter by *influx*, or flow in, as all things which a man ſees, hears, ſmells, taſtes, and feels; but the former are not perceived by the ſenſes becauſe they are ſpiritual, for man is only a recipient of life. *A. R.* 875.

INFLUX. Evil ſpirits cannot ſuſtain the Lord's *influx* from heaven, neither his ſphere. *A. R.* 339.

INFLUX. When the divine *influx* from the Lord is remiſs in the ſpiritual world, then the good are ſeparated from the evil; but when it is intenſe, then the evil are caſt into hell. When the laſt judgment is executed, the Lord's *influx* is firſt remiſs, and afterwards intenſe. Such intenſe *influx* in the inferior parts of the ſpiritual world, is like a tempeſt and a whirlwind; this is called in the word, the Eaſt wind. *Ap. Ex.* 418. *p.* 9.

INFLUX. He who is acquainted with the *influx* of ſucceſſive order into ſimultaneous, may comprehend the reaſon why the angels can ſee in a man's hand, all the thoughts and intentions of his mind; and alſo, why wives, from the hands of their huſbands on their boſoms, are made ſenſible of their affections. *C. S. L.* 314.

INFLUX (the divine) from heaven with the good, opens the ſpiritual mind, and adapts it for reception; but with the evil, in whom there is not any ſpiritual mind, it opens the inferiors of their natural mind, wherein evils and falſes reſide, and from whence there is an averſion to all the good of heaven and an hatred againſt truth. *Ap. Ex.* 504. *p.* 467.

INFLUX. See *Afflux.*
INFLUX. See *Centre.*
INFLUX. See *Charity.*
INFLUX. See *Chriſtians.*
INFLUX. See *Cloſed.*
INFLUX. See *Correſpondence.*
INFLUX. See *Degrees.*
INFLUX. See *Divine.*
INFLUX. See *Divine Influx.*
INFLUX. See *Divine Principle.*
INFLUX. See *Effects.*
INFLUX. See *Extremes.*
INFLUX. See *Faith and Charity.*
INFLUX. See *Good.*
INFLUX. See *Heaven.*
INFLUX. See *Heavens and Hells.*
INFLUX. See *John.*
INFLUX. See *Judgment.*
INFLUX. See *Led.*
INFLUX. See *Life.*
INFLUX. See *Lord.*
INFLUX. See *Lord's Prayer.*
INFLUX. See *Man.*
INFLUX. See *Marriage of the Lord with the Church.*
INFLUX. See *Prayer.*

INFLUX. See *Prophets.*
INFLUX. See *Quarters.*
INFLUX. See *Queſtions.*
INFLUX. See *Rational Principle.*
INFLUX. See *Reaſoning.*
INFLUX. See *Remains.*
INFLUX. See *Spiritual Principle.*
INFLUX (mediate and immediate). See *Human Nature or Principle.*
INFLUX of the DIVINE. See *Creation.*
INFLUX from HEAVEN. See *Human Form.*
INFLUX of HEAVEN. See *Evil.*
INFLUX of PHANTASIES from HELL. See *Evil Life.*
INFUNDIBULUM of the BRAIN. See *Lymph.*
INGENERATE in MAN'S OFFSPRING. See *Love and Life.*
INGRAFTED (to be) and TRANSPLANTED HEREDITARILY. See *Conjugial Principle.*
INHABIT (to) ſig. to live. *A. C.* 1463.
INHABIT (to). See *To Paſs by.*
INHABIT (to). See *To Poſſeſs.*
INHABIT (to). See *To Reſide.*
INHABITANT (Iſa. 5. 1—7.) ſig. the good of the church. *A. C.* 3654.
INHABITANT. See *Man.*
INHABITANTS (Iſa. 26. 9.) ſig. the men of the church who are in good of doctrine, and thence in the good of life. *Ap. Ex.* 741. *p.* 113.
INHABITANTS (Rev. 12. 12.) ſig. thoſe who are in the church, whoſe doctrine is faith alone. *A. R.* 558.
INHABITANTS of the EARTH (Rev. 17. 2.) ſig. thoſe who are in the Roman Catholic religion. *A. R.* 721.
INHABITANTS (the) of all the planets, adore the divinity under an human form, and they rejoice when they are informed, that God was really made man. *A. C.* 6700.
INHABITANTS of the PLANETS. See *Lord.*
INHABITANTS of the ROCK (Iſa. 42. 11.) ſig. ſuch as are principled in charity. *A. C.* 795.
INHERIT (to) in an internal ſenſe, where pred. of the Lord, ſig. to have the life of the father, conſequently to have life in himſelf; and when it is pred. of man, it ſig. to have the Lord's life, that is, to receive life from the Lord in the word of the old teſtament. *Inheritance* is pred. as well of the celeſtial principle or good, as of the ſpiritual principle or truth; but ſtill it is differently expreſſed as pred. of each, and when pred. of the former, we may interpret the expreſſion, by *poſſeſſing hereditarily*, but when pred. of the latter, by *inheriting*. The former expreſſion alſo in the original tongue implies poſſeſſion, but the latter implies derivation thence, juſt as is the caſe with the celeſtial principle in regard to the ſpiritual, or with good in regard to truth. *A. C.* 2658.
INHERIT (to) LAND (Gen. 15. 7.) ſig. to poſſeſs the heavenly kingdom, which is here pred. of the Lord's human eſſence, for as to his divine eſſence, he was poſſeſſor of the univerſe, conſequently of the heavenly kingdom from eternity. *A. C.* 1817.
INHERIT (to) (Gen. 22. 17.) ſig. to ſucceed. *A. C.* 2851.
INHERIT (to). See *Heir.*
INHERITANCE. See *People.*
INHERITANCE. See *Portion.*
INIQUITIES. By the Lord's *carrying our iniquities*, nothing elſe is meant than to ſuſtain dire temptations; alſo to ſuffer the Jews to do unto him what they had done unto the word, and to treat him exactly in the ſame manner, becauſe he was the word. The prophets were alſo treated after the ſame manner, becauſe they repreſented the Lord with reſpect to the word, and conſequently with reſpect to the church, and the Lord was the real eſſential prophet. But *taking away ſins* is quite another thing. *L.* 15.
INIQUITIES. See *Sins.*
INIQUITY. See *Folly.*
INIQUITY. See *Hatred.*
INIQUITY. See *Webs.*
INITIATED and BORN in the HOUSE (Gen. 14. 14.) The *initiated* or the novitiates of Abram, in an internal ſenſe, are thoſe goodneſſes appertaining to the external man, which are capable of being joined with the interior man. *The born in the houſe* are the ſame goodneſſes and alſo truths under the character of being ſelf-procured [*propria*]; but theſe words contain more arcana than it is eaſy to expreſs, eſpecially concerning the manner how apparent goodneſſes, after the combats of temptations, become genuine goodneſſes, and that then they are capable of being joined with the interior or middle man, and thereby with the internal man, and of becoming in like manner divine; for the Lord by degrees adjoined the human eſſence to the divine, and this

was by the combats of temptations and victories therein; these goodnesses which were made genuine, are what are called *the initiated or novitiates of Abram*, for they were *initiated and novitiate*, and, inasmuch as they were procured by his own proper power, they are called *the born in his house*. *A. C.* 1709.

Initiation precedes conjunction. *A. C.* 3808.

Initium. See *Beginning*.

Inmost. What is in the inmost is in all things around. *A. R.* 933.

Inmost. See *Distinct*.

Inmost of the Life of Man. See *Body*.

Inmost Celestial Principle. See *Celestial Principle*.

Inmost Friendship. See *Conjugial Love*.

Inmost Heaven. See *Communication*.

Inmost Heaven. See *Conjugial Love*.

Inmost Principle. See *Beneath*.

Inmost Principles. See *Conjugial Principles*.

Inmost Principle. See *Derivations*.

Inmost Principle. See *Lord*.

Inmost or Highest Principle of Life. See *Divine Principle*.

Inmost Sense of the Word (the) treats concerning the Lord alone, the glorification of his human, his ordination of the heavens, his subjugation of the hells, and the instauration [*instauratio*] of the church. *Ap. Ex.* 435. *p.* 70.

Inmost Sense of the Word. See *Doctrine*.

Inmost Sense of the Word. See *Fulfilled*.

Inmost or Supreme Sense. See *Explications*.

Inmost Things. See *Heavens*.

Inn (an) sig. a place of instruction. *Ap. Ex.* 706. *p.* 8.

Inn sig. the exterior natural principle in general, which cannot indeed be confirmed from parallel passages in the word, but still may be confirmed from this consideration, that scientifics are as it were in their *inn* when in the exterior natural principle; the natural principle is two-fold, exterior and interior, when scientifics are in the exterior natural principle, they communicate immediately with the external senses of the body, and there they repose themselves upon them and are as it were at rest; hence it is, that this natural principle is an *inn* or place of rest or night abode for scientifics. *A. C.* 5656.

Inn (Exod. 4. 24.) sig. the external natural or sensual principle of the church without the internal. *A. C.* 5495, 7041.

Inner Apartments. See *Chambers*.

Innocence is the primary principle in the Lord's kingdom. *A. C.* 3994.

Innocence makes good to be good. *A. C.* 3994.

Innocence is the essential principle of regeneration. *A. C.* 3994.

Innocence. Without *innocence* no one can enter into heaven. *H. H.* 281.

Innocence. They who are in *innocence* are content with what they have, whether little or much; and therefore are not solicitous about what shall befall them, calling this the taking thought for to-morrow. *H. H.* 278, 286, 288, 341.

Innocence. There are three degrees, viz. sucklings, infants, and little children. *A. C.* 430.

Innocence. A *lamb* is *innocence* of the inmost degree, its opposite is a *wolf*; a *kid* is *innocence* of the second degree, the opposite to which is a *leopard*, a *calf* is *innocence* of the third or ultimate degree, whose opposite is a *young lion*. See *Isa.* 11. 6—8. *Ap. Ex.* 314.

Innocence of Infants is only external, and not internal, and inasmuch as it is not internal, it cannot be conjoined with any wisdom; but the *innocence of the angels*, especially of those of the third heaven, is internal, and thus conjoined with wisdom. Man also is so created, that when he grows old, and becomes, as an infant, the *innocence* of wisdom in such case conjoins itself with the *innocence of ignorance*, which he had in infancy, and thus as a true infant he passes into the other life. *A. C.* 5608.

Innocence. See *Divine Truth*.

Innocence. See *Explanation of Ps.* 8. 3.

Innocence. See *Regeneration*.

Innocence and Peace are the two inmost principles of heaven. *C. S. L.* 394.

Innocence and Peace. See *Conjugial Love*.

Inordinate. See *Exteriors*.

Inordinate Properties in Man. See *Divine Principle*.

Inquiry. See *Question*.

Inquisition. See *Visitation*.

Insane. See *Wicked*.

Insanity. Such is the *insanity* that prevaileth amongst the infernal inhabitants, that they

hey are desirous of ruling heaven; and some call themselves God the Father, some God the Son, and some God the Holy Ghost; and amongst the Jews, some call themselves the Messiah. *U. T.* 598.

INSANITY. See *Intelligence.*

INSCRIBED. See *Conjugial Principle.*

INSECTS are in the lowest degree of natural affection; *fowls of the air* in the next degree; and *the beasts of the earth*, which were created from the beginning, in the highest degree. *Ap. Ex.* vol. 4. *W. H. p.* 79.

INSERTION AMONGST CHRISTIANS in the SPIRITUAL WORLD. See *Baptism.*

INSPIRATION of the word, implies that in all and singular parts of it, as well *historical* as others, are contained celestial things which appertain to love or good, and spiritual things which appertain to faith or truth, consequently divine things. *A. C.* 1887. 9094.

INSTANTANEOUSLY. See *Created.*

INSTAURATION of the CHURCH. See *Inmost Sense of the Word.*

INSTINCT. See *Beasts.*

INSTITUTION of the HOLY SUPPER. See *Evening.*

INSTRUCTION. Unless man be prepared, that is, *instructed* in what is true and good, he can never be regenerated, much less can he endure temptations, for the evil spirits who are at that time with him, excite his falses and evils, so that unless truths and goodnesses be present, to which falses and evils may be bended by the Lord, and by which they may be beat down and removed, he must needs fall in the temptation. *A. C.* 711.

INSTRUCTION. By *instruction* the interiors are formed, and thereby the internals, and are adapted to the reception of the good things of love, and the truths of faith, and thus to the perception of goodness and truth. *A. C.* 1802.

INSTRUCTION. Unless man be *instructed*, he cannot know what spiritual good and truth are, and what evil and the false are. *H. H.* 512.

INSTRUCTION. Things divine flow into those things which are in the natural man, according to *instruction* and advancement thereby. *A. C.* 3151.

INSTRUCTION. There are places of *instruction* in another life. *C. S. L.* 261. *H. H.* 513.

INSTRUCTION. See *Children.*

INSTRUCTION. See *Elevation.*

INSTRUCTION. See *Heaven.*

INSTRUCTION. See *Holy Spirit.*

INSTRUCTION. See *Preachings.*

INSTRUCTION. See *Internal and External Man.*

INSTRUCTION by INFLUX. See *Influx.*

INSTRUCTION of INFANTS. See *Infants.*

INSTRUMENT of COMBAT. See *Good.*

INSTRUMENTAL. See *Cause.*

INSTRUMENTAL CAUSE. See *Essential.*

INSTRUMENTAL CAUSE. See *Good of Love.*

INSTRUMENTAL. Things spiritual throughout the word, are denoted by things *instrumental*, which are the ultimates of nature. *A. R.* 794.

INSTRUMENTALS. See *Essentials.*

INSTRUMENTS (stringed) sig. spiritual truth; but *wind instruments*, the celestial things of faith. *A. C.* 417—420, 2987. *A. R.* 276.

INSTRUMENTS of MUSIC according to correspondences, sig. the pleasant and delightful affection of spiritual and celestial things, therefore, also in many of the Psalms of David, it is written and declared how they should be sung; as, upon *Neginoth*, upon *Nehiloth*, upon *Octava*, *Schigajon*, *Gitthith*, *Muthlabbean*, *Scheminith*, *Schuschannin*, *Machalath*. *A. C.* 8337.

INSTRUMENTS of MUSIC have sometimes an opposite or bad sense in the word, and sig. gladness and joy, resulting from the affections of evil and the false. See *Isa.* 23. 15, 16. *and chap.* 5, 11, 12. *Ap. Ex.* 323. *p.* 391.

INSTRUMENTS of SOUND. See *Influx.*

INTEGRITY is pred. of the good of faith. *A. C.* 2826.

INTELLECT. See *Man.*

INTELLECTUAL. See *Understanding.*

INTELLECTUAL FAITH. See *Faith.*

INTELLECTUAL PRINCIPLE. See *Led.*

INTELLECTUAL THINGS, or THINGS APPERTAINING to FAITH, do not constitute the church, but *the things of the will*, or such as appertain to love, do constitute the church. *A. C.* 709.

INTELLECTUAL THINGS regard the things of the will as different and distinct from themselves, whereas the things of the will regard *intellectual things* as united to themselves, or as one. *A. C.* 732.

INTELLECTUAL TRUTHS. See *Celestial Principle.*

INTELLECTUAL and VOLUNTARY PRINCIPLE. See *Diſtinguiſh.*

INTELLECTUALS. There are three degrees of man's *intellectuals*, called, *intellect*, *reaſon*, and *ſcience*. *A. C.* 658.

INTELLIGENCE is diſtinguiſhed from *wiſdom*, by this, that *intelligence* is the quality of the underſtanding of truth in the ſpiritual, and *wiſdom* is the underſtanding of truth with the celeſtial man. *Ap. Ex.* 280. *p.* 317.

INTELLIGENCE hath reſpect to truth; but *wiſdom* hath reſpect to good. *A. C.* 1458.

INTELLIGENCE is not *wiſdom*, but leadeth to *wiſdom*; for to underſtand what is true and good, is not to be true and good; but to be wiſe is to be true and good. *Wiſdom* is pred. only of life, and hath relation to the quality thereof in man. *A. C.* 1555.

INTELLIGENCE of WOMEN (the) is in itſelf, modeſt, elegant, pacific, yielding, ſoft, tender; but that of man, is grave, harſh, hard, daring, fond of licentiouſneſs. *C. S. L.* 217.

INTELLIGENCE. A man who loves his own *intelligence*, is wiſe from himſelf, and this is to be inſane, wherefore he loves his own inſanity. *C. S. L.* 331.

INTELLIGENCE (to have) (Rev. 13. 18.) ſig. to be in illumination from the Lord. *A. R.* 608.

INTELLIGENCE. See *Elevated.*

INTELLIGENCE. See *Good for Food.*

INTELLIGENCE. See *Idea.*

INTELLIGENCE. See *Perſons.*

INTELLIGENCE. See *Quarters.*

INTELLIGENCE. See *Self-derived Intelligence.*

INTELLIGENCE. See *Watching.*

INTELLIGENCE. See *Wiſdom.*

INTELLIGENCE of ANGELS. See *Hiſtoricals.*

INTENTION is a ſort of interior act of the mind, previous to determination to external act, and produced from an end in the will, by a cauſe in the underſtanding. *C. S. L.* 400.

INTENTION. See *Pure.*

INTENTION. See *Purpoſe and Intention.*

INTERCEDE (to) (Gen. 23. 8.) ſig. to be prepared to receive. *A. C.* 2933.

INTERCESSION ſig. the perpetual remembrance of man by the Lord. *Ap. Ex.* 810.

INTERCESSION is perpetual mediation, for true love, whence mercy, clemency, and grace proceed, perpetually *intercedes* or mediates for thoſe, who do his commandment, and who are thereby the objects of his love. *U. T.* 135.

INTERCESSION (the Lord's) for the human race was during his abode in the world, and indeed during his ſtate of humiliation: for in that ſtate he ſpake with Jehovah, *as with another*, but in the ſtate of *glorification*, when the human eſſence became united to the divine, and was alſo made Jehovah, he doth not then *intercede*, but ſheweth mercy, and from his divine principle, adminiſters help, and effects ſalvation; it is eſſential mercy itſelf, which is *interceſſion*, for ſuch is its eſſence. *A. C.* 2250.

INTERIOR of MAN. See *Divine Influx.*

INTERIOR ARCANA of the WORD. See *Hiſtoricals.*

INTERIOR EXISTENCE. See *Repreſentatives.*

INTERIOR MAN (the) is the middle between the internal and external man; by means of the *interior man*, the internal communicates with the external, and without ſuch medium, no communication could poſſibly exiſt. The *interior man* is called the rational man, and is a mediatory communication between the celeſtial, ſpiritual, and corporeal principles. *A. C.* 1702.

INTERIOR MAN. See *Conjoined.*

INTERIOR MAN. See *Internal Man.*

INTERIOR MEANING of the WORD. The ſpiritual ſenſe is the *interior meaning of the word*. *A. R.* 820.

INTERIOR PRINCIPLE. See *Conſcience.*

INTERIOR RATIONAL MAN. See *Celeſtial Man.*

INTERIOR REASONINGS. See *Faith alone.*

INTERIOR SENSES. In the word, there are two *interior ſenſes*, a celeſtial and a ſpiritual ſenſe. *A. R.* 725.

INTERIOR SENSES. See *Brain.*

INTERIOR SIGNIFICATIVES of expreſſions for the moſt part derive their origin from the interior man, who is with ſpirits and angels; for every man, as to his ſpirit, or as to that very man which lives after the deceaſe of the body, is with ſpirits and angels in ſociety, although the external man is altogether ignorant of this circumſtance; and inaſmuch as he is in ſociety with them, he is alſo with them in the univerſal language, thus in the origins of expreſſions; hence it is, that ſeveral expreſſions have in given ſignifications, which in the external form appear not ſo congruous and

nd yet in the internal form are congruous. *A. C.* 5075.

Interior Things. No one who is regenerated of the Lord, can be brought to *interior things*, until the truth appertaining to him is made good. *A. C.* 4538.

Interior Things. See *Beneath.*

Interior Things of Faith and Charity. See *Described.*

Interior Things of the Will and Understanding. See *Disposition.*

Interior Things of the Word. No one can see and acknowledge them, unless he be principled in good as to life. *A. C.* 3798.

Interior Things of the Word. See *Church.*

Interior Things in the Word. See *To Express.*

Interior Thought (the Lord's) was from the affection of truth intellectual, and this affection was from the essential divine good, such thought never did, nor can appertain unto man. *A. C.* 1935.

Interior Truths. See *Doctrinals.*

Interior Truths. See *Good Divine.*

Interior and Exterior Thought. See *Conscience.*

Interiors. See *Elevation.*

Interiors. See *Exteriors.*

Interiors. See *Good.*

Interiors. See *Goods and Truths.*

Interiors. See *Instruction.*

Interiors. See *Lord.*

Interiors. See *Extremes.*

Interiors. See *To Penetrate.*

Interiors of the Interior Natural Principle (the) are those things in that principle which are called spiritual, and the spiritual things in that principle are what are from the light of heaven, by virtue of which light those things therein are illuminated which are from the light of the world, which things are properly called natural; in the spiritual things in that principle are stored up truths adjoined to good. The spiritual things therein are such as corr. to the angelic societies which are in the second heaven; with this heaven man communicates by remains; this heaven it is which is opened when man is regenerating, and it is this heaven which is closed when man doth not suffer himself to be regenerated; for remains, or truths and goods stored up in the *interiors*, are in nothing else but correspondences with the societies of that heaven. *A. C.* 5344.

Interiors of Man. See *Heaven.*

Interiors of the Mind (the) corr. to the *interiors of the body*, and *the interiors of the body* corr. to its exteriors. *D. L. W.* 219.

Interiors of the Mind. See *Fear.*

Interiors of the Mind Opened. See *Conjugial Partners.*

Interiors of the Natural Mind. See *Concupiscences.*

Interiors of the Natural Mind. See *Influx.*

Interiors of the Word. See *Discovered.*

Interiors and Exteriors of Man are not continuous, but distinct according to degrees, each degree having its own termination. *A. C.* 3691, 4145, 5114, 6326, 6465, 8603, 10099. *H. H.* 38. *N. J. D.* 47.

Interiors successively flow into the *exteriors*, even into the extremities or ultimate parts, and they there exist and subsist. *A. C.* 634, 6239, 9216, 9217.

Interiors not only flow into the *exteriors*, in successive order, but also form simultaneous order in the ultimates. *A. C.* 5897, 6451, 8603, 10099.

Interiors accommodate exteriors to themselves, and reject the things which do not accord with them; for every one's *exteriors* after death, are reduced to a state analogous to his *interiors*. *A. R.* 157.

Interiors and Exteriors of Man. See *Divine Truth.*

Intermediate Angels. The third or inmost heaven is conjoined with the second or middle heaven, by *intermediate angels*, who are called celestial spiritual and spiritual celestial angels; these, together with the angels of the third or inmost heaven, constitute the superior heavens; but the rest in the second or middle heaven, together with those who are in the first or ultimate heaven constitute the inferior heaven. *Ap. Ex.* 322. *p.* 388.

Intermediate Principle. It is impossible to climb up to higher principles, without an *intermediate principle*. *A. C.* 4585.

Intermediate Principle. See *Closed.*

Intermediates. See *Equilibrium.*

Intermediates. See *Lord.*

Internal. What is *internal* assumes to itself

a ſuitable clothing, in what is *external*, whereby it makes itſelf viſible and apparent. *A. C.* 6275.

INTERNAL (the) produces the *external*, and not *vice verſa*. *A. C.* 994.

INTERNAL. See *Cloſed*.

INTERNAL ACTS. See *Endeavours*.

INTERNAL AFFECTION of SOUL. See *Charity*.

INTERNAL and EXTERNAL. See *Church*.

INTERNAL aud EXTERNAL. See *Eſſence*.

INTERNAL and EXTERNAL. See *To Force*.

INTERNAL and EXTERNAL CHURCH. The *church* is *internal* with the clergy, and *external* with the laity. *A. R.* 398.

INTERNAL and EXTERNAL CHURCH. See *Baptiſm*.

INTERNALS of the CHURCH. See *Eſſentials*.

INTERNALS and EXTERNALS of the CHURCH. See *Communication*.

INTERNAL and EXTERNAL CONJUNCTIONS. See *Conjunctions*.

INTERNAL and EXTERNAL MAN. In every perſon there is an *internal man*, and an *external man*; the *internal man* is called the ſpiritual man, becauſe it dwells in the light of heaven; the *external man* is what is called the natural man, becauſe it dwells in the light of this world only. Both of theſe muſt go through their reſpective proceſſes of regeneration, before the whole man can be regenerate. *N. J. D.* 38, 179.

INTERNAL and EXTERNAL MAN (the) are altogether diſtinct. *A. C.* 1999, 4459.

INTERNAL and EXTERNAL MAN. The *internal man* muſt be regenerated before the external. *A. C.* 3321, 9325.

INTERNAL and EXTERNAL MAN. Thought and Will conſtitute the *internal* of the ſpirit of man, and ſpeech and action his external. *U. T.* 401.

INTERNAL and EXTERNAL MAN. In the *internal* there are thouſands and thouſands of things, which in the *external* appear as one general thing. *A. C.* 5707.

INTERNAL and EXTERNAL MAN. The ſocieties of ſpirits and angels to which the things of the *external man* correſpond, are in a great part from this earth; but thoſe to which the things of the *internal* man correſpond, are for the moſt part from other earths. *A. C.* 4330.

INTERNAL and EXTERNAL. Unleſs the *external* correſponds, or correſpondently agrees with the *internal*, the *internal* lies feeble, and is, as it were, extinct. *Ap. Ex.* 441.

INTERNAL and EXTERNAL MAN. When man thinks well, it is from the *internal* or *ſpiritual man* in the *external or natural*. *A. C.* 9704, 9705, 9707.

INTERNAL and EXTERNAL MAN. The *external man* thinks and wills according to his conjunction with the *internal*. *A. C.* 9702, 9703.

INTERNAL and EXTERNAL MAN. The Lord from the *internal*, wherein all is peace, governs the *externals*, wherein all is confuſion. *A. C.* 5396.

INTERNAL and EXTERNAL MAN. The *internal man* muſt be Lord or maſter, and the *external* his miniſter, and in a certain reſpect his ſervant. *A. C.* 10471.

INTERNAL and EXTERNAL MAN. The *internal* man is called *heaven*, and the *external man* is called *earth*. Gen. 2. *A. C.* 82, 83.

INTERNAL MAN is called the *firmament*. The knowledges in the *internal man*, *the waters above the firmament*; and the *ſcientifics* appertaining to the *external man*, are called *the waters beneath the firmament*. Gen. 1. 6. *A. C.* 2[illegible]

INTERNAL MAN (the) is formed of things celeſtial and ſpiritual; the *interior man* or *middle man*, of things rational; the *external man*, of things ſenſual, not ſuch as belong to the body, but ſuch as are derived from bodily things; and this is the caſe, not only with men, but alſo with ſpirits. *A. C.* 978.

INTERNAL MAN (the) with every man is the Lord alone, for there the Lord ſtores up goodneſſes and truths with which he endows man from infancy. *A. C.* 1707.

INTERNAL MAN. If the *internal man* looks downwards, viz. to earthly things, and there places his all, it is abſolutely impoſſible for him to look upwards, and there place any thing, inaſmuch as earthly things altogether abſorb and ſuffocate; the reaſon is, becauſe the angels of heaven cannot be attendant on man in earthly things, wherefore they recede, and in ſuch caſe infernal ſpirits accede, who cannot be with man in heavenly things; hence heavenly things are of no account to him, and earthly things are all to him, and when earthly things are all to him then he believes himſelf more learned and wiſe than all others in this, that he denies in himſelf

truths of the church, ſaying in his heart that they are for the ſimple; he muſt therefore be either in earthly affection, or in heavenly affection, for he cannot be with the angels of heaven, and at the ſame time with the infernals, inaſmuch as in this caſe he would hang between heaven and hell; but when he is in the affection of truth for the ſake of truth, that is, for the ſake of the Lord's kingdom, (for the divine truth is there,) thus for the ſake of the Lord himſelf, he is then amongſt the angels, and in this caſe neither doth he deſpiſe gain, ſo far as it is conducive to the purpoſes of his life in the world, only he doth not regard it as an end, but regards the uſes thence derived which he conſiders as mediate ends in reſpect to the ultimate heavenly end; thus he in no degree places his heart in gain. *A. C.* 5449.

Internal and External Man. The real *internal man* thinks no otherwiſe, than according to the ſcience of correſpondences, or according to the internal ſenſe of the word; for when the *external man* apprehends the word according to the letter, the *internal man* in ſuch caſe apprehends it according to the internal ſenſe, although man, during his life in the body, is ignorant of it; this may appear eſpecially from this circumſtance, that man when he comes into another life and becomes an angel, knows it without inſtruction, as it were of himſelf. *A. C.* 4280.

Internal Man. See *Celeſtial.*

Internal Man. See *Charity.*

Internal Man. See *Clear.*

Internal Man. See *Conſcience.*

Internal Man. See *Exterior.*

Internal Man. See *Free Will.*

Internal Man. See *Good.*

Internal Man. See *Interior Man.*

Internal Man. See *Knowledges.*

Internal Man. See *Life.*

Internal Man. See *Purified.*

Internal Man. See *Rational Principle.*

Internal Man. See *Regeneration.*

Internal Man. See *Truth of Doctrine.*

Internal Man. See *Underſtanding and Will.*

Internal and External Man. See *Beauty.*

Internal and External Man. See *Correſpondence.*

Internal and External of Man. See *Created.*

Internal and External Man. See *Diſtinct.*

Internal and External Man. See *Good.*

Internal and External Man. See *Happy.*

Internal and External Man. See *Purified.*

Internal, Interior, and External Man. See *Lord.*

Internal Memory. See *Doctrinals.*

Internal and External Principles. See *Lord.*

Internal, Rational, and Natural Principles of Man. See *Diſtinct.*

Internal Reception. See *Conſcience.*

Internal Senſe of the Word. There is an *internal ſenſe* in the word, in conſequence of the word's having deſcended from the Lord, through the three heavens, even to man. *A. C.* 2310, 6397.

Internal Senſe of the Word. Without it the prophetical parts of the word, in many places are unintelligible, and therefore of no uſe. *A. C.* 2608, 8020, 8398.

Internal Senſe of the Word. (the) conſiſts of two principles, viz. a ſpiritual and a celeſtial principle. *A. C.* 2275.

Internal Senſe of the Word. In the *internal ſenſe of the word*, the eſſential truth is exhibited in its purity, and things are expoſed ſuch as they really are in themſelves. *A. C.* 2026, 8717.

Internal Senſe (the) may be called the ſoul of the word. *A. C.* 4857.

Internal Senſe of the Word (the) is the word of the Lord in the heavens. *A. C.* 1887.

Internal Senſe of the Word (the) altogether coincides with the univerſal language in which the angels are. *A. C.* 4387.

Internal Senſe of the Word. To violate it, is to deny thoſe things which are the principal conſtituents of that ſenſe, and which are the very eſſential holy things of the word, and theſe are the Lord's divine human principle, love to him, and love towards our neighbour. Theſe three are alſo the internal and holy things of all doctrinals which are derived from the word, and likewiſe the internal and holy things of all worſhip; for in them is the Lord's eſſential kingdom. *A. C.* 3454.

Internal Senſe of the Word (the) is remote from

from the ſenſe of the letter, but ſtill the ſenſe of the letter repreſents truths, and exhibits appearances of truth, in which man may be principled, whilſt he is not in the light of truth. *A. C.* 1984.

INTERNAL SENSE of the WORD (the) is ſometimes of ſuch a nature and quality, that it may be called more univerſal, as being more remote from the letter, and in this caſe cannot ſo well appear from the explication of each particular expreſſion made uſe of in the letter, unleſs they are viewed in a kind of general idea. See *Gen.* 17. 4. *&c. &c. A. C.* 2004.

INTERNAL SENSE of the WORD (the) in many inſtances is ſuch, that the more it ſhould be explained by expreſſions of language proper to nature, or time and ſpace, ſo much the more obſcure it would appear to man. *A. C.*

INTERNAL SENSE of the WORD (the) appears ſcattered and unconnected, when explained and confirmed by ſimilar authorities from the literal ſenſe interſperſed, but when collated into one ſenſe, it has a moſt regular and beautiful coherence. *A. C.* 1756.

INTERNAL SENSE of the WORD (the) proceeds regularly, according to the ſubject predicated. *A. C.* 4502.

INTERNAL SENSE of the WORD (the) is the true and proper doctrine of the church. *A. C.* 9025, 9430, 10401.

INTERNAL SENSE of the WORD. In the *internal ſenſe of the word* temptation and evil are rejected, until what is purely angelic, viz. good without any idea of temptation, and evil remains, and this adjoined with a ſpecies of indignation and averſion, that evil ſhould be thought of, when the Lord is thought of. *A. C.* 3605, 3425.

INTERNAL SENSE of the WORD (the) is ſuch, that it hath a continual reſpect to what follows, and to the concluſions, although nothing of this appears in the literal ſenſe. *A. C.* 1318.

INTERNAL SENSE of the WORD. In the *internal ſenſe of the word*, the Lord's whole life is deſcribed, ſuch as it was about to be in the world, even as to perception, &c. *A.C.* 2523.

INTERNAL SENSE of the WORD. The reaſon why it is exhibited in order in the *internal ſenſe*, how the Lord perceived and thought concerning the doctrine of faith, and concerning the rational principle, whether it ſhould be conſulted, is becauſe it is *angelical* to think on theſe ſubjects in ſuch a ſeries. *A. C.* 2551.

INTERNAL SENSE of the WORD. Some may ſuppoſe, that to know the myſterious ſubjects it treats of, is of little importance in reſpect to faith; and that it is *enough* to know [for inſtance] that the Lord's human principle was made divine, and that the Lord, as to each eſſence, is God, without being informed concerning the conception and nativity of the rational principle with him. But the caſe is this: they who ſimply believe it to be ſo, have no need to know how it was effected, for to know how it was effected, is for no other end, than that they may believe it to be ſo. *A. C.* 2094.

INTERNAL SENSE of the WORD (the) is ſuch, that the expreſſions and words are almoſt as nothing, whilſt the ſenſe thereof, flowing from the ſeries of things treated of, preſents a ſpiritual idea before the angels, to which idea the external or literal ſenſe ſerves as the object from which it is derived. *A. C.* 2953.

INTERNAL SENSE of the WORD. If this was left without the *external*, it would be like an houſe without a foundation. *A. C.* 9430.

INTERNAL SENSE of the WORD (the) contains innumerable ſecrets. *N. J. D.* 260.

INTERNAL SENSE of the WORD. In the *internal ſenſe of the word*, there are ſingular things, whereof myriads conſtitute together one particular, which is exhibited in the literal ſenſe; or what is the ſame thing, in the *internal ſenſe* there are particular things, whereof myriads conſtitute together, one common or general thing, which is in the literal ſenſe, and it is this common or general thing which appears to man, but not the particular things which are in it, and which conſtitute it; ſtill, however, the order of the particular things in the common or general thing, appears to man but according to his quality, and this order is the holy principle which affects him. *A. C.* 3438.

INTERNAL SENSE of the WORD (the) is intended principally for the uſe of angels, and it is alſo intended for the uſe of men. *N. J. D.* 259.

INTERNAL SENSE of the WORD is ſuch, as to have no reſpect to times; and this mode of expreſſion is uſually adopted in the original language where ſometimes one and the ſame word, is applicable to any time, thus the interior contents appear more evidently; the original language derives ſuch mode of expreſſion from the internal ſenſe, which is more manifold than any one can ſuppoſe or believe; hence it doth not ſuffer itſelf to

to be bounded by times and by diſtinctions. *A. C.* 618.

INTERNAL SENSE of the WORD. They who are in the *internal ſenſe of the word* can inſtantly, and indeed from a ſingle expreſſion, diſcern what is the ſubject treated of, much more can they diſcern it from ſeveral expreſſions connected together. When another ſubject is treated of, immediately other expreſſions are uſed, or the ſame expreſſions are connected in a different manner. *A. C.* 793.

INTERNAL SENSE of the WORD. There is a continual change of circumſtances in the *internal ſenſe*, with reſpect to the *literal ſenſe of the word*. *A. C.* 851.

INTERNAL SENSE of the WORD (the) continually ſhines forth in the *external ſenſe* thereof, but it is not perceived by any others, than thoſe who are internal men of the church. *A. C.* 10691.

INTERNAL SENSE of the WORD (the) cannot be comprehended by man, unleſs he be regenerated, and thence illuſtrated. *A. C.* 8106.

INTERNAL SENSE of the WORD. The man who is regenerate, is actually in the *internal ſenſe of the word*, notwithſtanding his ignorance thereof, inaſmuch as his internal man is open, which is endowed with ſpiritual perception, and therefore man after death, ſpontaneouſly comes into *the internal ſenſe*, and is no longer in *the ſenſe of the letter*. *A. C.* 3226, 10401.

INTERNAL SENSE of the WORD (the) (as now revealed) may teſtify concerning the divinity and ſanctity of the word, and convince even the natural man, if he is willing to be convinced. *S. S.* 4.

INTERNAL SENSE of the WORD. See *Angels.*

INTERNAL SENSE of the WORD. See *Celeſtial Principle.*

INTERNAL SENSE of the WORD. See *Coherence.*

INTERNAL SENSE of the WORD. See *Correſpondence.*

INTERNAL SENSE of the WORD. See *Dictated.*

INTERNAL SENSE of the WORD. See *Doctrine.*

INTERNAL SENSE of the WORD. See *Elegant.*

INTERNAL SENSE of the WORD. See *Explications.*

INTERNAL SENSE of the WORD. See *Glorification.*

INTERNAL SENSE of the WORD. See *Good.*

INTERNAL SENSE of the WORD. See *Hiſtoricals.*

INTERNAL SENSE of the WORD. See *Honey.*

INTERNAL SENSE of the WORD. See *Internal and External Man.*

INTERNAL SENSE of the WORD. See *Interior Significatives.*

INTERNAL SENSE of the WORD. See *The Laws of the Jewiſh Church.*

INTERNAL SENSE of the WORD. See *Literal Senſe.*

INTERNAL SENSE of the WORD. See *Lord.*

INTERNAL SENSE of the WORD. See *Moſes.*

INTERNAL SENSE of the WORD. See *Names.*

INTERNAL SENSE of the WORD. See *Open.*

INTERNAL SENSE of the WORD. See *Prophanations.*

INTERNAL SENSE of the WORD. See *Prophets.*

INTERNAL SENSE of the WORD. See *Pure.*

INTERNAL SENSE of the WORD. See *Queſtion.*

INTERNAL SENSE of the WORD. See *Series.*

INTERNAL SENSE of the WORD. See *Spiritual Senſe.*

INTERNAL SENSE of the WORD. See *To Violate.*

INTERNAL HISTORICAL SENSE of the WORD. See *Proximate Senſe.*

INTERNAL SIGHT of MAN. See *To call Forth.*

INTERNAL SPIRITUAL MAN. See *Church.*

INTERNAL SPIRITUAL PRINCIPLE. See *Love of the Sex.*

INTERNAL THINGS of the CHURCH (the) which the Lord taught [when on earth,] were known to the ancients, but with the Jewiſh nation were altogether loſt, inſomuch that they were no otherwiſe regarded than as falſes. *A. C.* 4904.

INTERNAL THINGS. See *Chriſtian Church.*

INTERNAL THINGS. See *Covenant.*

INTERNAL THINGS. See *Effects.*

INTERNAL THINGS. See *Influx.*

INTERNAL and EXTERNAL THINGS. See *Delight.*

INTERNAL and EXTERNAL THINGS. See *Repreſentation.*

INTERNAL and EXTERNAL TRUTHS. See *Church.*

INTERNAL WAY. See *Good.*

INTERNALS. See *Inſtruction.*

INTERPRET (to). See *No one.*

INTERPRETATION (Gen. 40. 22.) fig. prediction. *A. C.* 5168.

INTERPRETATIONS (the) given in the word, were given in a natural ſenſe and not in a ſpiritual ſenſe, becauſe the natural ſenſe is the baſis, continent and firmament of its ſpiritual and celeſtial ſenſes. *A. R.* 736.

INTERPRETER (an) BETWEEN THEM (Gen. 42. 23.) ſig. that ſpiritual things are apprehended otherwiſe, for an *interpreter* tranſlates the language of one into the language of another, thus he expounds the meaning of one to the apprehenſion of another, hence it is that by an *interpreter between them* is ſig. that in ſuch caſe ſpiritual things are apprehended altogether otherwiſe, viz. by thoſe who are in the truths of the church not as yet conjoined by good to the internal man. *A. C.* 5478.

INTERROGATE (to). See *Queſtion.*

INTERROGATIONS in the ſenſe of the letter are not *interrogations* in the ſupreme ſenſe. *A. C.* 4358.

INTERRUPT (to) the CONNECTION of the INTERNAL SENSE. See *Collation.*

INTERSPERSED. See *Internal Senſe.*

INTESTINE HATRED. See *Friendſhip of Love.*

INTESTINALS. See *Cuticles.*

INTESTINES (Exod. 29. 13.) are the ultimate or loweſt [principles]. *A. C.* 10030.

INTESTINES. Who they are who conſtitute that province in the grand man, may be manifeſt in ſome meaſure from thoſe who have reference to the ſtomach, for the inteſtines are continued to the ſtomach, and the offices of the ſtomach there increaſe and are provoked even to the laſt *inteſtines*, which are the colon and the rectum; wherefore they, who are in theſe laſt *inteſtines*, are near to the hells which are called excrementitious. In the region of the ſtomach and of the *inteſtines* are they who are in the earth of lower [things or principles], who, inaſmuch as they have drawn along with them from the world things unclean, which ſtick cloſe in their thoughts and affections, are on this account kept there for ſome time, until ſuch things are wiped away, that is, are caſt ſide-ways; when this is the caſe, they are capable of being elevated to heaven. They who are in that earth, are not as yet in the grand man, for they are as aliments let down into the ſtomach, which are not introduced into the blood, thus into the body until they are purified from their dregs; they who are defiled with earthly dregs, are beneath thoſe in the region of the *inteſtines*, but the excrements themſelves which are diſcharged correſpond to the hells, which are called the excrementitious hells. *A. C.* 5392.

INTESTINES. It is a known thing, that the colon *inteſtine* is of wide extent, ſo alſo are they in that province; they extend themſelves in front, towards the left in a curve line, proceeding towards a hell; in that hell are they, who have been void of mercy, and who without conſcience have in their wills ſought to deſtroy mankind, viz. to kill and to plunder without reſpect and diſtinction, whether they reſiſt or do not reſiſt, whether they be men or women; ſuch ferocity of mind prevails in many ſoldiers and their commanders, who, not only in battle, but after it, rage with barbarity againſt the conquered and unarmed, murdering and ſpoiling them in their fury. *A. C.* 5393.

INTESTINES and BLADDER (the) are the way to the hells. *A. C.* 5380.

INTESTINES. See *Bladder.*

INTREAT (to). (Gen. 42. 21.) "When he *intreated* us we did not hear," ſig. his continual ſolicitation without reception, for *intreating* denotes ſolicitation, and *intreaty* againſt alienation when the ſubject treated of is concerning the influx of good from the divine [being or principle], denotes ſolicitation to be received, for the good which flows in from the Lord, is continually urgent and as it were ſolicitous, but it is with the view that it may be received by man; hence it is, that *intreaty* to prevent alienation ſignifies continual ſolicitation: hence it follows, that not to hear ſig. not to be received. *A. C.* 5471.

INTREATED (to be) pred. of the Lord with reſpect to the prayers of man (Gen. 25. 21.) ſig. the effect, or the accompliſhment thereof. *A. C.* 3287.

INTRODUCTION into the CHRISTIAN CHURCH. See *Baptiſm.*

INTRODUCTION into HEAVEN. See *Regeneration.*

INTUITION. See *Prayer.*

INTWININGS of GOLD and of NEEDLE WORK. See *Garment of the Intwinings, &c.*

INVENTOR. See *Embroiderer.*

INVERTED. The natural ſenſe is *inverted*, when it becomes ſpiritual. *A. R.* 498.

INVISIBLE GOD. See *Faith*.

INVITATION. See *Supper*.

INVITE (to) GOD. See *Goods*.

INVOLUNTARY FUNCTIONS. See *Heart*.

INVOLUNTARY COMMON (or general) SENSE at this day, is ſuch with thoſe who are principled in the good and truth of faith; but with thoſe who are principled in evil, and thence in what is falſe, there is not any longer any *involuntary common ſenſe*, which manifeſts itſelf either in the face, or in the ſpeech, or in the geſture; but there is a voluntary principle, which aſſumes the ſemblance of what is *involuntary*, or natural, as it is called, which they have made ſuch by frequent uſe or habit from infancy. *A. C.* 4327.

INUNDATION or FLOOD in the ſpiritual ſenſe, is two-fold, one being an *inundation* of luſts, and the other of falſities; an *inundation* of luſts is of the voluntary (or will part, and is of the right part of the brain; whereas an *inundation* of falſities is of the intellectual part, in which is the left part of the brain. *A. C.* 5725.

INUNDATIONS ſig. temptations. *A. C.* 705.

INUNDATIONS corr. to falſes. *A. V. C. R.* 4.

INUNDATIONS. See *Flood*.

IRAD (Gen. 4. 18.) ſig. heretical doctrine derived from Enoch, and originally from the firſt, which was called Cain. *A. C.* 404.

IRON (Deut. 8. 9.) ſig. natural or rational truth. *A. C.* 425.

IRON ſig. natural truth, conſequently the natural ſenſe of the word, and at the ſame time, the natural light of man; in theſe two conſiſts the power of truth. *A. R.* 148.

IRON, (Rev. 9. 9.) from its hardneſs, ſig. what is ſtrong. *A. R.* 436.

IRON ſig. truth in ultimates, which is called ſenſual truth; which, when it is ſeparated from rational and ſpiritual truth, is converted into falſehood. *A. R.* 847.

IRON corr. to the truths of faith. *A. R.* 13.

IRON. See *Braſs*.

IRON. See *Furnace*.

IRON. See *Rod of Iron*.

IRON. See *Silver*.

IRON PAN. See *Pan*.

IRRUPTION or INFLUX of the FALSE and EVIL, from the SENSUAL MAN into the NATURAL. See *Locuſts*.

IS. See *He is*.

IS, WAS, and IS TO COME. See *Firſt and the Laſt*.

ISAAC repr. ſpiritual love. *A. C.* 1025.

ISAAC (Gen. 17. 19.) ſig. the rational principle divine. *A. C.* 2079, 2083, 2627.

ISAAC, the Lord's divine rational principle as to divine good. *A. C.* 3679.

ISAAC ſig. the Lord's interior man. *A. C.* 1950.

ISAAC, in the reſpective ſenſe, ſig. the Lord's celeſtial kingdom; inaſmuch as by the reſt of Abraham's ſons, viz. thoſe which he had by Keturah, is ſig. the Lord's ſpiritual kingdom. *A. C.* 3245.

ISAAC. See *Abraham*.

ISAAC. See *Dread of Iſaac*.

ISAAC. See *Feaſt*.

ISAAC. See *Root of Iſaac*.

ISAIAH 1. 31. See *Explanation of Iſaiah* 1. 31.

ISAIAH V. 10. See *Explanation of Iſaiah* 5. 10.

ISAIAH XVI. See *Explanation of Iſaiah* 16.

ISAIAH XVI. 2—4. See *Explanation of Iſaiah* 16. 2—4.

ISAIAH XXXVIII. 7, 9. See *Explanation of Iſaiah* 38. 7, 9.

ISAIAH XL. 9, 10. See *Explanation of Iſaiah* 40. 9, 10.

ISAIAH LIII. 7. See *Explanation of Iſaiah* 53. 7.

ISAIAH LVIII. 13, 14. See *Celeſtial Man*.

ISAIAH to MALACHI. See *Lord*.

ISCARIOT. See *Judas Iſcariot*.

ISHMAEL repr. the firſt rational principle appertaining to the Lord. *A. C.* 1944.

ISHMAEL repr. the rational principle ſeparate from good. *A. C.* 1942, 1944, 1950, 2078.

ISHMAEL repr. the Lord's rational principle merely human. *A. C.* 2661.

ISHMAEL (Gen 25, 12) ſig. the ſpiritual church. *A. C.* 3262.

ISHMAEL repr. the Lord's ſpiritual kingdom. *A. C.* 3245.

ISHMAELITES (the) repr. thoſe who are in ſimple good as to life, and thence in natural truth as to doctrine. *A. C.* 3263, 4747.

ISLAND in an abſtract ſenſe, ſig. the truth of faith. *A. R.* 336.

Islands sig. the natural mind, or the natural man, as to his truths and falses. *Ap. Ex.* 406. *p.* 638.

Islands. When they are opened to earth or mountains, sig. the truths of faith, by reason of their being in the sea; thus they sig. doctrinals which respect ritual observances. *A. C.* 1158.

Islands (Ezek. 27. 6.) sig. those in the church who are natural, but nevertheless rational. *Ap. Ex.* 1146. *p.* 65.

Islands and People. (Isa. 49. 1.) *Islands* sig. those who are in truths; and *people from afar* those who are in goods, and abstractedly truths and goods, both in the natural man; *from afar* is pred. concerning goods which are in the natural man: but *near* concerning goods in the spiritual man. The reason why *people* here have relation to goods, is because they are mentioned by *another* word in the original language, than that which is used *for people* which generally hath relation to truths. *Ap. Ex.* 406. *p.* 640.

Isles sig. the nations more remote from the worship of God, but yet which will accede to it. *A. R.* 34.

Isles. See *Ends of the Earth.*

Isles of Elishah. See *Blue and Purple from the Isles of Elishah.*

Isles of Elishah. See *Needle-Work.*

Israel repr. the Lord, as to the interior natural principle. *A. C.* 1416, 5663.

Israel denotes those who are in divine truths from the Lord. *A. R.* 96, 350.

Israel (Gen. 35, 21.) sig. the celestial spiritual principle of the natural. *A. C.* 4598.

Israel (Gen. 43. 6.) denotes spiritual good, and whereas *Israel* denotes spiritual good, he denotes also the internal spiritual church, for that church is a church by virtue of spiritual good. *A. C.* 5595.

Israel (Jer. 23. 8.) sig. the church spiritual natural. *Ap. Ex.* 768. *p.* 154.

Israel in the representative sense, is the good which is procured by truth. *A. C.* 4925.

Israel and Ephraim. (Jer. 31. 9.) *Israel* denotes spiritual good, and *Ephraim* spiritual truth. *A. C.* 3325.

Israel and Jacob. *Israel* sig. truth in act, and *Jacob* truth in doctrine; and as there is no church from the latter alone, therefore *Jacob* was named *Israel. A. R.* 17.

Israel (the children of) repr. lamentation by various things, which, owing to their correspondencies, were significative of some evil of the church among them, for which they were punished; and when they were punished by these methods, they repr. repentance and humiliation. *A. R.* 492.

Israel (the children of) dispersed by falses as the literal sense of the word. *A. R.* 47.

Israel (the children of) (Isa. 14. 2.) sig. the Gentiles. *Ap. Ex.* 811. *p.* 238.

Israel. See *Antiquities.*

Israel. See *David.*

Israel. See *Egypt.*

Israel. See *Elders of Israel.*

Israel. See *Ephraim.*

Israel. See *Explanation of Hosea* 14. 5, 6.

Israel. See *God of Israel.*

Israel. See *Holy One of Israel.*

Israel. See *House of Israel.*

Israel. See *Jacob.*

Israel. See *Judah.*

Israel. See *People.*

Israel. See *Prophecies.*

Israelitish Church. See *Circumcision.*

Israelitish Church. See *Jerusalem.*

Israelitish Church. See *Jewish Church.*

Israelitish Nation. See *Externals.*

Israelitish Nation. See *Jewish Nation.*

Israelitish Nation. See *Marriages.*

Israelitish Worship. See *Completion.*

Issachar (Gen. 49. 14.) sig. a reward or remuneration, on account of works; and *a strong ass*, which he is called [*asinus osseus*] sig. servi of the lowest kind [*servitium infimum*]. *Ex.* 448. *p.* 91.

Issachar sig. in a supreme sense, the divine good of truth, and truth of good; in a spiritual sense, celestial conjugial love, which is the love of goodness and truth; and in a natural sense remuneration, or giving rewards. *A. R.* 358.

Issachar, in an opposite sense, sig. meritorious good. *A. R.* 358.

Issue or Flux [*Fluxus*]. (Lev. 15. 4.) to be affected therewith, is pred. of those who in natural love separate from spiritual. *Ap. Ex.* 163.

Issue of Horses. See *Flesh of Asses.*

Isthmus of the Brain. Thoſe who have reference thereto, are amongſt wandering ſocieties of good ſpirits, and are conſociated in principles and ends, but ſpeak and act differently in extremes. *A. C.* 4051.

It. See *Prophanators.*

Iterated, or Repeated Marriages. Perſons who have lived with each other in love truly conjugial, are not willing to enter upon *iterated marriage*, unleſs for reaſons ſeparate from conjugial love. *C. S. L.* 317. 321.

Ithamar. See *Eleazar and Ithamar.*

Itself. God, or the divine eſſe is *itſelf*, becauſe he is love *itſelf*, wiſdom *itſelf*, goodneſs *itſelf*, truth *itſelf*, life *itſelf*; which, unleſs each were *itſelf* in God, would not be any thing in heaven and in the world, becauſe there would not any thing of them have relation to him. *A. R.* 961.

Ivory ſig. natural truth. *A. R.* 774.

Ivory, Apes, and Peacocks (1 Kings, 10. 22.) ſig. the goods and truths of the external church. *Ap. Ex.* 514.

Ivory. See *Beds of Ivory.*

Ivory. See *Horns.*

Ivory. See *Houſe.*

# J.

Jabal. The father of ſuch as dwell in tents and of cattle, (Gen. 4. 20.) ſig. doctrine concerning the holy things of love, and the good things thence derived, which are celeſtial. *A. C.* 412.

Jabboc (Gen. 32. 22.) ſig. the firſt inſinuation, becauſe it was a boundary of the land of Canaan; and all the boundaries of that land were ſignificative of the celeſtial and ſpiritual things of the Lord's kingdom, according to diſtance and ſituation. *A. C.* 4270.

Jacinth ſig. intelligence from ſpiritual love, and in an oppoſite ſenſe, intelligence from infernal love, which is ſelf-derived intelligence. *A. R.* 450.

Jacob repr. the Lord's exterior man. *A. C.* 1950, 2083.

Jacob, in the ſupreme ſenſe, in general repr. the Lord's divine natural principle; but whereas when the Lord glorified his natural principle, it was other in the beginning, than in the progreſs, and in the end: therefore *Jacob* repr. various things, viz. in the beginning, the Lord's natural principle, as to truth; in the progreſs, the Lord's natural principle, as to the good of truth; and in the end, as to good. *A. C.* 4538.

Jacob repr. the word, as to the literal ſenſe. *A. C.* 3712.

Jacob (Gen. 33.) ſig. the univerſal of all principles as to truths. *A. C.* 4352.

Jacob (Gen. 27. 19.) ſig. natural truths. *A. C.* 3548.

Jacob ſig. the doctrine of the church. *A. R.* 137.

Jacob repr. that good which the Lord procured to himſelf by his own proper power, and this is the good which he conjoined to the divine good; thus he made the human [principle] in himſelf divine. *A. C.* 4641.

Jacob, as a father, repr. the Jewiſh religion derived from ancient church. *A. C.* 4738.

Jacob (Gen. 32. 24.) repr. ultimate good of truth, in the natural principle of the Lord. *A. C.* 4373.

Jacob (Gen. 34. 5.) ſig. the ancient external church. *A. C.* 4439.

Jacob. (Amos 6. 8.) "I abhor the excellency of *Jacob*, and hate his palaces." By the *excellency of Jacob*, and by *his palaces*, *which Jehovah hateth*, is ſig. the love and faith of the falſe, among thoſe who are of the church, by pride or *excellency*. The love of the falſe, and by *palaces* thoſe falſes themſelves, which are called *palaces*, becauſe they are of pride. *Ap. Ex.* 675. *p.* 520.

JACOB. The names of all the ſons of *Jacob*, ſig. univerſal principles of the church. *A. C.* 3861.

JACOB (the ſons of) ſig. in general all things which are in the Lord's divine natural principle. *A. C.* 4610.

JACOB. The ten ſons of *Jacob* from Leah ſig. the truths which are of the external church; and the two ſons of *Jacob* from Rachel, ſig. the truths which are of the internal church, as is evident from this: that Leah ſig. the affection of exterior truth, and Rachel, the affection of interior truth. *A. C.* 5409.

JACOB and ESAU ſig. faith and charity; *Jacob* faith, or truth; and *Eſau* charity, or good. *A. C.* 367.

JACOB and ISRAEL. By *Jacob* is ſig. the external of the church; and by *Iſrael*, the internal thereof. *A. C.* 4286.

JACOB and ISRAEL. *Jacob* ſpecifically repr. the intermediate principle, which communicates with the external and with the internal; thus by the external with thoſe things which are in the natural world, and by the internal with thoſe things which are in the ſpiritual world; this natural principle is what *Jacob* ſpecifically repreſents, and the internal natural is what *Iſrael* ſpecifically repreſents. *A. C.* 4570.

JACOB and ISRAEL. (Gen. 43. 6.) The reaſon why *Jacob* is not now called *Jacob*, as in the foregoing chapter, verſe 36, but *Iſrael*, is, becauſe the ſubject now treated of is concerning good, whereas the ſubject treated of in the foregoing chapter was concerning truth; wherefore in the foregoing chapter Reuben ſpake, by whom is repr. the truth of the doctrine of the church; but in this chapter Judah ſpeaks, by whom is repr. the good of the church. The reaſon why good is now treated of, is, becauſe at this ſecond time of going down into Egypt, conjunction is effected of the internal, which is Joſeph, with the external, which is the ten ſons of *Jacob*, by the medium which is Benjamin; and the conjunction of the internal with the external is effected by good. *A. C.* 5595.

JACOB and ISRAEL. *Jacob* is taken in each ſenſe by the prophets; in one, when the Jewiſh church is ſig. in its perverted ſtate; in the other, when the true external church of the Gentiles is ſignified. When the *internal* is ſig. it is called *Iſrael*. *A. C.* 422.

JACOB and ISRAEL (Jer. 30. 9, 10.) ſig. thoſe who are in goods and truths within the church. *Ap. Ex.* 677. *p.* 525.

JACOB. See *Abraham*.

JACOB. See *Bed*.

JACOB. See *Daughter of Jacob*.

JACOB. See *Eſau*.

JACOB. See *Heritage of Jacob*.

JACOB. See *Hollow of the Thigh*.

JACOB. See *Iſrael*.

JACOB. See *Jehovah*.

JACOB. See *Lord and God of Jacob*.

JACOB. See *Reminants of Jacob*.

JACOB. See *Repreſentative Church*.

JACOB. See *Sons of Jacob*.

JACOB. See *Star out of Jacob*.

JACOB's LADDER. By the truths of infancy and childhood, the angels of God, as by a *ladder* aſcended from earth to heaven; but afterward by truths appertaining to adult age, the angels of God, as by a *ladder*, deſcended from heaven to earth. *A. C.* 3701.

JACOB's LADDER. See *Ladder*.

JACOB's NAME was exchanged for *Iſrael*, because it was neceſſary for him to repreſent the divine celeſtial ſpiritual principle in the natural. *A. C.* 4286.

JACOB's POSTERITY. See *Worſhip*.

JACOB's WELL ſig. the word. *S. S.* 2.

JACOB's WRESTLING with an ANGEL. See *Temptations*.

JAH (Pſ. 122. 4.) ſig. the Lord as to divine truth. *Ap. Ex.* 431.

JAHZAH. See *Holon*.

JAMES the APOSTLE repr. thoſe who are in charity, and in the abſtract, charity itſelf. *A. R.* 5, 356, 790.

JAMES. See *Juſtified*.

JAMES. See *Peter, James and John*.

JAPHETH. See *Shem*.

JAREB (king). (Hoſea 5. 13.) By the *Aſſyrian* and *king Jareb* is ſig. the rational principle perverted as to good, and as to truth. *Ap. Ex.* 962.

JARED (Gen. 5. 15.) ſig. a ſixth church from Adam. *A. C.* 510.

JASER. See *Nebo*.

JASHER (the book of) (Joſh. 10. 12, 13. and 2 Sam. 1. 17, 18.) is contained in the ancient word, which was extant in Aſia, before the Iſ-

raeliti

raelitish word, and which (though lost to us) is preserved to this day, among the people who inhabit Great Tartary. *A. R.* 14.

Jasher. See *Word.*

Jasper Stone, inasmuch as it is white, sig. the things appertaining to the truths of wisdom. *A. R.* 231.

Jasper Stone sig. the divine truth of the word in its literal sense, translucent from the divine truth, in its spiritual sense. *A. R.* 897.

Javan and Jubal (Isa. 66. 18, 19.) denotes true internal worship. *A. C.* 1251.

Javan. See *Gomer.*

Javan. See *Sons of Zion.*

Javanites (sons of the) (Joel 4. 6.) sig. worship in externals, separate from what is internal. *A. C.* 1151.

Jaws (the) [*maxillæ*] (Isa. 30. 28.) sig. thoughts from the sensual corporeal principle, thus from fallacies. *Ap. Ex.* 923. *p.* 378.

Jazer, Sibmah, Heshbon and Elealeh. (Isa. 16. 9.) By *Jazer*, the *vine of Sibmah*, and by *Heshbon* and *Elealah*, are sig. the men of the external church, who explain the word to favour worldly love. *Ap. Ex.* 911.

Jealous or Zealous (Gen. 30. 1.) sig. somewhat of indignation. *A. C.* 3906.

Jealous. See *Zeal and Zealous.*

Jealousy. [*Zelotypia ab zeli typus*] The zeal of conjugial love is so called. *C. S. L.* 357, 367.

Jealousy. There is a just *jealousy*, and an unjust; a just *jealousy* hath place with conjugial partners, who mutually love each other, and with such it is a just and prudent zeal, lest their conjugial love should be violated, and thence a just grief if it is violated; but unjust *jealousy* hath place with those who are by nature suspicious, and whose minds are sickly in consequence of vicious and billious blood. *C. S. L.* 357. 371, 373.

Jealousy is a burning fire, against those who infest love exercised towards a conjugial partner, and is as a horrid fear for the loss of that love. *C. S. L.* 357, 368.

Jealousy (spiritual) hath place with Monogamists, and natural *jealousy* with Polygamists. *C. S. L.* 357, 369.

Jealousy likewise prevails amongst beasts and birds. *C. S. L.* 357, 378.

Jealousy prevalent with men and husbands, is different from what is prevalent with women and wives. *C. S. L.* 357. 379.

Jealousy. See *Zeal.*

Jebusite. See *Girgashite.*

Jebusites, Amorites, Girgashites, Hivites, Arkites, Sinites, Arvadites, Zemarites, and Hamathites, (Gen. 10. 16—18.) sig. different kinds of idolatry, or of falsities and evil lusts. *A. C.* 1205.

Jebusites. See *Hivites.*

Jegar Sahadutha (the heap of testimony) (Gen. 31. 47.) sig. the quality of good derived from truth, on the part of those who are principled in goods of works, like the Gentiles. *A. C.* 4195.

Jehoiakim (Jer. 36. 30.) after he had burnt the roll written by Jeremiah, it is said, "that his dead body shall be cast out in the day to the heat, and in the night to the frost;" which sig. that the truths of the church would perish by concupiscence to the false, and thence by aversion towards truths; for this king repr. the truth of the church about to perish. The *roll* [*volumen*] *which he burnt*, sig. the word, which is said to be burnt, when it is falsified and adulterated, which is done by the concupiscence of the false from evil. The concupiscence to the false is sig. by *the heat in the day*; and aversion to the truth, by *frost in the night*. *Ap. Ex.* 481. *p.* 137.

Jehoshaphat (the valley of) (Joel 3. 12.) sig. the falsification of the word. *Ap. Ex.* 911.

Jehovah in the word of the old Testament, every where means the Lord. *A. C.* 2005.

Jehovah sig. divine love, or divine good. *U. T.* 185.

Jehovah sig. the Lord's internal man. *A. C.* 1793.

Jehovah caused to Rain from Jehovah out of Heaven. (Gen. 19. 24.) By these words it appears, in the sense of the letter, as if there were two *Jehovahs*, one on earth, and one on heaven; but the internal sense teaches how this is to be understood, viz. that by *Jehovah* first named is meant the Lord's divine human principle) and holy proceeding, and that by *Jehovah* named a second time, is meant the essential divine (principle) which is called the father. *A. C.* 2447.

Jehovah going down to See (Gen. 18. 21.) sig. judgment and visitation. *A. C.* 2242.

Jehovah

JEHOVAH. When it is pred. of *Jehovah*, that he ſays, nothing elſe is implied, but that it is ſo, or not ſo; or that it is ſo done, or not ſo done, for nothing elſe can be ſaid of *Jehovah*—but *he is*. The various things pred. of *Jehovah* throughout the word, are ſpoken in compliance with the conceptions of thoſe who can comprehend nothing, but what hath ſome relation to things human, and this is the reaſon why the literal ſenſe is ſuch as we find it. The ſimple in heart may be inſtructed by appearances, according to human things, for their knowledges are ſeldom extended beyond the limits of ſenſual objects; wherefore in the word there is an accommodation of expreſſion to their apprehenſion. *A. C.* 926.

JEHOVAH. When it is ſaid that *Jehovah* ſpeaks, it means that he wills; and when it is ſaid that he ſwears, it means that he underſtands it to be true. *A. C.* 3037.

JEHOVAH coming to Abraham, (Gen. 18.) repr. divine perception, for the reception of which the Lord prepared himſelf, conſequently it repr. conjunction. *A. C.* 2193.

JEHOVAH repenting that he had made man upon the earth, (Gen. 6. 6.) ſig. mercy. *A. C.* 586—590.

JEHOVAH, (the right hand of) *the great name of Jehovah, the ſoul of Jehovah, the holineſs of Jehovah*, and *the heighth of Jacob* ſig. the Lord's divine human principle. Iſa. 62. 8—Jer. 44. 26.—chap. 51. 14.—Amos 4. 2.—chap. 8. 7. *A. C.* 2842.

JEHOVAH appeared to Moſes in an human form adequate to his reception, which was external, as an aged man with a beard ſitting with him, which is the reaſon why it is ſaid of Moſes, that "*Jehovah* knew him, and ſpake with him face to face." Hence, alſo, the Jews had no other idea of *Jehovah*, than as of a very old man, with a long beard white as ſnow, who could do miracles above other gods. *A. C.* 4299.

JEHOVAH. It is ſaid (Exod. 33.) that Moſes ſaw *Jehovah* face to face, which ſig. to ſee him in the interiors of the word, of the church, and of worſhip, which yet is to ſee him in externals from internals. *Ap. Ex.* 412. *p.* 674.

JEHOVAH. At one time this name was loſt, or changed into other names by the ancients, and it appears that even Moſes did not then know the name of *Jehovah*. See *Exod.* 3, 13—15. *A. C.* 1343.

JEHOVAH prior to his perſonal incarnate advent appeared in the form of an angel, for when he paſſed through heaven, he took upon himſelf that form, which was an human form; for the univerſal heaven from the divinity therein, is like one man; and as *Jehovah* appeared in human form as an angel, it is evident that it was, nevertheleſs, *Jehovah* himſelf, and that that very form was alſo the form of *Jehovah* himſelf; becauſe it was the divinity of himſelf in heaven; this was the Lord from eternity. But ſince that human form was aſſumed by tranſition through heaven, it was neceſſary in order to the ſalvation of the human race, for him to become really and eſſentially a man [*homo*] and therefore he was pleaſed to be born, and actually to aſſume the human form, in which was *Jehovah* himſelf. *A. C.* 10579.

JEHOVAH is in love and charity, but not in faith, except it be grounded in charity. *A. C.* 709.

JEHOVAH deſcended and aſſumed the humanity, for the purpoſe of redeeming and ſaving mankind *U. T.* 82.

JEHOVAH deſcended as divine truth, which is the word, nevertheleſs, he did not ſeparate thence the divine good. *U. T.* 85.

JEHOVAH. See *Back Parts of Jehovah.*
JEHOVAH. See *Beloved of Jehovah.*
JEHOVAH. See *Creation.*
JEHOVAH. See *Day of Jehovah.*
JEHOVAH. See *Divine Human.*
JEHOVAH. See *Face of Jehovah.*
JEHOVAH. See *Father.*
JEHOVAH. See *Fervour of Jehovah.*
JEHOVAH. See *The Firſt and the Laſt.*
JEHOVAH. See *God.*
JEHOVAH. See *H.*
JEHOVAH. See *Houſe of Jehovah.*
JEHOVAH. See *Lord.*
JEHOVAH. See *Mercy of Jehovah.*
JEHOVAH. See *Name.*
JEHOVAH. See *Rebuke.*
JEHOVAH. See *Repentance of Jehovah.*
JEHOVAH. See *Rod.*
JEHOVAH. See *Voice of Jehovah.*
JEHOVAH. See *Ways of Jehovah.*

JEHOVAH GOD is firſt mentioned, (Gen. 2. 4.) becauſe the celeſtial man is treated of; whereas he is called ſingly *God* in the foregoing chapter, wherein the ſpiritual man was treated of. O th

the ſame account mention is here made of ground and field, and heaven is firſt mentioned before earth. *A. C.* 89.

JEHOVAH GOD (Gen. 3. 22.) means the Lord, and, at the ſame time, the angelic heaven: hence he firſt ſpeaks in the ſingular, and afterwards in the plural number. *A. C.* 298, 300.

JEHOVAH GOD of HEAVEN, and JEHOVAH GOD of EARTH. (Gen. 24. 3.) *Jehovah God of heaven*, as ſpoken of the Lord, is *Jehovah* himſelf, who is called the father, or the divine eſſence; and *Jehovah God of earth*, is in this caſe, *Jehovah* who is called ſon, or the human eſſence. Thus *Jehovah God of heaven* ſig. the divine principle which is in things ſupreme; and *Jehovah God of earth*, the divine principle, which is in things thence derived. But the Lord is called *Jehovah God of heaven*, by virtue of his divine principle, which is in the heavens; and *God of earth*, by virtue of his divine principle, which is in the earths. The divine principle in the heavens, is alſo what is with man in his internals, but the divine principle in the earths, is what is with man in his external.] *A. C.* 3023.

JEHOVAH GOD when it is ſaid, in the hiſtorical ſenſe of the word, that there is none like unto *Jehovah God*, or *the Lord our God*, it means in the internal ſenſe, that there is no God beſide him, conſequently that there is but one God. *A. C.* 7401.

JEHOVAH GOD. *See Divine.*

JEHOVAH GOD. See *Lord God.*

JEHOVAH, ZEBAOTH and LORD are of the ſame ſenſe and ſignification. *A. C.* 2921.

JEHOVAH ZEBAOTH. See *Lord of Hoſts.*

JEHOVAH is the name adopted in the word, when the ſubject is concerning things belonging to the will, or the good things of love; but when the things treated of, are concerning intellectual things, or the truths of faith, the term *God* is uſed. *A. C.* 709.

JEHOVAH and GOD. When the church is in a ſtate of non-exiſtence, the name *God* is uſed; but when the church exiſts, the name *Jehovah* is uſed. *Jehovah* is a name moſt holy, and belongeth only to the church: whereas *God* is not ſo, inaſmuch as every nation had *Gods*. It was not allowed any one to name the name of *Jehovah*, but thoſe who had the knowledge of a true faith; whereas every one might name the name *God*. *A. C.* 624.

JEHOVAH means the Lord not yet *incarnate*, and the word *Lord* means *Jehovah incarnate*, which is *Jehovah* in his humanity. *A. C.* 2921.

JEHOVIH. See *Lord Jehovih.*

JEHUDITH, the daughter of Beeri the Hittite, (Gen. 26. 3.) ſig. truth from another ſource, than what was real and genuine. *A. C.* 3470.

JERAH, (Gen. 10. 27.) a ritual of the church called Eber. *A. C.* 1247.

JEREMIAH (chap. 1. 4—8.) repr. the Lord. *S. E. L. P. p.* 9.

JEREMIAH XXX. 6. See *Explanation of Jeremiah* 30. 6.

JEREMIAH XXXI. 22. See *Explanation of Jeremiah* 31. 22.

JEREMIAH. See *Lamentations of Jeremiah.*

JEREMIAH'S PROPHECY. See *Deſolation.*

JERICHO ſig. inſtruction, alſo the good of life, becauſe no one can be inſtructed in the truths of doctrine, but he who is in the good of life. But *Jericho* in an oppoſite ſenſe, ſig. the profanation of truth and good. *Ap. Ex.* 700. *p.* 574.

JERICHO ſig. the good of truths. *Ap. Ex.* 458. *p.* 119.

JERICHO (Luke 10. 30.) ſig. the church, which is in poſſeſſion of the knowledges of truth and good. *Ap. Ex.* 458.

JERICHO (the waters of) (2 Kings, 2. 19—22.) ſig. the truths of the word in its literal ſenſe; and the waters were healed by *ſalt being caſt into them*, becauſe *ſalt* ſig. the deſire of truth towards good, and from the conjunction of both, health and ſoundneſs are produced. *A. C.* 10300.

JERUSALEM ſig. the church, becauſe in that city, in the land of Canaan, and in no other place, the temple was, and the altar and ſacrifices were offered, conſequently divine worſhip performed; wherefore, alſo, three feaſts were held yearly there, and every male throughout the whole land was commanded to come to them; hence it is, that *Jeruſalem* ſig. the church as to doctrine, for worſhip is preſcribed in doctrine, and performed according to it, alſo becauſe the Lord was in *Jeruſalem*, and taught in his own temple, and afterwards glorified his humanity there. *A. R.* 880.

JERICHO. See *Jeruſalem and Jericho.*

JERUSALEM firſt ſig. the ancient church, and afterwards the Iſraelitiſh church. *Ap. Ex.* 619. *p.* 374.

JERUSALEM (Ezek. 16. 7.) ſig. the ancient church. *A. C.* 3301.

JERUSALEM

JERUSALEM (Ezek. 16. 15, 16, 26, 28, 29, 32, 33, 35.) fig. the Iſraelitiſh and Jewiſh church. *A. R.* 134.

JERUSALEM ſig. the church where the true doctrines are taught. *A. C.* 402, 3654, 9166.

JERUSALEM. (Zech. 2. 4.) The ſpiritual are underſtood by thoſe, who are in the *midſt of Jeruſalem*: and the ſpiritual natural, by thoſe who are in the *ſuburbs* thereof. *Ap. Ex.* 629. *p.* 401.

JERUSALEM and JERICHO. (Luke 10. 30.) *Jeruſalem* ſig. the truth of doctrine, and *Jericho* the good of truth, which is the good of life. *Ap. Ex.* 458.

JERUSALEM and SAMARIA. (Ezek. 16. 46—50) Of *Jeruſalem* are related more dreadful and abominable things, than of *Samaria*; and hence *Jeruſalem* is not only called *Sodom*, but alſo that ſhe had *done worſe than Sodom*. See Rev. 11. 8. *Ap. Ex.* 653. *p.* 466.

JERUSALEM. See *Great Ones of Jeruſalem*.

JERUSALEM. See *Holy Jeruſalem*.

JERUSALEM. See *New Church, New Heaven, and New Jeruſalem*.

JERUSALEM. See *Samaria*.

JESREEL (Hoſea 2. 22.) ſig. a new church. *A. C.* 3580.

JESSE (the root of) ſig. the Lord. *A. C.* 2468.

JESSE. See *Rod coming out of the Stem of Jeſſe*.

JEST (to) (Gen. 19. 14.) ſig. to utter fables and idle tales, conſequently of ſuch things as excite deriſion. *A. C.* 2403.

JESUS. "I *Jeſus* have ſent mine angel to teſtify unto you theſe things in the churches," &c. (Rev. 22. 16.) The reaſon why the Lord here names himſelf *Jeſus*, is, that all in the Chriſtian world may know that the Lord himſelf, who was in the world, manifeſted the things which are deſcribed in this book, [the Revelation] as alſo the things which are now opened. *A. R.* 953.

JESUS. See *To believe on Jeſus*.

JESUS (to name the name) See *Hell*.

JESUS CHRIST. The name *Jeſus* ſig. the divine good, and the name *Chriſt* the divine truth, and by both the divine marriage in heaven. *A. C.* 3004, 3009.

JESUS CHRIST. The angels ſometimes call the Lord, *Jeſus Chriſt*. *C. T.* 621.

JESUS CHRIST is Jehovah Lord, the Creator from eternity, the Saviour in time, and the Reformer to eternity, who is therefore at once, the Father, Son, and Holy Spirit. *A. R.* 961.

JESUS CHRIST. In our *Lord Jeſus Chriſt* there is a divine trinity, conſiſting of the divinity from which all things are, which is called the Father, the divine humanity which is the Son, and the proceeding divine which is the Holy Spirit, thus there is one God in the church. *A. R.* 962.

JESUS CHRIST and the LAMB, in the *Apocalypſe*, ſig. the Lord, as to his divine human, and *God* there ſig. the Lord, as to his all-creating divinity. *A. R.* 6.

JESUS CHRIST. See *Faith*.

JESUS CHRIST. See *God*.

JESUS CHRIST. See *Lord*.

JESUS CHRIST. See *Name*.

JETHRO, the father in law of Moſes, (Exod. 18. 1.) repr. divine good, from whence proceeds ordination. *A. C.* 8641.

JETHRO, the father in law of Moſes, repr. the good of the church amongſt thoſe who were in the truth of ſimple good. *A. C.* 8643.

JETUR. See *Nebaioth*.

JEWELS. See *Pearls*.

JEWISH CHURCH (the) was not properly a church, but only the repreſentative of a church. *A. C.* 4281, 4289.

JEWISH CHURCH (the) was inſtituted, that it might repreſent the celeſtial church. *A. C.* 3727.

JEWISH CHURCH (the), itſelf, and all things appertaining thereto, were repreſentative of ſuch things, as reſpect the Lord's kingdom. *A. C.* 1823.

JEWISH CHURCH (the) was not any new church, but it was a reſuſcitation of the ancient church, which had periſhed. *A. C.* 4835.

JEWISH CHURCH. The ſtatutes, judgments, and laws of the *Jewiſh church*, as to a part, were like thoſe in the ancient church. *A. C.* 4442.

JEWISH CHURCH (the) by truth, underſtood the precepts of the decalogue, and alſo the laws, judgments, teſtimonies, and ſtatutes, which were delivered by Moſes. *A. C.* 4690.

JEWISH CHURCH (the) knew nothing concerning faith, which the Chriſtian church did. *A. C.* 4690.

JEWISH CHURCH. See *Chriſtian Church*.

JEWISH CHURCH. See *Church*.

JEWISH CHURCH. See *Correſpondences*.

JEWISH CHURCH. See *Laws*.

JEWISH CHURCH. See *Moſt Ancient Church*.

JEWISH CHURCH. See *Proximate Sense*.
JEWISH CHURCH. See *Representatives*.
JEWISH CHURCH. See *Songs*.
JEWISH NATION (the) repr. the celestial kingdom of the Lord; and the *Israelitish nation* his spiritual kingdom. *Ap. Ex.* 960.
JEWISH or ISRAELITISH NATION (the) was such, that they only regarded externals, and together not internals, and to look to externals alone, is to look to the image of a man without life; but to look to internals also, is to behold a living man. *Ap. Ex.* 412. *p.* 674.
JEWISH NATION. *The Israelitish and Jewish nation* was not elected or chosen above others, but only received, in order that it might represent a church. *A. C.* 4290.
JEWISH NATION. See *Bible*.
JEWISH NATION. See *Internal Things of the Church*.
JEWS in the word, sig. those of the Lord's celestial church. *A. R.* 96.
JEWS. Their external holy principle is miraculously elevated by the Lord into heaven, and the interior things of worship of the church, and the word perceived thereby in heaven. *A. C.* 4289, 4309, 4311, 6304, 8588, 10492, 10500, 10682.
JEWS (the) were forbidden to eat blood with the flesh, because it repr. at that time profanation: for "not to eat flesh in its soul the blood," sig. not to mix together things profane with things holy. *A. C.* 998, 1003, 1008, 9233.
JEWS (the) being so prone to profanation, had never the mysteries of faith revealed to them, so that it was never even directly declared to them that they should live after death; nor, do they know at this day, that any internal man exists. *A. C.* 302.
JEWS (the) cannot be so regenerated as the Gentiles. *A. C.* 7051.
JEWS. The one origin of this people was from a Canaanite, and the two others from whoredom with a daughter-in-law. *A. C.* 1167, 4817, 4820, 4874, 4691, 4913.
JEWS. They think erroneously who believe, that the *Jews* will be converted in the last time of the church. *A. C.* 4847.
JEWS (the) in another life, appear in front in the lower earth of the spiritual world, beneath the plane of the left foot. *A. C.* 3488.
JEWS. See *Church*.
JEWS. See *Insanity*.
JEWS. See *Old Testament*.
JEWS. See *Word*.
JEZEBEL, sig. faith separate from charity. *A. R.* 132.
JEZEBEL sig. those who are in the doctrine of every falsity, from the pleasures of self-love, and and the love of the world. *Ap. Ex.* 166.
JIDEAPH. See *Uz*.
JISHBAK. See *Simran*.
JOB (book of). The most ancient books, amongst which this is one, were written by mere correspondences, for the science of correspondences then, was the science of sciences, and they were estimated before the rest, who could embellish their books with the most correspondences and significatives. Such is *the book of Job*; but the spiritual sense therein collected from correspondences, doth not treat of the holy things of heaven and the church, as the spiritual sense in the prophets, wherefore that book is not amongst the books of the word: but, nevertheless, it is an excellent and useful book. *Ap. Ex.* 740. *p.* 111.
JOB (the book of) is an ancient book, wherein indeed is contained an internal sense, but not in series, or in regular and connected order. *W. H.* 16. *S. S.* 20. *A. C.* 2682.
JOB. See *Noah*.
JOBAB (Gen. 10. 28.) a ritual of the church called Eber. *A. C.* 1245.
JOHN the APOSTLE sig. those who are in the good of life from charity and its faith. *A. R.* 790.
JOHN (Rev. 1. 4.) sig. the Lord as to doctrine. *Ap. Ex.* 18. *p.* 14. Also, doctrine concerning the Lord. *Ap. Ex.* 45. *p.* 37.
JOHN. The things which were written by *John* in the *Apocalypse*, were not sent to any church in those places, which are therein mentioned, but were told to their angels, by whom are understood those who receive. *A. R.* 41.
JOHN. It is said, that *he heard a voice behind him*, and after, that *he turned to see the voice, which spake to him*, which implies the following arcanum: viz. the divine influx from heaven is into the will of man, and by that into his understanding; the influx into the will, is into the hinder part of the head, because in the *cerebellum*,

*lum*, and thence falls towards the anterior [parts] in the *cerebrum*, where the underſtanding is; and when by that way, it comes into the underſtanding, then alſo it comes into the *ſight*, for man ſees from his underſtanding. *Ap. Ex.* 61.

JOHN as an APOSTLE ſig. the good of love to the Lord, and conſequent good of life, for which reaſon he was loved more than the o her apoſtles, and at ſupper lay on the boſom of the Lord. John 13. 23. chap. 21. 20. *A. R.* 879.

JOHN. See *Ezekiel.*

JOHN. See *Peter.*

JOHN. See *To Tarry.*

JOHN XII. 28. See *Explanation of John* 12. 28.

JOHN the BAPTIST repr. the Lord as to the word. *A. C.* 9372.

JOHN the BAPTIST. It is ſaid of him "that among them that are born of women, there hath not riſen a greater than *John the Baptiſt*, and notwithſtanding, he that is leaſt in the kingdom of heaven, is greater than him;" by which is ſig. that the word is more than any doctrine in the world, and more than any truth in the world; but that the word, in its *internal ſenſe*, or its quality in heaven, is in degree, above the word in its *external ſenſe*, or ſuch as it is in the world, and ſuch as *John the Baptiſt* taught. *A. C.* 9372.

JOHN the BAPTIST was ſent before, to prepare the people for the reception of the Lord, by *baptiſm*; becauſe *baptiſm* repr. and ſig. purification from evils and falſes, and alſo regeneration through the word from the Lord, which repreſentation, unleſs it had preceded the Lord, could not have manifeſted himſelf in Judea and Jeruſalem, to teach and to ſojourn, becauſe the Lord was the God of heaven and earth under an human form, who could not be together with a nation, which was in mere falſes of doctrine and evils of life; wherefore, unleſs the repreſentative of purification from evils and falſes, had prepared them for his reception, that nation had periſhed by his divine preſence, with diſeaſe of every kind, which is ſig. by theſe words, "*leſt I come and ſmite the earth with a curſe.*" Mal. 3. 23, 24. *Ap. Ex.* 724. *p.* 56. *A. R.* 776.

JOHN the BAPTIST. See *Baptiſm of John.*

JOHN the BAPTIST. See *Locuſts.*

JOIN (to) ſig. conjunction. *A. C.* 4124.

JOINED (to be). See *Conjunction.*

JOINED (to be). See *Love.*

JOINT (out of). See *Hollow of the Thigh.*

JOINTS. See *Limbs.*

JOKSHAN. See *Simran.*

JOKTAN (Gen. 10. 25.) ſig. the external worſhip of the church called Eber. *A. C.* 1240.

JONADAB (the ſons of) (Jer. 35.) repr. thoſe who are of the celeſtial church of the Lord, and hence it is ſaid, that they ſhould not drink wine, nor build an houſe, nor ſow ſeed, nor plant vineyards, which ſig. to learn and retain thoſe truths of the memory, which conſtitute the ſpiritual church: but that they ſhould dwell in tents which ſig. to receive, and obey in the life. *S. E. L. P. p.* 26.

JONAH repr. the Jewiſh nation. *Ap. Ex.* 401. *p.* 609.

JONAH's deſcription of his being in the belly of the great fiſh, (chap. 2. 5, 6.) applies to and repr. the temptations of the Lord in his combats againſt the hells. *A. C.* 1691.

JONAH. See *Gourd.*

JONAH (ſon of) See *Simon Son of Jonah.*

JONATHAN. See *Bow of Jonathan.*

JONATHAN. See *Saul.*

JORDAN (land of) (Pſ. 42. 6.) ſig. what is lowly, conſequently what is diſtant from what is celeſtial, as the external things of man are from things internal. *A. C.* 1585.

JORDAN (the river) ſig. divine truth. *A. R.* 367.

JORDAN (Pſ. 114. 5.) ſig. the knowledges of good. *A. C.* 4255.

JORDAN, as being a boundary, ſig. initiation into the knowledges of good and truth, for theſe are the firſt things; and at length when man is made a church, or the Lord's kingdom, they become the laſt. *A. C.* 4255.

JORDAN BEING DIVIDED, and the ſons of Iſrael paſſing over on dry [ground,] ſig. the removal of evils and falſes, and the admiſſion of thoſe who were principled in goods and truths. The like was ſig. by the *waters of Jordan* being divided by Elias, when he was taken up into heaven, and by Eliſha, when he entered upon the prophetic office in the place of Elias. *A. C.* 4255.

JORDAN. The paſſing over that river, repr. the introduction of the regenerate into the kingdom of the Lord. *A. C.* 901.

JORDAN (the ſwelling of) ſig. the things appertaining to the external man, which riſe up

nd want to have dominion over the internal. *A. C.* 1585.

Jordan. See *Plain of Jordan.*

Josedech. See *Joshua the Son of Josedech.*

Joseph ſig. in a ſupreme ſenſe, the Lord in regard to the divine ſpiritual principle: in a ſpiritual ſenſe, the ſpiritual kingdom; and in a natural ſenſe, fructification and multiplication. *A. R.* 360.

Joseph (Rev. 7. 8.) ſig. the doctrine of good and truth, which is among thoſe who are in the Lord's ſpiritual kingdom; becauſe he is named after the tribe of Zebulun, and before the tribe of Benjamin, conſequently in the middle; and the tribe which is firſt named in the ſeries or claſs, ſig. ſome love which is of the will; and the tribe which is named after it, ſig. ſomething of wiſdom, which is of the underſtanding; and the tribe which is named laſt, ſig. ſome uſe or effect derived from them: thus each ſeries is full or complete. *A. R.* 360.

Joseph ſig. the celeſtial ſpiritual man *A. C.* 3969.

Joseph (Gen. 40.) repr. the Lord's internal man; or, the celeſtial ſpiritual from the rational. *A. C.* 4962, 4963.

Joseph (Gen. 39.) ſig. good natural ſpiritual. *A. C.* 5006.

Joseph. That which *Joſeph* repr. is called the celeſtial of the ſpiritual principle from the natural, nor can it be expreſſed otherwiſe, for the celeſtial principle is good from the divine, the ſpiritual principle is truth from that good, thus it is the truth of good from his divine human [principle]; this the Lord was when he lived in the world, but when he glorified himſelf, he then tranſcended above it, and was made the divine good itſelf or Jehovah even as to the human [principle]; this arcanum cannot be ſpecifically explained further, only it may be added, that *Joſeph* on this account came into Egypt, and firſt ſerved in the houſe of Potiphar the prince of the guards, and was next detained in cuſtody, and afterwards made ruler over Egypt, that he might repr. how the Lord progreſſively made the human [principle] in himſelf divine, concerning which the word was to be written, which word was to contain things divine in the internal ſenſe, a ſenſe which was to be ſerviceable more eſpecially to the angels, whoſe wiſdom (incomprehenſible and ineffable in reſpect to human wiſdom) is employed on ſuch ſubjects, and at the ſame time was to be ſerviceable to men, who are particularly fond of hiſtorical relations, and in this caſe might have their minds engaged in thoſe circumſtances, wherein the angels perceive things divine by influx from the Lord. *A. C.* 5307.

Joseph. The celeſtial of the ſpiritual principle, which is repr. by *Joſeph*, is truth from the divine [being or principle] in the internal man: the caſe is the ſame elſewhere in the hiſtoricals of the word, for things are what are ſig. by perſons, and thoſe things themſelves have reſpect to one ſubject. *A. C.* 5471.

Joseph. By thoſe things which are recorded of him from beginning to end, was repr. in its order, the glorification of the Lord's human, and conſequently in an inferior ſenſe, the regeneration of man. *A. C.* 5827.

Joseph repr. the celeſtial internal principle. *A. C.* 5869.

Joseph ſig. the divine human ſpiritual principle of the Lord: or, the divine ſpiritual proceeding, from the divine human of the Lord. *A. C.* 4669, 4723.

Joseph ſig. internal good from the rational. *A. C.* 5805.

Joseph ſig. the good of faith. *A. C.* 5922.

Joseph ſig. the good of the will in the rational. *A. C.* 6295.

Joseph ſig. the ſpiritual church. *A. C.* 6434.

Joseph ſig. the internal of the church. *A. C.* 5469.

Joseph ſig. the celeſtial of the natural principle. *A. C.* 5086.

Joseph ſig. celeſtial and internal good, by which good and truth flow in from the Lord. *A. C.* 6564.

Joseph ſig. natural perception from celeſtial ſpiritual. *A. C.* 5325.

Joseph ſig. the perceptive [principle] of influx from the celeſtial internal into ſpiritual good. *A. C.* 5907.

Joseph and Benjamin. *Joſeph* is the celeſtial ſpiritual man, and *Benjamin* the ſpiritual celeſtial. *A. C.* 3969.

Joseph and Benjamin. (Gen. 43. 30, 31, &c.) By *Joſeph*, in the ſupreme ſenſe, is repr. the Lord, by the ten ſons of Iſrael, truths and goods in the natural principle with thoſe who are regenerating, but by *Benjamin* the medium; mercy from love is towards the medium, becauſe

by it the things beneath are regenerated; but the divine love and mercy doth not appear, until conjunction by the medium hath been effected: for arrangement is made that it may not appear, inasmuch as if it appeared, regeneration could not be effected: arrangement is effected by removal and concealment, not that the Lord at any time removes or conceals mercy, but when the regenerating person is let into his evils, the Lord then appears to him as removed and concealed, the evils which interpose themselves causing such appearance, comparatively as thick clouds which present themselves before the sun, and cause his absence and concealment: this hiding and removal is what is meant. *A. C.* 5696.

Joseph's being sold into Egypt, sig. the same as the Lord's being sold by Judas Iscariot. *A. C.* 4751.

Joseph's Brethren (Gen. 37.) repr. the church, which is in faith separate from charity. *A. C.* 4740.

Joseph's Brethren sig. the general truths of the church. *A. C.* 5419.

Joseph's Mistress (Gen. 39.) sig. truth natural not spiritual, adjoined to natural good. *A. C.* 4988.

Joseph. See *Benjamin.*

Joseph. See *To Command.*

Joseph. See *Garment.*

Joseph. See *Head of Joseph.*

Joseph. See *Israel.*

Joseph. See *To Know.*

Joseph. See *Left Alone.*

Joseph. See *Man.*

Joseph. See *Pharaoh.*

Joseph. See *Tribes.*

Joshua the Son of Josedech the High-Priest (Zech. 3. 1.) sig. the law, or the word. *Ap. Ex.* 740.

Joshua the Son of Nun repr. truth combatting; also, the truth of the word illustrating. *A. C.* 8595, 10454.

Joshua the Son of Nun, repr. the Lord. *A. C.* 901.

Jot or Tittle. The angels have the written word amongst them, composed of letters, inflected with significative little headings and dots; from whence it may appear, what the words of the Lord signify. Matt. 5. 18. and Luke 16. 17. *S. S.* 90.

Journey (to) sig. the institutes and order of life. *A. C.* 1463.

Journeying sig. what is continuous. *A. C.* 4554.

Journeyings and Peregrinations sig. things relating to instruction, and thence to life. *A. C.* 3148.

Joy (*gaudium*), is spoken of the delight of the love of good of the heart, and of the will; and *gladness*, (*lætitia*) is spoken of the delight of the love of truth of the soul, and of the understanding. *A. R.* 507.

Joy. See *City of Praise.*

Joy. See *Dancing.*

Joy. See *Illustration.*

Joy. See *Prayer.*

Joyful Lips (Ps. 63. 5.) sig. the spiritual principle. *A. C.* 358.

Joys. It constitutes part of the happiness of angels, to communicate their joys to one another, and all of them are like-minded in this respect. *H. H.* 399.

Jubal (Gen. 4. 21.) sig. the doctrine of things spiritual in the new church which succeeded Lamech; and his being the *father of such as handle the harp and organ*, sig. the truths and goods things of faith. *A. C.* 417.

Judah and his Tribe repr. and thence in the word sig. in a supreme sense, the Lord as to celestial love; in its spiritual sense, the celestial kingdom of the Lord and the word, and in a natural sense, doctrine of the celestial church from the word; but *Judah* in the opposite sense sig. diabolical love, which is the love of self. *A. R.* 350. *Ap. Ex.* 119.

Judah (the tribe of) was guilty of worst actions than the other tribes. *A. C.* 815, 7248, 9320.

Judah (the twelve tribes of) were divided into kingdoms, the Jewish and the Israelitish; and the latter repr. the spiritual church, and the former the celestial church. *A. R.* 350.

Judah (city of) (Isa. 40. 9.) sig. the doctrine of love towards the Lord, and love towards our neighbour in the whole complex. *Ap. Ex.* 850.

Judah. (Gen. 48. 3.) "And *Judah* said to him" sig. the good of the church. That *Judah* now speaks concerning Benjamin, and that Reuben spake heretofore on the same subject, see the foregoing

foregoing chapter, verſes 36, 37. is an arcanum, which cannot be unfolded but from the internal ſenſe; in like manner, that when Reuben ſpake concerning Benjamin, Jacob is called Jacob, ſee the foregoing chapter, verſe 36, but in the preſent caſe when *Judah* ſpeaks concerning Benjamin, Jacob is called Iſrael; verſes 6, 8, 7; that this circumſtance involves ſome arcanum, cannot be denied, but what arcanum it involves, cannot in any wiſe be known from the hiſtorical ſenſe of the letter; as alſo in other places, where Jacob is ſometimes called Jacob, and ſometimes Iſrael. The reaſon why *Judah* now ſpeaks is, becauſe the good of ſpiritual truth, and its procurement, is the ſubject treated of; on this account *Judah*, who is the good of the church, here ſpeaks with Iſrael, who is the good of ſpiritual truth, and engages for Benjamin who is the medium, for the medium muſt be conjoined by good. *A. C.* 5583.

JUDAH (Gen. 49. 11.) ſig. the Lord's divine celeſtial principle; "the *garment* which he ſhould *waſh* in *wine*," and the *covering* which he ſhould *waſh* in the *blood of grapes*" ſig. his rational and natural principle, which he ſhould make divine. *A. C.* 2576.

JUDAH (Iſa. 37. 30.) ſig. the celeſtial principle of the church; and *the king of Judah* the ſpiritual principle thereof. *Ap. Ex.* 706. *p.* 10.

JUDAH (Hoſea 6. 11.) ſig. the word, and *harveſt* a ſupplying of ſuch things, as they had applied to the confirmation of falſes thereby. This paſſage alludes to the ſtate of the Jewiſh church, about the advent of the Lord. *Ap. Ex.* 811. *p.* 238.

JUDAH and ISRAEL. *Judah* ſig. the celeſtial church, conſequently thoſe who are in the good of love from the Lord; and *Iſrael* ſig. the ſpiritual church, conſequently thoſe who are in the truths of doctrine from the Lord. *A. R.* 96, 266.

JUDAH. See *Baale of Judah.*

JUDAH (tribe of). See *Captivity.*

JUDAH. See *Ephraim.*

JUDAH. See *Houſe of Judah.*

JUDAH. See *Jured.*

JUDAH. See *Jews.*

JUDAS ISCARIOT repr. the Jewiſh nation, as to the church, or the Jewiſh church itſelf. *Ap. Ex.* 433. *p.* 62. *A. C.* 4751.

JUDAS ISCARIOT. See *Joſeph being Sold into Egypt.*

JUDEA ſig. the church. *A. C.* 3654.

JUDEA (Mark 13. 14.) ſig. the church vaſtated. *A. C.* 795.

JUDEA and JERUSALEM. See *John the Baptiſt.*

JUDGE of the WHOLE EARTH (the) (Gen. 18. 25.) ſig. eſſential good from whence truth is derived. *A. C.* 2258.

JUDGE. A *judge* formerly rode upon a ſhe-aſs, and his ſons upon he-aſſes; by reaſon that *judges* repr. the good things of the church, and their ſons truths thence derived: but a king rode on a ſhe-mule, and his ſons on he-mules; by reaſon that kings and their ſons repr. the truths of the church. *A. C.* 2781, 1672, 1728, 2069.

JUDGE. The *judge* who puniſhes the evil for the ſake of their amendment, and that the good may not be hurt by them, loves his neighbour. *A. C.* 3820, 8120.

JUDGE (to). It is on no account allowable for one man to *judge* of another as to the quality of ſpiritual life, for the Lord alone knows this; nevertheleſs it is allowable for every one to *judge* of another, in reſpect to his quality as to moral and civil life, for this is of concern to ſociety. *A. C.* 2284.

JUDGE (to). The word itſelf *judges* every one. *A. R.* 821.

JUDGE (to). The Lord doth not *judge* any one to hell, but they *judge* themſelves; for when they feel the angelic ſphere, flowing from the Lord out of heaven, they flee away, and caſt themſelves into hell. *A. R.* 502, 766.

JUDGE (to). See *Lord.*

JUDGED. Every one, as well the evil as the good, is *judged* immediately after death, when he enters the ſpiritual world, where he purſues his life to eternity, either in heaven or in hell. *Ap. Ex.* 413. *p.* 681.

JUDGED. Every one is *judged* according to the nature and quality of his ſoul, and the ſoul of man is his life, for it is the love of his will; and the love of every one's will, is entirely according to his reception of divine truth proceeding from the Lord, and this reception is taught by doctrine of the church derived from the word. *A. R.* 871.

JUDGMENT appertaining to the Lord's divine human

human principle and holy proceeding. *A. C.* 2319.

JUDGMENT is two-fold, from a principle of good, and a principle of truth: the faithful are *judge* from a principle of good, but the unfaithful from a principle of truth. *A. C.* 2335.

JUDGMENT is pred. when evil is brought to its height, or, as it is expreſſed in the word, when it comes to its conſummation. *A. C.* 1311.

JUDGMENT. The Lord in his human will execute judgment. *A. R.* 273.

JUDGMENT (Rev. 17. 1.) ſig. the ſtate of the church at its end. *A. R.* 719.

JUDGMENT (Rev. 18. 10.) ſig. the ſubverſion of the Roman Catholic religion, and the deſtruction or thoſe, who had lived deliciouſly with that whore, who are the perſons here treated of. *A. R.* 769.

JUDGMENT. Before the *judgment* over all took place, goods and truths were taken away from the evil, and evils and falſes from the good. *A. R.* 948.

JUDGMENT (the univerſal) was executed upon thoſe, who in external form appeared as Chriſtians, leading a moral and civil life, like ſpiritual men, but who, in internal form, were falſe Chriſtians and infernals. *A. R.* 330, 877.

JUDGMENT. See *Breaſt-plate of Judgment.*

JUDGMENT. See *Corporeal Judgment.*

JUDGMENT. See *Gall.*

JUDGMENT. See *Government.*

JUDGMENT. See *Holineſs.*

JUDGMENT. See *Juſtice.*

JUDGMENT. See *Laſt Judgment.*

JUDGMENT. See *Spirit of Judgment.*

JUDGMENTS (great) ſig. the laws of divine order, or divine truths. *A. C.* 7206.

JUDGMENTS ſig. divine truths, according to which man ought to live, whereby it is known what he is, and according to which he will be judged. *A. R.* 668.

JUDGMENTS, PRECEPTS, and STATUTES. *Judgments* ſig. civil laws, *precepts* the laws of the ſpiritual life, and ſtatutes the laws of worſhip. *Ap. Ex.* 946.

JUDGMENTS. See *Laws.*

JUDICIAL PROCEEDINGS. See *Heaven.*

JUGGLERS or SYRENS are puniſhed in another life grievouſly. *A. C.* 831, 959.

JUGGLERS. See *Magi.*

JUICE of the GRAPE (the) and wine have a ſimilar ſignification. *A. R.* 653.

JUICES (the) of MEATS, which are immediately imbibed by the veins, and are conveyed into the circulation, even into the brain, corr. to thoſe who ſcarcely at all endure the vexation of vaſtation in the world of ſpirits. *A. C.* 5174.

JUPITER. The ſpirits and angels, who are from the earth *Jupiter*, in the grand man, have relation to the imaginative principle of thought, and conſequently to an active ſtate of the interior parts. *E. U.* 64.

JUPITER (the inhabitants of) when they ſit, generally ſit croſs-legged. They delight in making long meals, more for the uſe of converſation, than for the pleaſure of eating. They are much afraid of horſes, becauſe they corr. to the intellectual principle formed from ſcientifics which appertain to human learning. It is uncommon with them to think one thing and ſpeak another. The inhabitants of *Jupiter* make wiſdom to conſiſt in thinking well and juſtly on all occaſions of life. They acknowledge our Lord as the ſupreme, and call him a *man*, and the only *Lord*, becauſe in *Jupiter* he has been ſeen as a man; but they do not know that he was born a man on our earth. They are exceedingly cautious on their earth, leſt any one ſhould enter into wrong opinions concerning the only Lord. Such of them as have lived in true conjugial love, and have taken ſuch care of their children as becometh parents, do not die of diſeaſes, but in tranquillity, as in ſleep. They live to the age of about thirty years. Their heads grow bald about one year before they die, and this is a ſign to them that they ſhall die ſoon. *E. U.* 55, 58, 60, 62, 65, 68, 84.

JUST. He is ſaid to be ſo, in a natural ſenſe, who lives according to civil and moral laws; and in a ſpiritual ſenſe, who lives according to divine laws. *A. R.* 815.

JUST. They on the right hand being called *juſt*, as where it is ſaid, "the *juſt* ſhall anſwer him, ſaying, &c. and the *juſt* ſhall go into life eternal," ſig. that they are in the Lord's juſtice; all who are in the good of charity, are called the *juſt*, not that they are *juſt* from themſelves, but from the Lord, whoſe juſtice is appropriated to them: they who believe themſelves *juſt* from themſelves, or ſo juſtified that they have no longer any thing of evil, are not amongſt the *juſt*, but amongſt the *unjuſt*, for they attribute to themſelves what is good, and alſo plac[e] meri[t]

merit in good, and ſuch cannot in any wiſe adore the Lord from true humiliation: wherefore they who in the word are called *juſt* and holy, are they who know and acknowledge that all good is from the Lord, and all evil from themſelves, that is, in the power of themſelves from hell. *A. C.* 5069.

Just. See *Holy*.

Just Idea of God (a). See *Idea*.

Just Man. See *Prophet*.

Just and Equitable. That in the natural principle is called *juſt* and *equitable*, which in the ſpiritual principle, is called *good* and *true*. *A. C.* 4167.

Just, and in the Fear of God. (2 Sam. 23. 2.) *Juſt* is pred. concerning good, and the *fear of God* concerning truth. *Ap. Ex.* 411. *p.* 662.

Just and Upright. (Gen. 6. 9.) *Juſt* hath relation to the good of charity, and *upright* to the truth of charity. *A. C.* 610.

Just and Wicked. (Gen. 18. 23.) *Juſt* ſig. the good, and *wicked* the evil. *A. C.* 2250.

Justice ſig. both good and truth. *A. R.* 821.

Justice. See *Holineſs*.

Justice. See *Lord*.

Justice and Judgment. *Juſtice* is pred. of divine good, and *judgment* of divine truth. *A. R.* 668.

Justice and Judgment. In ancient times, with reſpect to the Lord, ſig. mercy and grace, and with reſpect to man, charity and faith. *A. C.* 2235.

Justice and Judgment. See *Conjugial Semblances*.

Justification by Faith alone, is the faith of the clergy and not of the laity, except ſuch of them as live careleſs and ſecure. *A. R.* 426, 500.

Justification by Faith alone. The Swedes and Danes enter deeply into this ſubject, but the Germans ſtill deeper, the Engliſh deeper ſtill, and the Hollanders the deepeſt of all; notwithſtanding they differ in other points, yet in this article they all agree, *A. R.* 484.

Justification by Faith alone. Thoſe who are confirmed therein, both in doctrine and life, in the ſpiritual world, exhale a ſphere of the infamous adultery of a mother, or mother in law with a ſon, with which it has a correſpondence. *Ap. Ex.* 237. *p.* 250.

Justification. See *Faith*.

Justification. See *Holy Ghoſt*.

Justification. See *Imputation*.

Justification by Faith alone. See *Chimera*.

Justified. Paul and James agree in this, that the doers of the law are *juſtified* by God. *A. R.* 828, 417.

Justify (to) (Iſa. 5. 3. 11.) ſig. to ſave from divine good. *Ap. Ex.* 309. *p.* 648.

# K.

Kadesh. See *Cadeſh*.

Kadmonite. See *Kenite*.

Kedar or Arabia ſig. ſpiritual good. *A. C.* 3268.

Kedar denotes thoſe of the Gentiles, who are in ſimple truth; the ſame is ſig. by *Arabia*. *A. C.* 3268.

Kedar ſig. the knowledges of good. *Ap. Ex.* 734. *p.* 92.

Kedar. See *Flock of Kedar*.

Kedar. See *Nebaioth*.

Keep (to) in all whither thou goeſt (Gen. 28. 15.) ſig. providence from the divine principle. *A. C.* 3711.

Keep (to) the Commandments (Rev. 14. 12.) ſig. to live according to the precepts, of which the decalogue contains a ſummary. *A. R.* 638.

Keep (to) the Garments (Rev. 16. 15.) ſig. to perſiſt in truths, and a life conformable to them to his life's end. *A. R.* 705.

Keep (to). By *them who keep the words of this*

*this book* (Rev. 22. 9.) are ſig. they who *keep* and do the precepts of that doctrine, which are now manifeſted by the Lord. *A. R.* 946.

KEEP (to). The divine ſphere *keeps* heaven, and alſo the hells. *A. C.* 9534.

KEEP (to). The ſpiritual ſenſe of the word is *kept* by the Lord, like the angelic heaven. *U. T.* 230.

KEEP (to). The angels and the men of the church, are *kept* by the Lord, by the elevation of them to himſelf. *A. C.* 9517.

KEEPER (to be a) (Gen. 4. 9.) ſig. to ſerve, as is the caſe with *keepers* of a gate, and the *keepers* of the porch in the Jewiſh church; faith is called the *keeper* of charity from this circumſtance, of its being ſubſervient thereto; but according to the principles of the doctrine called Cain, faith was to have dominion. *A. C.* 372.

KEMUEL. See *Uz*.

KENITE, KENIZZITE, and the KADMONITE, (Gen. 15. 19.) ſig. falſes, which are to be expelled from the kingdom of the Lord. *A. C.* 1867.

KEREIOTH. See *Holon*.

KESED. See *Uz*.

KEZIB (Gen. 38. 5.) ſig. a ſtate of the idolatrous principle ſig. by Shelah, in which the Jewiſh nation was. *A. C.* 4827.

KEZIAH (Gen. 33. 19.) ſig. interior truths. *A. C.* 4400.

KETURAH (Gen. 25. 1.) ſig. divine truth ſpiritual, conjoined to divine good ſpiritual. *A. C.* 3236, 3243.

KETURAH. See *Abraham and Keturah*.

KETURAH. See *Iſaac*.

KEY (the) *which opened the bottomleſs pit*, (Rev, 9.) ſig. communication and conjunction with the hells by falſes, into which the truths of the word were turned by thoſe who falſified them, by applying them to evils of life, and to the principal falſes thence received. *Ap. Ex.* 536. *p.* 222.

KEY of DAVID (Rev. 3. 7.) ſig. the Lord's omnipotence over heaven and hell; and the ſame that is here ſig. by the *key of David*, is ſig. by the *keys of Peter*. Matt. 18. 18. *A. R.* 174.

KEY. See *To Open*.

KEY to MAN'S HOUSE in HEAVEN. See *Holy Supper*.

KEYS of HELL and of DEATH. (Rev. 1. 18.) By *keys* is ſig. the power of opening and ſhutting, in this inſtance the power of opening hell, that man may be brought forth, and of ſhutting it, leſt he ſhould enter it again; for man is born to evils of all kinds, conſequently in hell, for evils are hell; he is brought out of it by the Lord, who hath power to open it. The reaſon why, by having the *keys of hell and death*, is not underſtood the power of caſting into hell, but the power of ſaving, is, becauſe it follows immediately after theſe words: "*Behold I am alive for ages of ages*;" by which is ſig. that he alone is life everlaſting, and the Lord never caſts any one into hell, but man caſts himſelf. *A. R.* 62.

KIBROTH HATTAAVAH, or the *graves of concupiſcence*, (Numb. 11. 34.) was a name given to the place where the children of Iſrael were ſmitten with plagues, on account of their natural and ſenſual diſpoſition. *Ap. Ex.* 513. *p.* 179.

KID ſig. the truth of the church. *A. R.* 574. Alſo innocence and charity.

KID (a) (Iſa. 11. 6.) ſig. the genuine truth of the church. *A. R.* 572.

KID (a) (Iſa. 11. 6.) ſig. the good of interior innocence. *A. C.* 10132.

KID (Iſa. 11. 6.) ſig. charity. *Ap. Ex.* 780. *p.* 173.

KID. "Thou ſhalt not ſeethe a *kid* in his mother's milk," (Exod. 23. 19.) ſig. that the good of the innocence of a poſterior ſtate, is not to be conjoined with the truth of the innocence of a prior ſtate. This is a celeſtial arcanum, from which that law proceeded. *A. C.* 9301.

KID of the GOATS (a) (Gen. 38. 17.) ſig. a pledge of conjugial love, or of conjunction. *A. C.* 4871.

KID of the GOATS ſig. the innocence of the external or natural man; thus the truth and good thereof. *A. C.* 3519.

KIDS of the GOATS (Gen. 27. 16.) ſig. truths of domeſtic good. *A. C.* 3540.

KID. See *Innocence*.

KID. See *Lamb*.

KIDNEYS (Exod. 29. 13.) ſig. interior truths, or truths exploring, purifying, and correcting. *A. C.* 10032.

KIDNEYS. They who conſtitute the province of the *kidneys*, of the ureters, and of the bladder in the grand man, are of ſuch a genius and temper, that they deſire nothing more ardently, than to

to explore and ſcrutinize the quality of others, and there are ſome alſo who deſire to chaſtiſe and puniſh, provided there be any thing of juſtice in the caſe. *A. C.* 5381.

KIDNEYS. There are alſo *kidneys*, which are called *ſuccenturiatæ kidneys*, [*renes ſuccenturiati*] and alſo *kidney capſules*; their office is, not ſo much to ſecrete the ſerum, but the blood itſelf, and to tranſmit the purer blood towards the heart, by a ſhort circle; thus alſo to prevent the ſpermatic veſſels, which are in the neighbourhood, from carrying off all the purer blood, but they perform their principal ſervice in embryos, and in new-born infants. There are chaſte virgins who conſtitute the above province in the grand man; prone to anxieties, and fearful of being diſturbed, they lie quiet on the left part of the ſide beneath; if any thing be thought reſpecting heaven, and any thing concerning their change of ſtate, they become anxious and ſigh: anxiety ariſes principally from this circumſtance, that their particular temper and diſpoſition inclines them to keep the thoughts fixedly in one thing, and not by variety to ſhake off anxieties; the ground and reaſon why they belong to the above province is, becauſe hereby they detain the mind [*animum*] of another conſtantly in certain thoughts, in conſequence whereof ſuch things ariſe up and manifeſt themſelves, as cohere in a ſeries, which muſt be withdrawn, or from which man is to be purified; hereby alſo the interiors become more open to the angels, for on the removal of ſuch things as cauſe obſcurity and averſion, a clearer intuition and influx is effected. *A. C.* 5391.

KIDNEYS. See *Bladder*.

KIDNEYS. See *Reins*.

KILL (to) ſig. to extinguiſh. *Ap. Ex.* 355. ſ. 465.

KILL (to) ſig. to deſtroy the ſouls of men. *A. R.* 325.

KILL (to) (Gen. 27. 42.) ſig. to deprive of ſelf-derived life. *A. C.* 3610.

KILL (to) HER SONS with DEATH, (Rev. 2. 23.) ſig. to turn truths into falſes, for by that means they periſh; alſo to condemn their falſes. *A. R.* 139.

KILL (to) (Rev. 6. 4.) ſig. inteſtine hatreds, infeſtations from the hells, and internal reſtleſſneſs. *A. R.* 307.

KILL (to) (Rev. 9. 5.) ſig. to take away from thoſe who are in the faith of charity, the faculty of underſtanding, and willing what is true and good, for when this faculty is taken away, man is ſpiritually *killed*. *A. R.* 427.

KILL (to). (Rev. 13. 10.) By *killing and being killed* is ſig. to deſtroy and be deſtroyed, or to ruin and periſh, which is effected by falſes. *A. R.* 592.

KILLED (to be) (Rev. 13. 15.) ſig. to be *killed* ſpiritually, which is to be damned; it alſo ſig. to be declared an hetetic, and excluded from communion with the church, for ſuch an one, in their eyes, is conſidered as damned. *A. R.* 603.

KILL (to). See *Murder*.

KILLED. See *Slain*.

KILN. See *Brick-Kiln*.

KINDRED. See *Tribes*.

KINE in the genuine ſenſe, ſig. truths in the interior natural principle, but in the oppoſite ſenſe falſes there. *A. C.* 5268.

KINE ſig. good natural affections; *the lowing of the kine in the way* (1 Sam. 5. 6.) ſig. the difficult converſion of the concupiſcences of evil in the natural man into good affections; and *the offering the kine with a cart, as a burnt-offering*, ſig. that thus atonement would be made to the Lord. *D. P.* 326.

KING. It was ſacrilege to hurt a *king*, becauſe he was the anointed of Jehovah.—See 1 Sam. 24. 7, 11. 26. 9. 2 Sam. 1. 16. and 19. 22. *A. R.* 779.

KING. The regulation concerning a *king*, (Deut. 17. 14—18) implies, that the Jews ſhould chooſe genuine truth originating in good, and not ſpurious, and that they ſhould not defile it by reaſonings and ſcientifics. *A. C.* 2015.

KING. There is but one *king* in a kingdom; for more than one would diſtract it, whereas one may preſerve it in unity. *D. L. W.* 24.

KING, in an oppoſite ſenſe, ſig. one who is in falſes from concupiſcence of evil, and abſtractedly that falſe itſelf. *A. R.* 440.

KING. See *Government*.

KING. See *Judge*.

KING. See *Lord*.

KING in his BEAUTY (to ſee the) (Iſa. 33. 17.) ſig. genuine truth, which is from the alone Lord; and "to behold the land of far diſtances," ſig.

the extenſion of intelligence and wiſdom, *Ap. Ex.* 304.

KING of ASSYRIA (Iſa. 8. 7.) ſig. phantaſies. *A. C.* 705.

KING of JUDAH. See *Judah*.

KING of the NORTH and KING of the SOUTH. (Dan. 11. 38, 39.) *King of the North*, repr. thoſe who are in knowledge from the word, but yet not in [correſpondent] life; and the *king of the South*, ſig. thoſe who are in intelligence from the word, becauſe in the life of charity. *Ap. Ex.* 717. *p.* 43.

KING of the NORTH and KING of the SOUTH. (Dan. 11. 1. to the end) By the *king of the North* is ſig. the kingdom or church of thoſe who are in falſes; and by *king of the South*, is ſig. the kingdom or church of thoſe who are in truths: for it is a prophecy reſpecting the churches to come, ſhewing what the nature of them will be in their beginning, and what afterwards. *A. R.* 720.

KING of the NORTH and KING of the SOUTH. (Dan. 11.) *King of the North* ſig. thoſe who are principled in evils and falſes; and *king of the South* thoſe who are principled in goodneſſes and truths. *A. C.* 2468.

KING of SAINTS ſig. divine truth in heaven and in the church from him. *A. R.* 664.

KING and COUNSELLOR. (Micah 1. 9.) *King* ſig. the truth of doctrine from the word, and *counſellor* underſtanding thence. *Ap. Ex.* 721. *p.* 49.

KING of KINGS and LORD of LORDS. The Lord, with reſpect to his human, is called *king of kings and Lord of Lords*; and he is called *king* from divine truth, and *Lord* from divine good; and this alſo is meant by *kingdom* and *dominion*, where it treats concerning him. *A. R.* 743.

KING denotes truth itſelf, and *prince* a principal truth. *A. R.* 548.

KING, QUEEN, DAUGHTERS, and VIRGINS. (Pſ. 45. 10—16.) By the *king* in this paſſage, is meant the Lord; by the *queen*, the church as a wife; and by *daughters and virgins*, the affections of goodneſs and truth. *A. R.* 620.

KING and RULER, or GOVERNOR. (Pſ. 105. 20.) The Lord is called *king* in the word from divine truth, and *governor* from divine good. *Ap. Ex.* 448. *p.* 100.

KING'S DAUGHTER ſig. the love of truth. *A. C.* 3703.

KING'S DAUGHTER (Pſ. 45. 13.) ſig. the Lord's ſpiritual kingdom. *A. C.* 5044.

KING'S SON (Pſ. 72. 1.) ſig. the celeſtial man. *A. C.* 337.

KING'S SONS and KINGS ſig. thoſe who are in wiſdom from the Lord. *A. R.* 20.

KINGS ſig. thoſe who are in truths originating in good from the Lord, and in the oppoſite ſenſe thoſe who are in falſes originating in evil, or abſtractedly, ſuch truths or falſes. *A. R.* 20, 700, 921.

KINGS are pred. of peoples, but not of nations. *A. C.* 1672.

KINGS (the two) (Iſa. 7. 16.) ſig. the truth of the word in its internal ſenſe, and the truth of the word in its external ſenſe. *Ap. Ex.* 304. *p.* 361.

KINGS. (Gen. 14.) See *Names*.

KINGS. See *Nurſing Fathers*.

KINGS. See *Prieſt*.

KINGS, who ſhould come forth of Abraham, (Gen. 17. 6.) ſig. celeſtial truths, which flow in from the divine good of the Lord; and *kings of people*, who ſhould be of Sarah, (ver. 16.) ſig. ſpiritual truths, which flow in from the divine truth of the Lord. *A. C.* 2069.

KINGS of ANTIQUITY (Iſa. 19. 11—13.) ſig. the truths of the ancient church. *A. C.* 5044.

KINGS of ASHUR. See *Gods*.

KINGS of the EARTH and RULERS (Pſ. 2. 2.) ſig. the falſes and evils of the church. *Ap. Ex.* 684. *p.* 531.

KINGS and GOVERNORS (Hab. 1. 10.) *Kings* ſig. the truths of the word, and *governors* are the goods thereof. The common verſion reads it "*kings and princes*." *Ap. Ex.* 811. *p.* 234.

KINGS and PRIESTS. By being *kings and prieſts*, and *reigning with Chriſt*, is ſig. to promote uſes: for the Lord's kingdom is a kingdom of uſes. *C. S. L.* 7.

KINGS and PRIESTS. See *Repreſentatives*.

KINGDOM (Rev. 17. 12.) Thoſe *who have received no kingdom as yet*, ſig. thoſe who are in the *kingdom* of France, and are not ſo much under the yoke of the popiſh dominion, with whom nevertheleſs, there is not as yet a church altogether ſeparated from the Roman Catholic religion. *A. R.* 740.

KINGDOM of GOD, in its univerſal ſenſe means the univerſal heaven; and in a ſenſe leſs univerſal, the true church of the Lord; and in particular

particular ſenſe, every particular perſon of a true faith, or who is regenerate by the life of faith. *A. C.* 29.

KINGDOM of GOD (the) ſig. both heaven and the church, for the *kingdom of God* on the earths is the church. *U. T.* 572.

KINGDOM of, and WILL of GOD. (Matt. 6.) When all things appertaining to love and faith, which things are of God or of the Lord, and are from him, are accounted holy, the *kingdom of God* comes, and his *will* is done in the earths, as in the heavens. *A. C.* 2009.

KINGDOM of the LORD. The Lord is all things in his *kingdom*; the divine things which are from the Lord in his *kingdom*, conſtitute his *kingdom*: therefore according to the degree of good and truth, which any angel, ſpirit, or man receives from the Lord, and believes to be from the Lord, in the ſame degree he is in his *kingdom*, but in the degree that he doth not receive, neither believes it to be from the Lord in the ſame degree he is not in his *kingdom*, conſequently the divine things which are from the Lord, conſtitute his *kingdom* or heaven: this is what is meant by the Lord being all things in his *kingdom*. *A. C.* 2904.

KINGDOM of the LORD (the) is treated of in the Revelation from beginning to end, into which *kingdom* will come all thoſe who are of the Lord's new church, which is the new Jeruſalem. *A. R.* 839.

KINGDOM of the LORD. "Thy *kingdom* come, as in the heavens, ſo alſo in the earths," (Matt. 6.) The *kingdom of the Lord* exiſted as well before, as ſince the laſt judgment, for he ruled over heaven and earth; but the ſtate of his *kingdom* was made other after the laſt judgment, than it was before it, for after that event, the reception of divine truth and good is more diſtinct, more eaſy, more interior, and more univerſal. *Ap. Ex.* 1217.

KINGDOM of the LORD (the) then cometh, when the Lord is immediately approached. *U. T.* 113.

KINGDOM of the LORD. The Lord ſaid, "Father, glorify thy name,"—that is, thy humanity, and when this is done, then cometh the *kingdom of God*. *U. T.* 112.

KINGDOM of the LORD (the) conſiſts of all perſons whatſoever, who are under the influence of his goodneſs, whether they be on earth, or in heaven. The *kingdom of the Lord*, therefore, comprehends all kinds and degrees of goodneſs, in the moſt univerſal ſenſe; and of conſequence, whoſoever loves the *kingdom of the Lord*, loves alſo every particular perſon, who is under the influence of goodneſs. *N. J. D.* 95.

KINGDOM. See *Dominion*.

KINGDOM. See *Spiritual Kingdom*.

KINGDOM. See *Vegetable Kingdom*.

KINGDOM of BELTCHAZZAR. See *Beltchazzar*.

KINGDOM of the FATHER. See *Father*.

KINGDOMS. Heaven is divided into two *kingdoms*. *H. H.* 20—28.

KINGDOMS. The celeſtial *kingdom* conſiſts of thoſe who are in the third heaven, and the ſpiritual *kingdom* of thoſe who are in the ſecond or middle heaven. *Ap. Ex.* 448. *p.* 95.

KINGDOMS (the) of this WORLD, are BECOME the KINGDOMS of our LORD, and of his CHRIST, (Rev. 11. 15.) ſig. that heaven and the church, are become the Lord's, &c. *A. R.* 520.

KINGDOMS. See *Heaven*.

KINGDOMS (celeſtial and ſpiritual). See *Perception*.

KINGDOMS of HEAVEN. See *Celeſtial Natural, and Spiritual Natural*.

KIRIATHAIM. See *Holon*.

KIRIATHAIM. See *Nebo*.

KIRJATH-ARBA (Gen. 23. 2.) ſig. the church as to truth. *A. C.* 2909.

KISS (to) ſig. unitition, or conjunction from affection. *A. C.* 3574.

KISS (to) (Gen. 29. 13.) ſig. initiation. *A. C.* 3808.

KISS (to) ſig. conjunction and acknowledgment. *A. C.* 4215.

KISS (to) each other, (Ezek. 1. 23, 24, &c.) ſig. to act in conjunction and unanimouſly. *A. R.* 245.

KISS (to) upon the MOUTH. See *Explanation of Geneſis* 41. 40.

KITTHIM. See *Eliſhah*.

KNEAD (to) DOUGH. See *Bakers*.

KNEADING TROUGHS (Exod. 7. 3.) ſig. the pleaſantneſſes of luſts in the natural principle; the ſame is ſig. by *ovens* in a bad ſenſe. *A. C.* 7356.

KNEE ſig. the conjunction of natural good with ſpiritual good. *Ap. Ex.* 455. *p.* 114.

KNEES (Gen. 30. 5.) ſig. conjugial love. *A. C.* 3915.

KNEES (the) (Iſa. 66. 12.) ſig. celeſtial love. *Ap. Ex.* 365. *p.* 498.

KNEES (Ezek. 7. 17.) ſig. the love of good. *Ap. Ex.* 677. *p.* 524.

KNEES (Ezek. 47. 3—9.) ſig. the ſpiritual natural [principle]. *Ap. Ex.* 629. *p.* 402.

KNEES. See *To bring up upon the knees.*

KNEES. See *To fall down on the knees.*

KNEES. See *Heaven.*

KNIVES of FLINTS (Joſh. 5. 2. 3. 9.) ſig. truths whereby evils may be corrected. *A. C.* 2039.

KNOCK (to). "Behold I ſtand at the door and *knock*," (Rev. 3. 20.) ſig. the perpetual preſence, and operation of the Lord with man. *Ap. Ex.* 248.

KNOCK (to). "Behold I ſtand at the door and *knock*, &c. (Rev. 3. 20) ſig. that the Lord is preſent to every one in the world, and is there preſſing to be received, and teaches how, and that whoſoever believes in the word, and lives according to it, he will join himſelf with him, and them with himſelf. *A. R.* 153.

KNOTTED OAK. See *Oak.*

KNOW (to) Gen. 22. 12.) when pred. of the Lord's divine principle, ſig. nothing elſe but to be united, or glorified with the human divine principle. *A. C.* 2826.

KNOW (to). When pred. of God, ſig. foreſight and providence, for it cannot be ſaid of God, that he *knows*, inaſmuch as from himſelf he *knows* all things; and the faculty of *knowing* appertains to man from him, wherefore to *know* is in God to foreſee and to provide; to foreſee is to *know* from eternity to eternity, and to provide is to do it. *A. C.* 5309.

KNOW (to) (Gen. 38. 16.) ſig. to apperceive. *A. C.* 4869.

KNOW (to) (Gen. 38. 26.) ſig. to be conjoined. *A. C.* 4914.

KNOW (to). (Rev. 19. 12.) By no one *knowing* the written name but himſelf, is ſig. that no one ſeeth but the Lord himſelf, and they to whom he revealeth it, what the word is in its ſpiritual ſenſe. *A. R.* 824.

KNOW (to). They who *know* one another in this world, *know* one another in the world of ſpirits, but not in heaven or hell. *H. H.* 457. 481.

KNOW (to). All in another life *know* one another who are in ſimilar good. *H. H.* 46.

KNOW (to). It is one thing to *know*, another thing to *acknowledge*, and another to have *faith*, but yet in thoſe who lead a ſpiritual life they follow in orderly ſucceſſion and correſpond, and are united in action or in works. *A. C.* 896. 5664.

KNOW (to). See *To excite.*

KNOW (to). See *Wiſdom.*

KNOW (to) WHAT GOOD IS. See *Evil.*

KNOW (to) ACKNOWLEDGE and FOLLOW the LORD JESUS CHRIST. See *Baptiſm.*

KNOW (to), WILL and DO. See *To believe.*

KNOW (to) A WIFE, &c. (Gen. 4. 17.) By *Cain's knowing* his wife, and her *conceiving* and *bearing Enoch*, is ſig. that this ſciſm or hereſy, produced another from itſelf. *A. C.* 400.

KNOWING THOU SHALL KNOW (Gen. 15. 13.) ſig. what is certain. *A. C.* 1842.

KNOWN (to be) (Gen. 41. 31.) ſig. to be apperceived. *A. C.* 5280.

KNOWLEDGE. Many of thoſe who have been moſt diſtinguiſhed for their *knowledge* in points of doctrine are amongſt the infernals, but ſuch as have lived a life of charity are all in heaven. *A. C.* 1515.

KNOWLEDGE. See *Faith.*

KNOWLEDGE. See *Fore-knowledge.*

KNOWLEDGE. See *To know.*

KNOWLEDGE. See *Knowledges.*

KNOWLEDGE. See *Learned.*

KNOWLEDGE. See *Predictions.*

KNOWLEDGE. See *Tree of Knowledge.*

KNOWLEDGE (no). See *Old Church.*

KNOWLEDGE CONCERNING HEAVEN and the GRAND MAN. See *Correſpondence.*

KNOWLEDGE of the LORD (the) is the univerſal of all things of doctrine, and thence of all things of the church, from it all worſhip derives its life and ſoul, for the Lord is all in all in heaven and the church, and hence all in all in worſhip. *A. R.* 916.

KNOWLEDGE of the LORD. See *Lord.*

KNOWLEDGE and ACKNOWLEDGMENT of the LORD. See *Church.*

KNOWLEDGE and ACKNOWLEDGMENT of the LORD. See *Conjunction.*

KNOWLEDGE and APPERCEPTION [*cognitio & apperceptio*]. Is to the natural man, what *intelligence* is to the ſpiritual man. *Ap. Ex.* 518. *p.* 197.

KNOWLEDGES. Are the things which open the

e way to behold things celeſtial and ſpiritual; y *knowledges* the way is opened for the inter- l man to the external, in which are the re- ipient veſſels, which are as many in number as re the *knowledges* of goodneſs and truth; into eſe as into their veſſels celeſtial things enter y influx. *A. C.* 1458.

KNOWLEDGES. Faith and the conſequent reſence of the Lord is given by means of *nowledges of truths derived from the word*, ſpecially concerning the Lord himſelf there, ut love and conſequent conjunction is given by life according to his commandments. *A. R.* 37.

KNOWLEDGES of TRUTH become truths with e regenerated man, alſo the *knowledges* of ood. *F.* 33.

KNOWLEDGES conſidered in themſelves are ithout heaven, but a life according to *know- dges* is within heaven. *A. C.* 2049. *H. H.* 18.

KNOWLEDGES. The Lord doth not imme- iately infuſe new *knowledges*. *U. T.* 208.

KNOWLEDGES of what is true and good out f the word, when there is in them the ſpiritual rinciple out of heaven from the Lord, are not alled *knowledges* but truths; but if there is not in them any ſpirituality out of heaven from the Lord, they are nothing but ſcientifics. *A. R.* 900.

KNOWLEDGES of what is TRUE and GOOD are not of faith, before a man is in charity, but they furniſh a ſtore out of which the faith of charity may be formed. *F.* 25.

KNOWLEDGES of the RATIONAL PRINCIPLE of MAN are in this life imperceptible. *A. C.* 3020.

KNOWLEDGES and SCIENTIFICS are of the exterior memory. *A. C.* 5212. 9922.

KNOWLEDGES. See *To chooſe*.

KNOWLEDGES. See *Elevation*.

KNOWLEDGES. See *Internal Man*.

KNOWLEDGES. See *Scientifics*.

KNOWLEDGES. See *Worſhip*.

KNOWLEDGES of GOOD and TRUTH. See *Doctrinals*.

KNOWLEDGES of THINGS CELESTIAL. See *Celeſtial*.

KORAH, DATHAN, and ABIRAM. See *Abſorbed*.

KORHITES (the families of the) (Exod. 6. 24.) ſig. the quality of goods and truths. *A. C.* 7230.

# L.

LABAN ſig. the affection of good in the atural man, or the affection of external good, nd properly collateral good of a common ſtock. . C. 3665.

LABAN. The good repreſented by *Laban* is ich, that it is merely an uſeful good, viz. to troduce genuine truths and goods, and when hath anſwered this purpoſe of uſefulneſs, it afterwards left. *A. C.* 3982.

LABAN the ARAMÆAN (Gen. 31. 20.) ſig. iddle good, in which there is not divine good nd truths as before. *A. C* 4112.

LABAN (Gen. 31. 44, &c.) repr. the goods of works, ſuch as have place with thoſe who are aſide, *(a latere)* that is with the Gentiles. *A. C.* 4189.

LABAN and his FLOCK (Gen. 31.) repr. that middle or mediatory good which man is kept in for a while during the proceſs of his regeneration. *A. C.* 4063.

LABAN. See *Mizpah*.

LABOUR has reſpect, in a good ſenſe, to the things that are of love; and in an oppoſite ſenſe,

ſenſe, to the things that are of evil. *A. C.* 613.

Labour (Gen. 41. 51.) denotes the combats of temptation. *A. C.* 5322.

Labour ſig. affliction of ſoul and crucifixion of the fleſh, for the ſake of the Lord, and of eternal life. *A. R.* 640.

Labour of the Hands. To eat the *labour of the hands* ſig. celeſtial good, which man receives by a life according to divine truths from the Lord. *Ap. Ex.* 617. *p.* 360.

Labour and Patience, or Endurance, *(laborem et tolerantiam)* In a ſpiritual ſenſe, *labour* ſig. all which man thinks; and *patience*, or *endurance*, all which man does. *Ap. Ex.* 430. *p.* 42.

Labour. See *Wealth.*

Labour of Egypt. See *Egypt.*

Labour (to). See *To Generate.*

Labour (to be in). See *To Bring Forth.*

Ladder ſig. the communication of truth which is in the loweſt place with truth which is in the higheſt. *A. C.* 3699.

Ladder. See *Jacob's Ladder.*

Ladder. See *Steps.*

Laity (the) are in the doctrine of faith alone. *A. R.* 442, 449.

Laity (the) are in the externals of the church, and they appear in the ſpiritual world, as it were in the ſea. *A. R.* 402.

Laity. See *Clergy.*

Laity. See *Falſes.*

Laity. See *Juſtification by Faith alone.*

Laity. See *Papiſts.*

Lake *(ſtagnum)* ſig. where there is truth in abundance; alſo, where the falſe principle abounds. *A. R.* 835.

Lake of Fire ſig. hell. *A. R.* 872.

Lake of Fire and Sulphur. ſig. the hell where the love of what is falſe, and the cupidities, or the luſts of evil reign. *A. R.* 864.

Lake of Geneſareth. See *Geneſareth.*

Lamb ſig. the good of the innocence of infancy. *A. C.* 10132.

Lamb ſig. the Lord as to his divine humanity. *A. R.* 256.

Lamb (Rev. 13. 11.) ſig. the Lord as to the word. *Ap. Ex.* 816. *p.* 248.

Lamb (Rev. 14. 10.) ſig. divine good. *Ap. Ex.* 888. *p.* 337.

Lamb Slain from the Foundation of the World (Rev. 13. 8.) ſig. the Lord's divine humanity, not acknowledged from the firſt eſtabliſhment of the [Chriſtian] church. *A. R.* 8[illegible]

Lamb Standing as it were Slain ſig. t[illegible] Lord as to his humanity not acknowledged in t[illegible] church to be divine. *A. R.* 269.

Lamb, Kid, and Calf, (Iſa. 11. 6.) ſig. thr[illegible] degrees of innocence and love; *wolf*, *leopard* and *young lion*, ſig. their oppoſites. *A. C.* 4[illegible]

Lamb. See *Blood of the Lamb.*

Lamb. See *Explanation of Revelation* 6. t[illegible]

Lamb. See *God and the Lamb.*

Lamb. See *Innocence.*

Lamb. See *Paſchal Lamb.*

Lamb. See *Song of Moſes and the Lamb.*

Lambs and Sheep. *Lambs* ſig. thoſe w[illegible] are in the good of innocence and love to the Lor[illegible] and *ſheep*, thoſe who are in the good of chari[illegible] towards their neighbour. *Ap. Ex.* 9. *p.* 9.

Lambs, Rams, and Goats, corr. to the goo[illegible] and truths reſpectively, in which the angels [illegible] the third, ſecond, and firſt heaven are principle[illegible] See *Ezek.* 27. 21. and *Deut.* 32. 14. *Ap. E*[illegible] 817. *p.* 254.

Lambs. See *Ewe Lambs.*

Lame in the Feet and Hands, (the) re[illegible] ſuch as were principled in perverted exter[illegible] worſhip: ſuch were not permitted to offer w[illegible] fires to Jehovah. *A. C.* 2162.

Lame and Blind (the) in the word, ſig. th[illegible] who are in their own proprium or ſelf-hood. [illegible] *C.* 210.

Lame and Blind. The *lame* ſig. thoſe w[illegible] are in evil, and the *blind* thoſe who are in falſ[illegible] *A. C.* 4302.

Lamech (Gen. 4. 18.) ſig. the vaſtation [illegible] the church, when there was no longer any fai[illegible] *A. C.* 405.

Lamech (Gen. 5. 25.) ſig. the ninth chu[illegible] from Adam. *A. C.* 523.

Lamech. In this church the perception [illegible] truth and goodneſs was become ſo common [illegible] obſcure, that it was next to none, and thus [illegible] church was vaſtated. *A. C.* 526.

Lamech. See *Zillah.*

Lamentation (bitter). See *Mourning.*

Lamentation of David over Saul tr[illegible] concerning the doctrine of truth, combat[illegible] againſt the falſes of evil. *A. C.* 10540.

Lamentations of Jeremiah treat of [illegible] vaſtation of every good and truth among [illegible] Jewiſh nation, on account of their applica[illegible] of the literal ſenſe of the word, to favour t[illegible]

n loves. *Ap. Ex.* 357. *p.* 480.

Lamp (light of a) fig. illumination from the ord. *A. R.* 796.

Lamp (Rev. 22.) fig. natural light from self-rived intelligence. *A. R.* 940.

Lamp. See *Doctrine.*

Lamp. See *Lamps.*

Lamp. See *Star.*

Lamps fig. things celeſtial, from which things ritual proceed. *A. C.* 886.

Lamps (Exod. 27, 20, 21.) By the ordina-n of the *lamps*, from the evening until the orning, is fig. the perpetual influx of the good d truth from the Lord, always in every ſtate. *. C.* 9787.

Lamps (Matt. 25. 4.) fig. love. *A. C.* 3079.

Lamps and Candles fig. intelligence in both nſes. *A. R.* 408.

Lamps fig. truths of faith. *D. P.* 328.

Lamps. See *Oil.*

Lancet. See *Sword.*

Land or Earth (Gen. 20. 15.) fig. the doc-ine of love and charity. *A. C.* 2571.

Land or Earth (Gen. 24. 4.) fig. the celeſ-al principle of love. *A. C.* 3026.

Land (Gen. 26. 12.) fig. things rational. *A.* . 3404

Land, or Earth, (Gen. 28. 13.) fig. the ood of the natural principle. *A. C.* 3705.

Land (Gen. 30. 25.) fig. the divine of the tional principle. *A. C.* 3973.

Land. (Gen. 43. 1.) *Land* in the word de-otes the church, in the preſent caſe therefore, oſe things which are of the church, for the ings ſignificative of the church, are ſignifica-ve alſo of the things relating to the church, for eſe conſtitute the church: the reaſon why nd [or earth] denotes the church in the word , becauſe the *land of Canaan* was the *land* which the church had been from the moſt an-ient times; hence, when *land* [or earth] is amed in the word, the *land* of Canaan is meant, nd when this is meant, the church is meant; or they who are in the ſpiritual world, when uestion is made of *land*, do not ſtick in the idea *land*, but in the idea of the nation which in-abits it, nor in the idea of the nation which nhabits it, but in the idea of the quality of that ation, conſequently in the idea of the church. *A. C.* 5577.

Land. See *Dry Land.*

Land. See *Earth.*

Land. See *Ground.*

Land. See *Honey.*

Land. See *To Inherit Land.*

Land. See *Left in the Land.*

Land. See *Married Land.*

Land. See *Midſt of the Land.*

Land of Canaan (the) repr. the Lord's kingdom. *A. C.* 2184.

Land of Canaan, or the Holy Land, in the word, is taken for love, and conſequently for the will of the celeſtial man. *A. C.* 485.

Land of Canaan. See *Land of Negociation.*

Land of Canaan. See *Man.*

Land of Cush (the) (Gen. 2. 13.) fig. mind or faculty, or the will and underſtanding. *A. C.* 116.

Land of Drought, and of Thick Shade, *(terra ſiccitatis et umbræ denſæ)* (Jer. 2. 2.) fig. the perception of good, and the underſtanding of truth obſcured. *Ap. Ex.* 730 *p.* 86.

Land of Egypt fig. the natural mind. *A. C.* 7387.

Land of Egypt (Exod. 29. 46.) fig. hell. *A. C.* 10156.

Land of Far Distances (Iſa. 33. 17.) fig. the good of love. *A. C.* 3863.

Land of Jordan. See *Jordan.*

Land of the Living fig. heaven. *A. C.* 290.

Land of my Nativity. See *Houſe of my Father.*

Land of Negotiation *(terra negotiationis)* (Ezek. 16. 29.) (tranſlated, the *land of Canaan*) fig. the origin and ſource from whence all falſes are derived, namely, the ſenſual principle. *Ap. Ex.* 654. *p.* 492.

Land of Seir fig. celeſtial and natural good. *A. C.* 4328.

Land of Separation. See *Goat.*

Land of Sojourning. See *Sojournings.*

Land not Inhabited *(terra exciſionis)* (Lev. 16. 22.) fig. hell. *Ap. Ex.* 730. *p.* 88.

Land and Ground. (Mal. 3. 11. 12.) *Land* evidently fig. that which contains, conſequently it fig. man, who is called *land*, where *ground* fig. the church or doctrine. *A. C.* 566.

Lands (Jer. 23. 8.) fig. that no churches exiſted

exiſted therein; *ground* ſig. the exiſtence of a church, or of true worſhip. *A. C.* 566.

Lands of different nations are uſed in the word, to ſig. the different kinds of love prevalent in the inhabitants. *A. C.* 585.

Lands. See *Mountains.*

Lanes. See *Streets.*

Language. There is an univerſal *language*, which angels and ſpirits uſe, and this hath nothing in common with any *language* of men in this world, but every man comes into this *language* ſpontaneouſly after death, for it is inherent in him from his creation. *A. R.* 29.

Language (the) of the word, is real angelic *language* in its ultimates. *A. C.* 3482.

Language. Every ſpirit and angel, when converſing with a man, ſpeaketh the man's proper *language*; thus French with a Frenchman, Engliſh with an Engliſhman, &c. &c. *C. S. L.* 326—329.

Language. See *Alphabet.*

Language. See *Internal Senſe.*

Language. See *Sound.*

Language. See *Speech.*

Language (univerſal). See *Interior Significatives.*

Language of this World. See *Memory.*

Lantern [Pſ. 132. 17, 18.] ſig. the ſight of truth. *A. C.* 2832.

Laodiceans (Rev. 3. 14.) ſig. thoſe who alternately believe ſometimes from themſelves, and ſometimes from the word, and ſo prophane holy things. *A. R.* 198.

Lapping Water with the Tongue as a Dog (Judges 7.) ſig. puniſhment, on account of the falſification of truth. *A. C.* 3242.

Last. See *Firſt and the Laſt.*

Last Judgment (the), in 1757, came to paſs upon the Chriſtian church, when there was no faith in conſequence of there being no charity; this was repreſentatively foretold by the Lord, when he ſaid of Peter, that before the cock crew thrice, he ſhould deny him, and alſo in that paſſage, John 21. 21, 22. *A. C.* 10087, 6000.

Last Judgment. Since it was executed, the ſtate of the ſpiritual world is entirely changed. *Ap. Ex.* 754.

Last Judgment. Unleſs it had been accompliſhed, the heavens would have ſuffered, and the church periſhed. *A. R.* 263.

Last Judgment. When the church on earth is deſtroyed, the angels of heaven lament and ſupplicate the Lord to make an end thereof, which is effected by the *laſt judgment*. *A. R.* 263.

Last Judgment. Immediately after death, conſequently before the *laſt judgment*, the evil were judged to hell, who denied God and the word, conſequently who had rejected all things appertaining to religion. *A. R.* 869.

Last Judgment (the) then takes place when the wicked are ſo multiplied, that the heavens above cannot be kept in their ſtate of love and wiſdom. *A. R.* 343.

Last Judgment. Thereby all things are reduced to order in the ſpiritual world, and thence in the natural world, or in the earths. *A. R.* 274.

Last Judgment (the) with every one, is when the Lord cometh, as well in general, as in particular: thus, it was the *laſt judgment* when the Lord came into the world: it will be the *laſt judgment* when he ſhall come to glory; it is the *laſt judgment* when he cometh to each man in particular; it is alſo the *laſt judgment* with every one when he dies. *A. C.* 900.

Last Judgment. When it was executed [anno 1757] the Lord appeared in the heavens in much greater brightneſs and ſplendour than at other times, for this cauſe, that the angels there might be more powerfully preſerved, the inferiors [principles] with which the exteriors of the angels have communication, being then in perturbation. See Iſa. 30. 26. *Ap. Ex.* 401. *p.* 59[illegible]

Last Judgment. After it, it was provided and ordained by the Lord, that hereafter no one ſhould have conjunction with heaven, than he who is in ſpiritual faith, which is acquired by a life according to the truths of the word, which life is called charity. *Ap. Ex.* 737.

Last Judgment (the) was executed on those who were in the *world of ſpirits*, but not on any one in heaven, nor on any one in hell. *A. R.* 342.

Last Judgment (the) is to be conſidered as general, particular, and ſingular: general, with reſpect to the end of a church; particular, as to the laſt time of every man's life; and ſingular with reſpect to his thoughts, words, and actions. *A. C.* 1850, 4535.

LAST JUDGMENT is not executed, till devastation takes place. *A. R.* 676.

LAST JUDGMENT. The ſpiritual ſenſe of the word, and the doctrine, that the Lord alone was the God of heaven and earth, was not revealed till after the *laſt judgment*, for by the *laſt judgment* the Babylonians were removed, and likewiſe ſuch of the reformed, as acknowledged juſtification by faith only, whoſe falſities were like black clouds, interpoſed between the Lord and men upon earth; they were alſo like cold and extinguiſhed ſpiritual heat, which is the love of goodneſs and truth. *A. R.* 864.

LAST JUDGMENT. See *Church*.

LAST JUDGMENT. See *Heavens*.

LAST JUDGMENT. See *Heavens and Hells*.

LAST JUDGMENT. See *Imaginary Heavens*.

LAST JUDGMENT. See *Inferior or Lower Earths*.

LAST JUDGMENT. See *Influx*.

LAST JUDGMENT. See *Kingdom of the Lord*.

LAST JUDGMENT. See *Left*.

LAST JUDGMENT. See *New Church*.

LAST JUDGMENT. See *New Heaven*.

LAST JUDGMENT. See *Old Church*.

LAST JUDGMENT. See *Prophanation*.

LAST JUDGMENT. See *Redemption*.

LAST TIME of the CHURCH. See *Jews*.

LATCHET. See *Shoe*.

LATITUDE ſig. truth. *A. R.* 861.

LATITUDE. See *Degrees of Altitude*.

LATTER DAYS *(extremitas dierum)* (Jer. 48. 47.) ſig. the advent of the Lord. *Ap. Ex.* 811. *p.* 236.

LAVER of BRASS (Exod. 30. 18.) ſig. the good of the natural man, in which purification takes place. *Laver* ſig. the natural principle, and *braſs* the good thereof. The like was ſig. by the *molten ſea*, which Solomon made. (1 Kings 7. 23, &c.) *A. C.* 10235.

LAVER. See *Explanation of 1 Kings*, 7. 23.

LAUGH. (Gen. 18. 15.) Sarah's *laughing*, in an external ſenſe, ſig. that the Lord perceived from the divine [principle] what was ſtill the quality of the rational, and how much of the human was ſtill in it, which was to be expelled. *A. C.* 2216.

LAUGHTER is an affection of the rational principle, and indeed an affection of what is true or what is falſe in the rational principle, hence comes all *laughter*; ſo long as ſuch affection is in the rational principle, which puts itſelf forth in *laughter*, ſo long as there is ſomewhat corporeal or worldly, conſequently merely human therein; celeſtial good and ſpiritual good doth not *laugh*, but expreſſes its delight and chearfulneſs in the countenance, in the ſpeech, and in the geſture, after another manner; for in *laughter* there are many principles contained, as for the moſt part ſomething of contempt, which although it doth not appear, ſtill lies concealed under that outward expreſſion, and is eaſily diſtinguiſhed from chearfulneſs of mind, which, alſo, produces ſomewhat ſimilar to *laughter*. *A. C.* 2216.

LAURELS have reſpect to the affections of truth. *H. H.* 520.

LAURELS. See *Vines*.

LAURELS. See *Ways*.

LAW. By the *law*, in a ſtrict ſenſe, are meant the ten commandments; in a more extenſive ſenſe, all things written in the five books of Moſes; and in the moſt extenſive ſenſe, all things that are contained in the word. *L.* 8, 9, 10.

LAW WRITTEN in their HEARTS (Jer. 31, 33.) ſig. perception of good and of truth thence derived, and alſo conſcience. *A. C.* 3654.

LAW WRITTEN in their HEARTS (Jer. 31. 33.) Thoſe who have *the law written in their hearts*, ſig. thoſe who are in the third heaven. *A. R.* 121.

LAW. *By the works of the law*, mentioned by Paul in Rom. 3. 28. are meant the works of the moſaic *Law*, proper to the Jews. *A. R.* 417.

LAW and the PROPHETS, ſig. the univerſal doctrine of faith, and all the word. *A. C.* 2116. *Ap. Ex.* 250. *p.* 277.

LAW and WORD of JEHOVAH (Iſa. 2. 3—5.) *Law* is the doctrine of the good of love; and *word* is truth from that good. *Ap. Ex.* 734. *p.* 91.

LAW. See *Brother in Law*.

LAW. See *Daughters in Law*.

LAW. See *Works of the Law*.

LAW of DIVINE PROVIDENCE. See *Evils*.

LAW and the PROPHETS. See *Faith*.

LAWS (all). Even civil and forenſic, which are in the word, have correſpondence with the *laws* of good and truth, which are in heaven. *A. C.* 3540.

LAWS of the JEWISH CHURCH, notwithstanding the ceſſation of their authority in the letter, are yet the ſacred Word of God, on account of the internal ſenſe which they contain. *A. C.* 9210. 9259. 9349. 10637.

LAWS, JUDGMENTS, and STATUTES, ordained in the Iſraelitiſh, or Jewiſh Church, which was a repreſentative Church. There are ſome among them which are of authority, both in their external and internal ſenſe—ſome which ought ſtrictly to be obſerved in their external ſenſe—ſome which may be ſerviceable where there is a diſpoſition to make them ſo—and ſome which are abſolutely repeated. *A. C.* 9349.

LAWS of PERMISSION are *laws* of divine providence. *D. P.* 234 to 240.

LAWS. See *Celeſtial Principles.*

LAWS. See *Ordinances.*

LAWS of ORDER. See *Order.*

LAWS of the SPIRITUAL, CIVIL and MORAL LIFE. See *Commandments.*

LAWS, JUDGMENTS, TESTIMONIES, and STATUTES. See *Jewiſh Church.*

LAW-GIVER (Numb. 21. 18.) ſig. the Lord. *A. C.* 3424.

LAW-GIVER. See *Legiſlator.*

LAWYERS (Luke 11. 52.) ſig. thoſe who ſearched the ſcriptures and taught how they were to be underſtood. *Ap. Ex.* 536.

LAWN [*xylinum*] or FINE LINEN, ſig. genuine truth. *A. R.* 814.

LAWN. See *Linen.*

LAY (to) the HAND on the WALL (Amos 5. 19.) ſig. ſelf derived power and confidence, grounded in ſenſual things. *A. C.* 195.

LAYING on of HANDS. See *Inaugurations.*

LAY (to) up his GARMENT. See *Garment.*

LAZARUS ſig. the Gentiles, who had not the word. That they were deſpiſed and rejected by the Jews is ſig. by his being laid at the gate of the rich man, full of ſores. *S. S.* 40. *A. R.* 724

LAZARUS (the raiſing of) (John 9.) repr. a new church from among the Gentiles. *A. C.* 2916.

LAZARUS. See *Dives.*

LAZULE STONE repr. the appearance of the Lord's divine ſphere, in the ſpiritual heavens. *A. R.* 232.

LEAD (Exod. 15. 10.) ſig. evil. *A. C.* 8298. See *Evil and the Falſe.*

LEAD. See *Metals.*

LEAD. See *Silver.*

LEAD (to). The Lord *leads* and inclines man as well by the fallacies, as by the luſts of the ſenſes, as it were from proprium to the doing good and the ſpeaking of truth. *A. C.* 24.

LEAD (to). The Lord *leads* thoſe who are in the principles of truth and good, into the life of truth and good, although they know it not. *A. C.* 3773.

LEAD (to). The divine love *leads* men in hell, and ſnatches them out of it. *D. P.* 337.

LEAD (to). The will *leads* the underſtanding. *Dec.* 44.

LEAD (to). The loves of ſelf and the world *lead* from truths to falſes. *A. C.* 10201.

LEAD (to) into CAPTIVITY (Rev. 13. 10.) ſig. to perſuade and draw over to his own party that they may conſent to and become adherent to that hereſy, which is underſtood by the dragon and the beaſt, and thus to miſlead from believing well and living well. *A. R.* 591.

LEAD US NOT INTO TEMPTATION, &c. (Matt. 6.) According to the literal ſenſe, it appears, that the Lord *leads* man into *temptation*, but the internal ſenſe is, that the Lord *leads* no one into *temptation*. *A. C.* 3425.

LEAD (to). See *Led.*

LEADER or GOVERNOR (Matt. 2. 6.) ſig. the Lord. *A. C.* 2135.

LEAF ſig. truth throughout the word. *A. C.* 885.

LEAF. See *Fruit.*

LEAF. See *Leaves.*

LEAF. See *Olive Leaf.*

LEAF. See *Tree.*

LEAF repr. the external natural church. *Ap. Ex.* 695. *p.* 553.

LEAH and RACHEL. *Leah* repr. the Jewiſh church, and *Rachel* the new church of the Gentiles. *A. C.* 422.

LEAH and RACHEL. *Leah* ſig. the external affection of truth, and *Rachel* the interior affection thereof. *A. C.* 3793.

LEAN in FLESH (Gen. 41. 19.) ſig. where there was no charity. *A. C.* 5258.

LEAN (to make) [*Emaciare*] (Zeph. 2. 11.) ſig. to amove evils from falſes. *Ap. Ex.* 4[illegible] *p.* 643.

LEAP (to) [*ſaltare*] (Lev. 11. 21.) [illegible] predicated of *Birds*, ſig. to live. *Ap. Ex.* [illegible] *p.* 246.

LEARN (to) (Rev. 14. 3.) ſig. to perceive interiorly in himſelf that it is ſo, which is to [illegible] derſtand

derſtand, and ſo to receive and acknowledge; he who *learns* any otherwiſe, *learns* and doth not learn, becauſe he doth not retain what he *learns*. *A. R.* 618.

LEARN (to). Man *learns* by temptations that there is nothing but evil in himſelf, and that all good is from the Lord. *N. J. D.* 199.

LEARNED. Many things muſt be *learned*, not only thoſe which pertain to heaven, but thoſe which belong to the world. *H. H.* 351.

LEARNED. What ſpiritual good and truth is, is *learned*, not from the world, but from heaven. *H. H.* 312.

LEARNED (the) have attributed all things to thought, not to affection. *A. R.* 908.

LEARNED (the) who have confirmed themſelves againſt the truths of the church, become ſenſual. *H. H.* 267.

LEARNED (the). Many of the *learned* although they are born where the word is, yet do not believe. *A. C.* 10329.

LEARNED (the) are unbelievers above others, except of what they ſee. *A. C.* 4527.

LEARNED (the). A great part of them cloſe to themſelves the interiors of their minds. *H. H.* 313.

LEARNED (the). Many of them have leſs true knowledge in ſpiritual things than the *ſimple*, by reaſon that they are in the negative principle, and greatly abounds in ſcientifics, by which they confirm the negative. *A. C.* 4760, 5089.

LEARNING TRUTHS from the WORD. See *Faith*.

LEAST FORM. See *Good*.

LEAST FORM. See *Image*.

LEATHERN GIRDLE about the LOINS, worn by *Elijah*, repr. the literal ſenſe of the word, as to the goods thereof. *A. C.* 5247.

LEATHERN GIRDLE (the) which *John the Baptiſt* wore, ſig. an external band receiving and containing the interiors. *A. C.* 9372.

LEAVE. See *Government*.

LEAVE. See *Will of the Lord*.

LEAVEN ſig. evil and the falſe, which ſhould not be mixed with things good and true; therefore in Lev. 2. 11. it is ſaid, "no meat offering which ye ſhall bring to Jehovah, ſhall be made *leavened*." And therefore it was alſo enjoined, that "on ſeven days of the paſſover, they ſhould not eat any but *unleavened* bread. Exod. 12, 15, 18—20. *A. C.* 2342.

LEAVES ſig. rational, natural, and ſenſual truths. *A. R.* 936.

LEAVES ſig. truths according to the different kinds of trees; e. g. the *leaves* of the *olive tree* and *vine*, ſig. rational truths, from celeſtial and ſpiritual light; the *leaves* of the *fig tree* rational truths from natural light; and the *leaves* of the *fir*, *poplar*, *oak*, and *pine*, rational from ſenſual light. The *leaves* of the latter trees excite terror in the ſpiritual world, when they are agitated by a ſtrong wind, and theſe are what are meant in Levit. 26. 36. Job 13. 25. But with the *leaves* of the former it is not ſo. *A. R.* 936.

LEAVES of the FIG TREE (Matt. 21. 19.) ſig. truths from the literal ſenſe of the word. *Ap. Ex.* 386. *p.* 553.

LEAVES and BLOSSOMS ſig. the truths of faith, and *fruit* the good of love. *Dec.* 46.

LEAVES. See *Fig Leaves*.

LEAVES. See *Leaf*.

LEAVES. See *Tree*.

LEBANON ſig. ſpiritual good. *A. C.* 10261.

LEBANON ſig. the church as to the perception of truth from the rational man. *Ap. Ex.* 650. *p.* 457.

LEBANON. See *Cedars*.

LEBANON. See *Gilead and Lebanon*.

LED. With thoſe who are *led* by the Lord all things flow in, even to all and ſingular the things of faith and charity. *A. C.* 8495.

LED. Man is *led* by the Lord in the firſt ſtate of regeneration by the truth of faith immediately, in the other by the good of charity, immediately and mediately. *A. C.* 8726—8731.

LED. Man is *led* by the Lord from the life of hell, into the life of heaven, by thouſands and thouſands of the moſt ſecret means. *A. C.* 9336.

LED. Every one in another life is *led* according to his will principle acquired in the world. *A. C.* 8701.

LED. Man is *led* by truths to good, not without truths. *A. C.* 10124.

LED. Every man is *led* from the divine Being by his intellectual principle. *A. C.* 10409.

LED. Man is *led* in the ſpiritual life by almoſt ſimilar things as thoſe by which the Lord *leads* others in the civil life. *A. C.* 4366.

LED. To be *led* by the Lord is to be in a

state of essential liberty, blessedness and pleasure. *A. C.* 5660.

Led. To be *led* through heaven by the Lord, is to be *led* according to order. *A. C.* 8512. *N. J. D.* 279.

Led. All who are *led* by the divine providence of the Lord, are elevated above their proprium, and then they see that all good and truth are from the Lord; yea, they see also, that that which is from the Lord in man, is perpetually of the Lord and never of man. *D. P.* 326.

Led and Taught. The will of the life of man is *led*, and the understanding of his life is *taught*. *D. P.* 156.

Led and Taught. It is a law of the divine providence, that man be *led* and *taught* of the Lord out of heaven, by the word, and by doctrine and preachings from the word, and this in all appearance as from himself. *D. P.* 154.

Led (to be). See *To lead*.

Led. See *Liberty*.

Led by the Lord. See *Regeneration*.

Leeks. See *Cucumbers*.

Lees. See *Feast of fat things, &c.*

Left (to be). "And he is *left* alone," (Gen. 42. 38.) sig. that he [Benjamin] is now in the place of the internal, which is Joseph, and who was not present, and he alone was from the same mother with Joseph, therefore, he now was also as Joseph: Joseph also and Benjamin repr. each the internal, and the ten other sons of Jacob the external. *A. C.* 5469. 5548.

Left in the Land (Isa. 7. 22.) sig. remains. *A. C.* 689.

Left. It is said (Luke 17. 34.) that at the last judgment, "One shall be taken from the mill, and the other left, &c." and by some being *left* is plainly declared, that the world would not then be destroyed. *A. C.* 931.

Left (Luke 17, 34.) By those who are *left* are sig. they who neither enquire after, nor receive truths, because they are in falses. *A. R.* 794.

Left. See *Right*.

Left Foot. Before it are those of the evil in hell, who had passed for saints in this world. *A. C.* 4941.

Left Foot. See *Jews*.

Left Hand. See *Right Hand*.

Left Side of the Human Body. See *Organs*.

Legions (twelve) of Angels (Matt. 26. 53.) sig. the universal heaven, and *more than these* divine omnipotence. *Ap. Ex.* 410.

Legislator (Numb. 21. 18.) sig. the Lord as to the word, and doctrine from the word. *Ap. Ex.* 537. *p.* 223.

Legs sig. the exteriors of the natural man. *A. C.* 10050.

Legs (two) sig. the will of good, and a *small piece of an ear* the will of truth. Amos 3. 12. *A. C.* 3869.

Legs and Feet sig. natural good conjoined to spiritual good, and *feet* natural truth separated from good which should not be appropriated by man: it was therefore called an abomination to eat any thing that went upon all four, without *legs*. Lev. 11. 20, 21. *Ap. Ex.* 543. *p.* 246.

Legs of a Man. See *Strength of an horse*.

Lehabim. See *Ludim*.

Length denotes good, or the good of the church, which is grounded in the same cause as the signification of *breadth*; the cause is, because the extent of heaven from east to west is sig. by *length*, and the extent of heaven from south to north is sig. by *breadth*, and the angels who dwell in the east and west of heaven, are in the good of love, and the angels who dwell in the south and north of heaven, are in the truths of wisdom. It is the same with the church on earth, for every man who is in the goods and truths of the church derived from the word, is associated with angels of heaven, and as to the interiors of his mind dwells with them, they who are in the good of love in the east and west of heaven, and they who are in the truths of wisdom in the south and north of heaven; this indeed man doth not know, but yet every one after death comes into his place. *A. R.* 905.

Length has respect to holiness. *A. C.* 646–650.

Length. See *Breadth*.

Lentiles. See *Wheat*.

Leopard (a) being an artful and insidious animal, more particularly repr. those who confirm faith separate from good works. *Ap. Ex.* 780.

Leopard sig. the affection or lust of falsifying the truths of the word; and because it is a ferocious beast, and killeth innocent animals, also sig. an heresy destructive of the church. That truths of the word falsified are sig.

Leopard

*Leopard*, is owing to its black and white ſpots, and by black ſpots are ſig. falſes, and by the white intermixed with them is ſig. truth; therefore, becauſe it is a fierce and murderous beaſt, by it are ſig. truths of the word falſified, and ſo deſtroyed. *A. R.* 372.

Leopard. See *Ethiopian*.

Leopard. See *Innocence*.

Leper. See *Leproſy*.

Leproſy (the) repr. unclean falſe principles grounded in what is profane. *A. C.* 3301. *Ap. Ex.* 962.

Leproſy (the) ſig. the falſification of truth and good in the word, alſo the Jewiſh profanation of the word; wherefore that nation was afflicted with that diſeaſe. *Ap. Ex.* 475. *A. R.* 678.

Leſs Number. See *Numbers*.

Leſſer. See *Greater*.

Let Down (to) (Gen. 24. 18.) ſig. an act of ſubmiſſion. *A. C.* 3091.

Letter of the Alphabet. See *Alphabet*.

Letter of the Word. They who reſt in the *letter*, without any knowledge of doctrine, attain not to the underſtanding of divine truths. *A. C.* 9409, 9410, 10582.

Letter of the Word (the ſenſe of the) is repreſentative of divine arcana, and is a receptacle, and thereby a repoſitory of the celeſtial and ſpiritual things of the Lord. See *Ezek.* 37. 24, 25. *Hoſea* 3. 5. *and Iſa.* 10. 24—34. *A. C.* 1888.

Letter of the Word. See *Angels*.

Letter of the Word. See *Cloſed*.

Letter of the Word. See *To Fall*.

Letter of the Word. See *Harſhneſs*.

Letter of the Word. See *Heretical Opinions*.

Letter of the Word. See *Interrogations*.

Letter of the Word. See *Laws of the Jewiſh Church*.

Letter of the Word. See *Literal Senſe of the Word*.

Letter of the Word. See *Queſtion*.

Letters. See *Syllables*.

Letushim. See *Aſſurim*.

Levi ſig. truth in act, which is the good of life. *A. R.* 17.

Levi, in a ſupreme ſenſe, ſig. love and mercy; in a ſpiritual ſenſe, charity in act, which is good of life; and in a natural ſenſe, conſociation and conjunction. *A. R.* 387.

Levi ſig. the affection of truth originating in good, and conſequently intelligence. *A. R.* 387.

Levi (Mal. 2. 5.) repr. the Lord as to divine good. *Ap. Ex.* 701, *p.* 584.

Levi, in a bad ſenſe, ſig. the evil of the falſe which is oppoſite to the good of charity. See Gen. 49. 5—7. and Luke 10. 29—37. *Ap. Ex.* 443, *p.* 86.

Levi (the ſons of) (Deut. 21. 5.) ſig. the affection of good and truth, which is charity. *Ap. Ex.* 444. *p.* 86.

Levi. See *Peter*.

Leviathan (Pſ. 74. 14.) ſig. ſcientifics in general. *A. C.* 9755, 7293, 10416.

Levites. See *Prieſts*.

Leviticus xxvi. 9. See *Explanation of Leviticus* 26. 9.

Leumim. See *Aſſurum*.

Libanus ſig. the ſpiritual church. *A. C.* 5922.

Libanus (the glory of) or cedars, (Iſa. 60. 13.) ſig. the celeſtial ſpiritual things of the Lord's kingdom and church. *A. C.* 2162.

Libanus. See *Lebanon*.

Libation. See *Drink-Offering*.

Liberation. See *Good*.

Liberation, or Deliverance. See *To Redeem*.

Liberty, or Free Will, ſig. the faculty of thinking, willing, and acting freely. *D. L. W.* 264.

Liberty. Man, while he is in the word is kept in the *liberty* of turning himſelf either to good or evil. If he turneth himſelf to evil, he turneth himſelf away from good, but if he turneth to good, he turneth himſelf away from evil. *Dec.* 19, 69, 70, 71.

Liberty. All *liberty* is from love and affection. *A. C.* 2870, 3158, 9585, 9591.

Liberty. Man firſt cometh into a ſtate of *liberty*, when he is regenerated, being before in a ſtate of ſlavery. *A. C.* 892.

Liberty (heavenly), or freedom is grounded in the love of good and truth. *A. C.* 1947, 2870, 2872.

Liberty (the infernal), or freedom, conſiſts in being led by the loves of ſelf and of the world, and their luſts. *A. C.* 2870, 2873.

Liberty (ſpiritual) is grounded in the love of eternal life. *D. P.* 73.

LIBERTY. In temptations man's *ſpiritual liberty* is ſtronger than when he is out of them becauſe it is interior. *Ap. Ex.* 900. *p.* 359.

LIBERTY from ſelf-will, and the love of the world, is ſlavery, and hath its origin from hell. *N. J. D.* 142.

LIBERTY of DOING GOOD is from heaven, but the *liberty of doing evil* is from hell. *N. J. D.* 144.

LIBERTY and ESSENTIAL RATIONALITY cannot be given to thoſe in the Chriſtian world who altogether deny the Lord's divinity, and the ſanctity of the word, and have kept this negation confirmed in themſelves to the end of life; for this is underſtood by the ſin againſt the Holy Ghoſt. *D. P.* 98, 99.

LIBERTY. See *Led.*

LIBERTY. See *Permiſſion.*

LIBERTY. See *Providence.*

LICE (Exod. 8.) ſig. evils which are in the ſenſual, or in the external man, and infeſtations by evils, are ſig. by the *biting of lice. A. C.* 7419.

LICENTIOUSNESS. See *Intelligence of Women.*

LIE (to) among the POTS. See *Orders.*

LIE (to) CONCEALED (Gen. 31. 50.) ſig. ſeparation. *A. C.* 4199.

LIE DOWN (to) ſig. ſtate of tranquillity. *A. C.* 698.

LIE DOWN (to) ſig. and to STAND UP. In the ſpiritual world, they who were in faith ſeparate from charity, and appeared as goats from correſpondence; when they were *deliberating* on that ſubject, they appeared as if *lying down*; but as *ſtanding up*, when they came to a *concluſion. A. R.* 416.

LIE (to) UNDER. See *Deep that Lieth under.*

LIE WITH (to) (Gen. 26. 10.) ſig. to pervert and adulterate what is true and good. *A. C.* 3399.

LIE WITH (to) (Gen. 39. 7.) ſig. conjunction, or to the intent, that there might be conjunction. *A. C.* 5007.

LIE (a) in the word, ſig. the falſe principle, and falſe ſpeaking. *A. R.* 624.

LIE and VASTATION. (Hoſea 12. 2.) *Lie* ſig. the falſe, and *vaſtation* the diſſipation of truth. *Ap. Ex.* 419. *p.* 18.

LIE. See *Guile.*

LIES and PERVERSITY. (Iſa. 59. 3, 7.) *Lies* ſig. falſes, and *perverſity* is the evil of the falſe. *Ap. Ex.* 329. *p.* 425.

LIFE. The Lord, as to his divine human, is *life* in himſelf. *A. R.* 58, 961.

LIFE. There is one ſole *life*, which is God, and all men are recipients of Life from him. *D. P.* 213. *A. C.* 1954, 2536, 5847.

LIFE. It is *life* itſelf, which is adjoined to man, but not conjoined with him. *U. T.* 718.

LIFE. Good hath *life* in itſelf, becauſe it is from the Lord, who is *life* itſelf; in the *life* which is from the Lord, there is wiſdom and intelligence, for to receive good from the Lord and thence to will good, is wiſdom, and to receive truth from the Lord, and thence to believe truth is intelligence, and they who have this wiſdom and intelligence have *life*; and whereas happineſs is adjoined to ſuch *life*, eternal happineſs is what is alſo ſig. by *life*. The contrary is the caſe with thoſe who are in evil; theſe appear, indeed, eſpecially to themſelves, as if they had *life*, but it is ſuch a *life*, as in the word is called *death*, and alſo is *ſpiritual death*, for they have no reliſh for any thing of good, neither do they underſtand any thing of truth: this may be manifeſt to every conſiderate perſon, for ſince there is *life* in good and in the truth thence derived, there cannot be *life* in evil, and in the falſe derived from evil, for theſe latter are contrary principles, and extinguiſh *life*, wherefore they have no other *life*, than ſuch as the inſane have. *A. C.* 5070.

LIFE. There can be no ſuch thing as *life* in an individual, unconnected with the *life* of others. *A. C.* 687, 689.

LIFE appears to man as properly his own, and it is by influx from the Lord. *A. C.* 3742, 432[illegible]

LIFE of every one, whether man, ſpirit, or angel, flows in ſolely from the Lord, and diffuſes itſelf through the univerſal heaven, and even through hell; but the *life* which flows in is received by every one according to his prevailing principle. *A. C.* 2888.

LIFE. *Life* from the Lord flows in with the evil, and alſo with thoſe who are in hell: but they change good into evil, and the truth into the falſe, and thus *life* into ſpiritual death: ſuch as man's nature is, ſuch is his reception of *life. A. C.* 2706, 2743, 4417, 4319, 4320, 1014[illegible]

LIFE. Let every one beware that he believe not that the divine *life* is really changed with any one, even with the evil in hell, for that itſelf is not changed or varied, but thereby appears

appearance is presented [*fingitur*] of the form of the recipient, which may be illustrated by these similitudes: — that every one appears such as he is by the light in a looking glass, which, nevertheless, remains in its own state, and only produces the form to the sight, and that the same *life* presents itself differently to perception, according to the respective forms of the corporeal organs, viz. in the eye, in the ear, in the smelling, in the taste, and in the touch. *Ap. Ex.* 349. *N. J. D.* 277, 278. *A. C.* 5850. 6211. *H. H.* 39; 567.

Life. There is a spiritual moral *life*, and a natural moral *life*, which *lives* in their external form, appear alike. *A. R.* 386.

Life (spiritual) is that *life* which the angels have in heaven; to this *life* man is introduced in the world by the things which are of faith and charity; the very affection of good which is of charity, and the affection of truth which is of faith is spiritual *life*: the *life* of man without it is natural, worldly, corporeal, and terrestrial life, which is not spiritual *life*, if spiritual *life* be not in it, but is such *life*, as animals in general are in possession of. *A. C.* 5561.

Life (a moral) without a spiritual *life*, will avail nothing, being like natural *life*, which is from no other origin than the love of self and the world, and must be vivified by truth and good, which prepares and opens the internal spiritual man. *Ap. Ex.* 188.

Life. See *Activity.*
Life. See *Book of Life.*
Life. See *Church.*
Life. See *Commandments.*
Life. See *Communication.*
Life. See *Correspondence.*
Life. See *Decalogue.*
Life. See *Delights.*
Life. See *Doctrine.*
Life See *Effects.*
Life. See *Esse.*
Life. See *Evil.*
Life. See *External.*
Life. See *Faith.*
Life. See *God.*
Life. See *Good of Life.*
Life. See *Immortal.*
Life. See *To Live.*
Life. See *Living.*
Life See *Lord.*
Life. See *Love.*
Life. See *Moral and Civil Life.*
Life. See *Perfection of life.*
Life. See *Regeneration.*
Life. See *Religion.*
Life. See *Remains.*
Life. See *Tree of life.*
Life. See *Vegetable life.*
Life. See *Ultimates of life.*
Life. See *Water of life.*
Life. See *Way.*
Life of Charity. See *Charity.*
Life of Charity. See *To pray.*
Life of Evil. See *Doctrine of separated faith.*
Life of Faith and Charity. See *Faith.*
Life of Heaven. See *Destroyed.*
Life of Hell. See *Destroyed.*
Life of the Lord. See *Divine.*
Life of Lusts. See *Confirmations.*
Life of Lusts. See *Falses.*

Life of Man in its principles is in the brains, and in its principiates in the body. *D. L. W.* 365.

Life of Man. As the *life* is in its principles, such it is in the whole, and in every part. *D. D. W.* 366.

Life of Man consists in the freedom of will he possesses in spiritual things, from the Lord. *U. T.* 489.

Life of Man admits of no change after death, for it remains the same that it was in the world, and is in no respect changed, inasmuch as an evil *life* cannot be changed into a good one, nor *vice versa*, because they are opposites, and conversion into an opposite is extinction. *N. J. D.* 239. *H. H.* 470.

Life. If any man's *life* had been in the love of evil, every truth which he had acquired in this world, from masters, preachings, and the word, is taken away from him in the other world. *D. P.* 17.

Life of Man. See *Body.*
Life after Death. See *Covetous.*
Life after Death. See *Mind.*
Life according to the Commandments. See *Doctrines of the New Jerusalem Church.*
Life conformable to the Truths of the Word. See *Conjunction.*
Life and Doctrine. See *To conjoin.*
Life, Light, Heat, and Activity. See *Creatable.*

Lift up the Eyes (to) (Gen. 22. 13.) sig. intention. *A. C.* 3198.

Lift up (to) the Eyes (Gen. 43. 29.) den. thought and intention, observance and reflection. *A. C.* 5684.

Lift (to) the Hand up to Heaven (Rev. 10. 5.) sig. this attestation, that there should no longer be time, ver. 6. *A. R.* 474.

Lift (to) up the Head sig. to conclude, and in the supreme sense to provide, for the divine conclusion and execution of a thing concluded is providence. To *lift up the head* was a customary form of judgment amongst the antients, when they bound, or they who were in prison, were judged either to life or death; when to life, it was expressed by *lifting up the head*, but when they were judged to death, it was expressed by *lifting up the head from upon him*. This form of judgment derived its origin with the antients, who were in representatives, from the representation of those who were bound in prison, or in a pit, inasmuch as by these were repr. they who are in vastation under the lower earth; therefore by *lifting up the head* was sig. their liberation, for in such case they are elevated or *lifted up* out of vastation to the heavenly societies, to be *lifted up* or be *elevated* is to advance towards interior things, for what is elevated or high is pred. of things interior, and inasmuch as it denotes advancement towards interior things it denotes advancement towards heaven, for heaven is in things interior; this was sig. by *lifting up the head*; but by *lifting the head* from upon any one, was sig. to judge him to death, because in such case they who were above others in the pit of vastation, were elevated to heaven, whilst those others were let down to lower things: and inasmuch as these things were sig. by this form of judgment, therefore it was received in the word. That by *lifting up the head* is sig. what is concluded, is hence evident; and inasmuch as what is concluded is signified, in the supreme sense is sig. what is provided, for what the divine [being or principle] concludes, this it provides. *A. C.* 5124.

Lift up (to) the Heel. See *Heel*.

Lift up (to) the Voice, and Weep (Gen. 29. 11.) sig. the ardour of love. *A. C.* 3801.

Light sig. the divine truth of the word. also, the truth of faith. *A. R.* 897. *A. C.* 3395. 9684.

Light (the origin of) Was from eternity, from the Lord alone. *A. C.* 3895.

Light which was made the First Day, (Gen. 1.) sig. divine light which in itself, and in its essence, is divine truth, consequently spiritual *light*, which illustrates the understanding and sense in that chapter regeneration is treated of, which is primarily effected by illustration from the Lord, therefore *light* is therein first of all mentioned. *Ap. Ex.* 532. *p.* 210.

Light (John 11. 9.) sig. truth grounded in good. *A. C.* 3863.

Light (Rev. 21. 24.) sig. perception of divine truth by interior illumination from the Lord. *A. R.* 920.

Light does not exist in wisdom itself, but in the thought of the understanding, and thence in the speech, *D. L. W.* 95.

Light. The Lord is the *light* which illuminates the understanding of angels and men, and that *light* proceeds from the sun of the spiritual world, in which he dwells. *A. R.* 796.

Light. The delight of love and wisdom elevates the thought, enabling it to see as in the *light* that a thing is so, although the man has never heard of it before; this *light* which illuminates the mind, flows from no other source but out of heaven from the Lord; and whereas they who are to be of the New Jerusalem will directly approach the Lord, that *light* will flow in, in the way of order, which is through the love of the will into the perception of the understanding. *A. R.* 914.

Light. The English possess it in a degree superior to other nations. *A. R.* 675.

Light. See *Child of light*.
Light. See *Conspicuous*.
Light. See *Delight*.
Light. See *To descend*.
Light. See *Divine*.
Light. See *Divine truth*.
Light. See *Doctrine*.
Light. See *Elevation*.
Light. See *Glory*.
Light. See *Good*.
Light. See *Heat*.
Light. See *Heaven*.
Light. See *Lamp*.
Light. See *Light of Heaven*.
Light. See *Lord*.
Light. See *Love*.

LIGHT. See *Men.*

LIGHT. See *Shade.*

LIGHT. See *Sun and Moon.*

LIGHT. See *Thought.*

LIGHT. See *Word.*

LIGHT, SPIRITUAL and NATURAL. See *Lord.*

LIGHT CLOUD. See *Cloud.*

LIGHT of ETERNITY (Iſa. 60. 20.) is pred. concerning thoſe who are in the good of love to the Lord, and *the fulfilling of the days of mourning*, concerning thoſe who are in the good of charity towards our neighbour, or in truths from good. *Ap. Ex.* 401. *p.* 599.

LIGHT of HEAVEN is divine truth, and by that *light* falſes are diſcovered, alſo the thoughts of every one, and this *light* is ſpiritual *light*. *A. R.* 754.

LIGHT of HEAVEN (the). With the wicked may be received in the underſtanding removed from the love of the will, but if the *light of heaven* falls into the evil of the will, there ariſes darkneſs. *A. R.* 386.

LIGHT of HEAVEN (the) enters into the ſpirit of man, when man is in the good of love and charity from the Lord, and when he is in that good, he is alſo in faith. *Ap. Ex.* 198.

LIGHT of HEAVEN (the) diſcovers and manifeſts to the true and real nature of every one. *A. R.* 463.

LIGHT of HEAVEN. Divine truth in the literal ſenſe of the word, is in natural *light*, and divine truth in the ſpiritual ſenſe, is in ſpiritual *light*: wherefore when ſpiritual *light* flows into natural *light* with a man who is reading the word, he is illuminated, and ſees truths there, for the objects of ſpiritual *light* are truths; moreover, the word in its literal ſenſe is of ſuch a nature, that the more a man is illuminated by the influx of the *light of heaven*, ſo much the more doth he ſee truths from the connection and conſequent form of them; and the more he ſees them, ſo much the more interiorly is his rational mind opened, for the rational mind is the very receptacle of the *light of heaven*. *A.* 9911.

LIGHT in the ſuperior heavens is ſo bright, that it cannot be deſcribed, not even by the whiteneſs of ſnow; in a word, that *light* exceeds the ſun's meridian brightneſs on earth. *D. L. W.* 182.

LIGHT of HEAVEN. See *Back.*

LIGHT of HEAVEN. See *Confirmation.*

LIGHT of HEAVEN. See *Conſociation.*

LIGHT of HEAVEN. See *Correſpondence.*

LIGHT of HEAVEN. See *Darkneſs.*

LIGHT of HEAVEN. See *Elevation.*

LIGHT from HEAVEN. See *Exterior Man.*

LIGHT of HEAVEN. See *Internal Man.*

LIGHT of HEAVEN. See *Man.*

LIGHT of HEAVEN. See *To Vary.*

LIGHT of HEAVEN and the WORLD. See *Correſpondence.*

LIGHT of HEAVEN and the WORLD. See *Diſtinct.*

LIGHT of HEAVEN and the WORLD. See *Man.*

LIGHT (the) of thoſe who are in hell, is like the *light of a coal fire*, which, when the *light of heaven* flows in upon it, is mere darkneſs [*caligo*]. *Ap. Ex.* 526. *p.* 207.

LIGHT of INFATUATION ariſes from the confirmation of what is falſe. Perſons in this ſituation are called *owls* and *bats*. *A. R.* 566.

LIGHT of a LAMP (Rev. 18.) ſig. illumination from the Lord, and conſequent perception of ſpiritual truth. *A. R.* 796.

"LIGHT of the MOON ſhall be as the LIGHT of the SUN, and the LIGHT of the SUN ſhall be SEVEN-FOLD, like the LIGHT of SEVEN DAYS," (Iſa. 30. 26.) ſig. that the Lord ſhould appear in much greater brightneſs and ſplendour in the heavens, at the time of the laſt judgment, and commencement of the New Jeruſalem, than he did before; alſo, that the ſun of the ſpiritual world ſhould ſhine brighter, ſince the glorification of his humanity. *Ap. Ex.* 401.

LIGHT of the MOON (the) is faith grounded in charity, and the *light of the ſun* is intelligence and wiſdom grounded in love, in ſuch caſe derived from the Lord. *A. R.* 53.

LIGHT of the SUN and MOON may be compared with the ſpiritual and natural ſenſes of the word. *A. R.* 414.

LIGHT of the SUN is white, and the one only principal of *light*; it is nevertheleſs varied as it paſſes through various forms, or flows into them whence come all the varieties of colours, both beautiful and delightful, and alſo ſuch as are not beautiful, and not delightful. *A. C.* 3743.

LIGHT (the) which the ſpiritual enjoy, is a ſort of nocturnal *light*, ſuch as that of the *moon*

*and ſtars*, in reſpect to the *diurnal light*, which the celeſtial enjoy. *A. C.* 2849.

Light of Nature. See *Nature*.

Light of Nature. See *Word*.

Light of Truth. See *Exterior*.

Light of the World. See *Elevation*.

Light of the World. See *Internal Man*.

Light of the World and Heaven. See *Literal Senſe*.

Light and Intelligence of Angels. See *Connection*.

Light, Wisdom, and Eternal Felicity. See *Idea*.

Lights. See *Flames*.

Lights. See *Great Lights*.

Lightnings, Thunderings, and Voices, ſig. illuſtrations, perceptions, and inſtructions, by influx from heaven. *A. R.* 396.

Lightnings. See *Voices*.

Lignum Aloes (Numb. 24. 6.) [*ſantalos*] ſig. thoſe things which are of the natural man. *Ap. Ex.* 528. *p.* 194.

Ligure, Agate, and Amethyst (the) (Exod. 28. 19.) ſig. the ſpiritual truth of good. *A. C.* 9870.

Likeness of God ſig. the celeſtial man. *A. C.* 51.

Likeness (Gen. 5. 3.) hath relation to faith, and *image* to love. *A. C.* 484.

Likeness. See *Image*.

Likeness. See *Love*.

Likenesses. See *Similitudes*.

Lillies. See *Odours*.

Lilly. "To bloſſom as the *lilly*," (Hoſea 14. 5.) is pred. of the firſt ſtate of the new birth, or of regeneration; for a *lilly* ſig. the bloſſom [*efflorescentiam*], which precedes the fruit. *Ap. Ex.* 638. *p.* 424.

Limbs and Joints (a torpor of the) is occaſioned from voluptuous ſpirits, who ſpurn at faith. *A. C.* 5724.

Limit. See *Evil*.

Limitation of Thought. See *Perſons*.

Line of Emptiness, and Plumb-lines of Wasteness (Iſa. 34. 11.) ſig. the deſolation and vaſtation. *A. C.* 5044.

Linen [*byſſinum*] ſig. the truth of ſpiritual love. *A. C.* 9873.

Linen ſig. divine truth. *A. R.* 671.

Linen or Lawn ſig. truth from good. *A. R.* 671.

Linen (fine twined) ſig. truth from a celeſtial origin; or, the intellectual quality of the ſpiritual man, or which is in an angel who is in the Lord's ſpiritual kingdom. *A. C.* 9596.

Linen Clean and Shining, ſig. what is *bright*, by virtue of good; and *pure*, by virtue of truths. *A. R.* 814.

Linen and Fine Linen, [*byſſus et byſſinum*] genuine truth. *A. R.* 814.

Linen. See *Flax*.

Linen. See *Garment*.

Linen. See *Girdle*.

Linen. See *White*.

Linger (to) (Gen. 19. 16.) ſig. reſiſtance from the nature of evil. *A. C.* 2410.

Lingering ſig. a ſtate of doubt, inaſmuch as when the ſtate of the life is in a ſtate of doubt, in ſuch caſe the external is in a ſtate of *lingering*; this is alſo exhibited to view in the man himſelf, for when his mind ſticks in any doubt, he inſtantly ſtops and pauſes; the reaſon is, becauſe doubt cauſes the ſtate of the life to be a ſtate of heſitation and fluctuation, conſequently it affects in like manner the external progreſſion, as being the effect. *A. C.* 5613.

Lion, in a good ſenſe, ſig. divine truth in power. *A. R.* 241, 471, 574.

Lion ſig. the Lord as to his humanity, or the power of his divine truth: hence he is called the *lion of the tribe of Judah*. *A. R.* 241.

Lion ſig. the good of celeſtial love. *A. C.* 6367.

Lion, in a bad ſenſe, ſig. the falſe principle deſtroying the truths of the word. *A. R.* 573.

"Lion (the) ſhall eat Straw like the Ox, (Iſa. 11. 6.) ſig. that the infernal falſe, burning to deſtroy the truths of the church, ſhall do no hurt to the good affection of the natural man, as well with man in himſelf, as with men among themſelves, and that neither ſhall it do any hurt to the word. *Ap. Ex.* 781. *p.* 180.

Lion and Asp, and Lion and Dragon. (Pſ. 91. 13.) *Lion and aſp* ſig. interior and exterior falſes, deſtroying the truths of the church; and *lion and dragon* ſig. interior and exterior falſes devaſtating the goods of the church. *Ap. Ex.* 714. *p.* 34.

Lion. See *Innocence*.

Lion. See *To Roar*.

Lion. See *Whelp*.

Lions (Pſ. 104. 21, 22.) ſig. the angels of heaven. *Ap. Ex.* 278.

Lip fig. doctrine. *A. C.* 1284—1288, 1314.

Lips (Iſa. 6. 3—7.) fig. the interiors of man, conſequently internal worſhip, wherein is grounded adoration. *A. C.* 1286.

Lips (Iſa. 37. 29.) fig. thought of the underſtanding. *Ap. Ex.* 923.

Lips (Mal. 2. 6. 7.) denote doctrine grounded in charity. *A. C.* 1286.

Lips. See *Breath of the Lips.*

Lips. See *Calves of the Lips.*

Lips. See *Foxful Lips.*

Lips. See *Uncircumciſed.*

Literal Sense of the Word. Such is the nature of it, that it diſtinguiſhes what the internal ſenſe unites; and this, by reaſon that man who is to be inſtructed from the *ſenſe of the letter*, cannot have an idea of one, unleſs he has firſt, an idea of ſeveral, for one with man, is formed of ſeveral, or, what is the ſame thing, that which exiſts *together*, is formed of things *ſucceſſive*. There are ſeveral things or principles in the Lord, and all are Jehovah. Hence it is, that the *ſenſe of the letter* diſtinguiſhes, whereas heaven in no ſort diſtinguiſhes, but acknowledges one God, with a ſimple idea, nor any other than the Lord. *A. C.* 3035.

Literal Sense of the Word. Unleſs the word in that ſenſe, conſiſted of natural repreſentatives correſponding with ſpiritual and celeſtial things, it would be like a houſe without a foundation. *A. C.* 10559.

Literal Sense of the Word (the) muſt paſs as it were into a ſhade, before *the internal ſenſe* can appear, even as the earthly body muſt die, before man can clearly behold the ſpiritual things of heaven. *A. C.* 1408.

Literal Sense of the Word (the) is tranſlucent by virtue of its *ſpiritual and celeſtial ſenſe*, as the jewels of a diadem are tranſlucent by virtue of their light. *A. R.* 823.

Literal Sense of the Word (the) is written according to appearances and correſpondencies, but not in the *ſpiritual ſenſe*, for in this latter there is no appearance and correſpondence, but truth in its light. *A. R.* 658.

Literal Sense of the Word. The reaſon why it is ſaid therein, that Jehovah God not only turns away his face, is angry, puniſhes, and tempts, but alſo killeth, and even curſeth, is in order that men might believe, that the Lord governs and diſpoſes all and every thing in the univerſe, even evil itſelf, puniſhment, and temptation: and when they have received this moſt general idea, might afterwards learn, how, or in what manner, he governs and diſpoſes all things, and that he turns the evil of puniſhment and the evil of temptation into good: the order of teaching and of learning in the word, is from the moſt general ideas; for which reaſon the *ſenſe of the letter*, abounds with ſuch moſt general ideas. *A. C.* 245.

Literal Sense of the Word. By means thereof conjunction is effected with the Lord, and conſociation with the angels. *A. R.* 513.

Literal Sense of the Word (the) is in the light of the world, becauſe it is the word for men before they come into the light of heaven from the Lord, from which, in ſuch caſe, they have illuſtration; hence it is evident, that the *ſenſe of the letter*, is ſerviceable for the ſimple, to initiate them into the *internal ſenſe*. *A. C.* 4783.

Literal Sense of the Word (the) ſerves the ſpiritual ideas of angels, as a medium of conveyance comparatively, as the words of ſpeech do with men, to convey the ſenſe of a ſubject, whereon they diſcourſe. *A. C.* 2143.

Literal Sense of the Word (the) is written for the moſt part, agreeably to appearances. *A. C.* 1838.

Literal Sense of the Word (the) is called a *cloud*, becauſe the *internal ſenſe*, which is called *glory*, cannot be comprehended by man, unleſs by one who is regenerated, and thence illuſtrated; the *internal ſenſe of the word*, or divine truth in its own glory, if it ſhould appear before the man who is not regenerated, it would be as thick darkneſs, [*caligo*] in which he could ſee nothing at all, and alſo from which he would blind himſelf, that is, he would believe nothing. *A. C.* 8106.

Literal Sense of the Word is its body, and the *internal ſenſe* is the ſoul of that body. *A. C.* 8943.

Literal Sense of the Word is a defence for the divine truths concealed in it. *U. T.* 260.

Literal Sense of the Word (the) conjoins earth and heaven. *A. R.* 41.

Literal Sense of the Word: The things contained therein reſpectively to thoſe in the *internal ſenſe*, are like the diſtorted projections

of a man or things, round a polished optical cylinder; nevertheless, when concenterated, exhibit the comely image of a man or things. *A. C.* 1871.

LITERAL SENSE of the WORD is the basis, the continent, and the firmament, of its spiritual and celestial sense. *U. T.* 210 to 213.

LITERAL SENSE of the WORD is adapted to the understandings of the simple. *A. C.* 2533.

LITERAL SENSE of the WORD (the) is threefold, viz. historical, prophetical, and doctrinal; each whereof is such, that it may be apprehended even by those who are in externals. *A. C.* 3432.

LITERAL SENSE of the WORD. See *Cherubims.*

LITERAL SENSE of the WORD. See *Collation.*

LITERAL SENSE of the WORD. See *Conjunction.*

LITERAL SENSE of the WORD. See *Decalogue.*

LITERAL SENSE of the WORD. See *Divine Truth.*

LITERAL SENSE of the WORD. See *Doctrine.*

LITERAL SENSE of the WORD. See *Errors.*

LITERAL SENSE of the WORD. See *Good.*

LITERAL SENSE of the WORD. See *Harshness.*

LITERAL SENSE of the WORD. See *Heresies.*

LITERAL SENSE of the WORD. See *Honey.*

LITERAL SENSE of the WORD. See *Influx.*

LITERAL SENSE of the WORD. See *Internal Sense of the Word.*

LITERAL SENSE of the WORD. See *Interrogations.*

LITERAL SENSE of the WORD. See *Jehovah.*

LITERAL SENSE of the WORD. See *Letter of the Word.*

LITERAL SENSE of the WORD. See *Lord.*

LITERAL SENSE of the WORD. See *Mixed.*

LITERAL SENSE of the WORD. See *Names.*

LITERAL SENSE of the WORD. See *Open.*

LITERAL SENSE of the WORD. See *Predictions.*

LITERAL SENSE of the WORD. See *Profanation.*

LITERAL SENSE of the WORD. See *Prophecies.*

LITERAL SENSE of the WORD. See *Providence.*

LITERAL SENSE of the WORD. See *Representatives.*

LITERAL SENSE of the WORD MISAPPLIED by MAN. See *Bitterness.*

LITERAL and INTERNAL SENSES of the WORD. See *To Vanish.*

LITTLE BOOK (the) (Rev. 10.) sig. the doctrine of the new Jerusalem, concerning the Lord from beginning to end. *A. R.* 472.

LITTLE HORN. See *Horn.*

LITTLE ONE, or LITTLE CHILD (a) in the word, sig. innocence, and also charity, for true innocence cannot possibly exist without charity, nor can true charity exist without innocence. *A. C.* 430.

LITTLE ONES. See *Nobles.*

LIVE (to) with CHRIST, sig. to be in conjunction with the Lord. *A. R.* 849.

LIVE (to). Jehovah in the word of the Old Testament, calls himself the LIVING, and HE THAT LIVETH, (*vivum & viven em*) because he alone doth *live*; for he is love itself, and wisdom itself, and these are *life*. The Lord as to his divine human is *life*, because the father and he are one. *A. R.* 58.

LIVE for EVER (to) (Gen. 3. 22.) does not signify to *live for ever* in the body, but to live after death in eternal damnation. See also Ezek. 13. 18. 19. *A. C.* 304.

LIVE for EVER (to). "Him that *liveth for ever and ever*," (Rev. 10. 6.) sig. the Lord himself. *A. R.* 474.

LIVE (to). See *Life.*

LIVE (to). See *To move.*

LIVE (to) ACCORDING to the COMMANDMENTS. See *Divine Order.*

LIVE (to) ACCORDING to the COMMANDMENTS of the LORD. See *To come.*

LIVE (to) ACCORDING to the LORD'S PRECEPTS. See *Church.*

LIVE (to) BY ITSELF. See *Beasts.*

LIVE COAL. See *Coal.*

LIVER (the) (Exod. 29. 13.) sig. interior purification, and *caul above the liver*, the interior good of the external or natural man. *A. C.* 10031.

LIVER. See *Viscera.*

LIVES (Gen. 25. 7.) sig. states. *A. C.* 325

LIVES (Gen. 27. 46.) sig. conjunction by truths and goods. *A. C.* 3623.

LIVES. See *Years.*

LIVES of BEASTS. See *Beasts.*

LIVING (the) sig. those who have spiritual life. *A. R.* 525.

Living. See *Mother of all living.*

Living Faith. See *Faith.*

Living God. See *Seal.*

Living Soul (Gen. 2. 7.) fig. the external man made alive, by ſerving the internal. *A. C.* 94, 95.

Living Soul (Rev. 16. 3.) fig. the truth of faith. *A. R.* 681.

Living Soul in the word, fig. every animal in general of every kind. *A. C.* 670.

Living Thing (every) (Gen. 6. 19.) fig. the things which appertain to the underſtanding, and *all fleſh* the things which appertain to the will. *A. C.* 670.

Living Water and Rivers (John 7. 38.) *Living water* fig. divine truth, and *rivers* intelligence. *Ap. Ex.* 518.

Living Waters, or Waters of Life, (Zech. 14. 8.) fig. divine truths from the Lord. *A. R.* 932.

Loathe (to) Life (Gen. 27. 46.) fig. no adjunction. *A. C.* 3620.

Loaves. See *Bread.*

Locust and Caterpillar (*Locuſta & Bruchus*, (Pſ. 10. 5 34.) *Locuſt* fig. the falſe of the ſenſual man, and *Caterpillar* his evil. *Ap. Ex.* 543.

Locusts fig. falſes in the extremes, which conſume the truths and goods of the church in man. *A. R.* 424. 430.

Locusts. There were ſeen [by E. S.] to come up out of the abyſs ſome ſpirits, who appeared at firſt ſight like *locuſts*, but afterwards like *men*; they were ſome who in the world had directed their prayers to God the father, and had confirmed themſelves in the doctrine of juſtification by faith alone. *A. R.* 566.

Locusts of Egypt (Exod 10.) fig. the falſe and evils of the ſenſual man, vaſtating the natural man, and expelling and deſtroying every truth and good of the church. *Ap. Ex.* 543.

Locusts aſcending over all the Land of Egypt, (Exod. 10.) fig. the irruption of the falſe and evil from the ſenſual man into the natural, when yet the natural man is interior, and the ſenſual man exterior; and irruption or influx from the exterior into the interior is not given, but from the interior into the exterior, wherefore it is to be obſerved, that by irruption or influx of the ſenſual of man, into the natural, is underſtood obſtipation, or ſtopping up of the natural man, until it becomes like the ſenſual, from whence there is the greater extenſion of evil and the falſe, and both alike earthly and corporeal. *Ap. Ex.* 543.

Locusts which John the Baptist ate, fig. ultimate truths, or truths of a moſt common or general nature: and *wild honey* the pleaſantneſſes or delight of them. *A. C.* 9372.

Loins in general fig. love, and when ſpoken of the Lord divine love. *A. R.* 830.

Loins, fig. the interiors of conjugial love. *A. C.* 9961.

Loins and the Members adhering thereto, corr. to genuine conjugial love, conſequently to thoſe ſocieties were ſuch are; they who are in thoſe ſocieties are more celeſtial than others, and live in the delight of peace more than others. *A. C.* 5050.

Loins (Iſa. 11. 5.) fig. thoſe who are in the divine good of love and *reins (femina)* fig. thoſe who are in love towards their neighbour. *Ap. Ex.* 780. *p.* 173

Loins (the) (Ezek. 29. 7.) fig. the marriage of truth and good. *Ap. Ex.* 627. *p.* 397.

Loins. Spirits in the luſts of variety have no *loins*, becauſe the *loins* corr. to conjugial love, and ſuch are oppoſite thereto. *C. S. L.* 510.

Loins (pains in the) are induced from adulterers, who are oppoſite to the conjugial principle, and operate *ſub natibus*, and in the poſterior part of the *loins*. *A. C.* 5059.

Loins. See *Heaven.*

Look (to) (Gen. 18. 22.) fig. to think, for to *ſee* denotes to underſtand. *A. C.* 2245.

Look not back behind thee (Gen. 19. 17.) means that Lot who repr. the good of charity ſhould not have reſpect to doctrinals. *A. C.* 2414.

Look Downwards (to). See *Internal Man.*

Look (to) upon the Earth. See *Earth.*

Look (to) to God. See *God.*

Look towards Heaven (to) (Gen. 15. 5.) fig. a repreſentation of the Lord's kingdom in a view of the univerſe. *A. C.* 1807.

Look up (to). Is to *look* to things celeſtial. *A. C.* 248.

Look (to) up to the Lord alone. See *Repentance.*

Look upward (to). See *Internal man.*

Loops of the Curtains of the Tabernacle. (Exod. 26. 4.) fig. conjunction. *A. C.* 9605.

Loose

Loose (to) (Gen. 24. 32.) fig. to make free. *A. C.* 3145.

Loose (to) the Four Angels which are Bound at the Great River Euphrates (Rev. 9. 14.) fig. to take away external reſtraints from them [who are there treated of], that the interiors of their minds might appear. *A. R.* 444.

Loose (to) the Seals. See *To open*.

Loosed (to be). "He muſt be *looſed* a little ſeaſon," (Rev. 20. 3.) fig. that after that, they who are meant by the Dragon, are to be releaſed from their confinement, and that then a communication is to be opened between them and others. *A. R.* 844.

Lord denotes good wherever mentioned in the word. *A. C.* 4973.

Lord (the) is pure mercy and clemency. *A. C.* 6997.

Lord (the) is eſſential good and eſſential truth. *A. C.* 2011.

Lord (the) is the word, and the *word* treats of him alone, and he is the God of heaven and earth, and from him alone the new church has its exiſtence. *A. R.* 820.

Lord (the) is the one and only God. *A. C.* 9194. *N. J. D.* 306.

Lord (the) ſubſiſts from himſelf alone. *A. C.* 6056.

Lord. The ground and reaſon why ſo various principles of the *Lord* are repreſented is not becauſe there are various principles in the Lord, but becauſe his divine [principle] is variouſly received by man. *A. C.* 4206.

Lord (the) alone was born in good and into eſſential divine good inaſmuch as he was conceived from the father. *A. C.* 4644.

Lord (the) was the God of the moſt antient church, and called Jehovah; and alſo of the antient church. *A. C.* 1343. *H. H.* 327.

Lord (the) is called *a little one*, or *a little child* (Iſa. 9. 5.) becauſe he is eſſential innocence and eſſential love. *A. C.* 430.

Lord (the) is called "who is, who was, and who is to come," becauſe he is eternal, infinite, and Jehovah. *A. R.* 13. 522.

Lord (the) with reſpect to his divine human, is called the "Son of God," and with reſpect to the word, he is called the ſon of man. *L.* 29—38.

Lord (in the) infinite things are diſtinctly one. *D. L. W.* 17.

Lord. All that is in the Lord is divine, and what is divine is above the all of thought, and wholly incomprehenſible even to the angels. *A. C.* 5110.

Lord (in the). The eſſe and the exiſtere are diſtinctly one. *D. L. W.* 14.

Lord. There is in the *Lord*, and therefore from the *Lord*, the divine celeſtial [principle], the divine ſpiritual, and the divine natural; and from thence theſe three principles are alſo in heaven, in man, in the word, and in the church. *A. R.* 49.

Lord. In the *Lord* the divine [principle] itſelf is the father, that divine [principle] in heaven is the Son, and the divine [principle] thence proceeding is the Holy Spirit, and that theſe are one, as he himſelf teaches, is hence manifeſt. *A. C.* 5110.

Lord. In the *Lord* there is the divine love of divine wiſdom, and the divine wiſdom of divine love, and ſo a reciprocal union of both. *A. R.* 48. *D. L. W.* 34—39.

Lord. There are three things in the *Lord*, which are the *Lord*, the divine of love, the divine of wiſdom, and the divine of uſe, and theſe three are preſented in appearance out of the ſun of the ſpiritual world, the divine of love by heat, the divine of wiſdom by light, and the divine of uſe by the atmoſphere which is their continent. *D. L. W.* 296.

Lord. Unleſs the divinity had been in his humanity by conception, the humanity could not poſſibly have been united therewith, on account of the burning heat of infinite love, eſſential to the divinity. *A. C.* 6849.

Lord (the). When in the ultimate is at the ſame time in all things. *A. C.* 9824.

Lord (the) as to his humanity, had an internal and an external [part or principle]. *A. C.* 49.

Lord (the) as to his divine human is Jehovah, or the father in a viſible form. *A. C.* 9310.

Lord (the) himſelf is above the heavens, and yet he is preſent in the heavens. *A. C.* 9946.

Lord. With him there was an union of things corporeal, with things divinely celeſtial, and of things ſenſual with things divinely ſpiritual. *A. C.* 1414.

Lord (the) from eternity, or Jehovah, out of himſelf produced the ſon of the ſpiritual world, and

and out of it created the univerſe and all things therein. *D. L. W.* 290.

Lord (the) from eternity could not have created the univerſe and all things therein, if he had not been a man. *D. L. W.* 285.

Lord (the) by the aſſumption of the natural humanity is divine good and truth itſelf, or divine love and wiſdom itſelf, both in firſt principles and ultimates. *D. L. W.* 221.

Lord (the) was man even as to fleſh and bones. *N. J. D.* 286.

Lord. Amongſt other ſecret reaſons for calling Jehovah *Lord*, were the following, viz. that if it had been declared at that time that the *Lord* [our Lord Jeſus Chriſt] was the Jehovah ſo often mentioned in the Old Teſtament, it would not have been received, becauſe it would not have been believed, and further becauſe the *Lord* was not made Jehovah, as to his human principle. Alſo, until he had in every reſpect united the divine eſſence to the human, and the human to the divine. *A. C.* 292.

Lord (the) is ſpiritual charity and faith in the natural charity and faith of man. *A. C.* 8606. *U. T.* 368.

Lord (the) as to his divine human is that which reigns in all things of faith. *A. C.* 8864.

Lord (the) was pleaſed to put on the human principle that he might fight with the hells from the divine principle; therefore he was pleaſed to be an infant, and to grow up into ſciences and knowledges, and to be inſtructed as another man. *A. C.* 1457. 2523.

Lord (the) came into the world not to ſave the celeſtial, but the ſpiritual church: this is the meaning of his words, Matt. 9, 12, 13. and alſo John 10. 16. *A. C.* 2661.

Lord (the) came into the world to reduce all things to order in heaven and earth. *D. L. W.* 14.

Lord. From the prophet Iſaiah unto Malachi, there is not a ſingle thing that does not relate to the *Lord*, or that being in the oppoſite ſenſe is not contrary to the *Lord*. *L.* 2, 3.

Lord (the) alone, had perception and thought, from himſelf above all angelic perception and thought. *A. C.* 1415. 1904.

Lord (the) alone as being born of Jehovah, had celeſtial ſeed. *A. C.* 1438.

Lord (in the). When in the world all things were repreſentative of heaven, by which the univerſal heaven was adjoined to himſelf. *A. C.* 7080.

Lord (the) is never angry, never does evil to any, and never caſts any one into hell. *N. J. D.* 308.

Lord. Thoſe things which are from the *Lord* are alſo himſelf. *A. R.* 949.

Lord. Thoſe things which are from the *Lord*, are the ſame as thoſe things which are of the *Lord*. *A. C.* 10336.

Lord (the) united his divine eſſence to his human eſſence by temptations, by his own proper power, and that union was reciprocal. *A. C.* 2004, 3381.

Lord (the) ſo far as he was united to the father, he ſpake as with himſelf; but ſo far as he was not ſo united, he ſpake as with another. *A. C.* 1745. *N. J. D.* 304.

Lord. His union with the father, was not like an union between two perſons, but like that which ſubſiſts between ſoul and body. *A. C.* 3737, 10824.

Lord (the) in the union of his human [principle] with his divine, regarded the conjunction of himſelf with the human race. *A. C.* 2034, 2077.

Lord (the) as to his humanity, was made the divine law, i. e. truth itſelf. *A. C.* 6716.

Lord. When the *Lord* made his whole human [principle] divine, then his fleſh was nothing elſe but divine good, and his blood divine truth; that in the divine [being or principle] nothing material is to be underſtood, may be manifeſt. *A. C.* 3813, 5200.

Lord. To the *Lord* there were two ſtates; the firſt, when he was the *divine true*, and from it fought againſt the hells, and ſubdued them; the other, when he was made the *divine good*, by union with the very or eſſential divine in himſelf. *A. C.* 7892, 8495, 10357, 10360, 10362.

Lord (the) was in two ſtates when in the world, viz. a ſtate of humiliation, and a ſtate of glorification. *A. C.* 2288.

Lord (the) by degrees, adjoined the human eſſence to the divine. *A. C.* 1708.

Lord (the) made the very corporeal principle in himſelf divine. *A. C.* 2083, 5078, 10121. *D. L. W.* 221.

Lord (the) made his humanity divine, by virtue of the divinity in himſelf, and thus he became one with the father. *L.* 29.

Lord (the) made himſelf righteouſneſs by acts of redemption. *U. T.* 95, 96.

Lord.

LORD. By the ſame acts the *Lord* united himſelf to the father, and the father united himſelf to him, and this was effected according to divine order. *U. T.* 97—100.

LORD (the) glorified his whole humanity, i. e. made it divine, took it up into heaven, and left nothing thereof in the ſepulchre. *A. C.* 10125.

LORD (the) glorified his human, not his divine [principle]. *A. C.* 10057.

LORD (the) glorifies his humanity, as he regenerates man, and makes him ſpiritual. *A. R.* 193.

LORD (the) when he made the human [principle] in himſelf divine; he had alſo about him ſocieties of ſpirits and angels, for he willed that all things ſhould be done according to order, but he invited to himſelf ſuch as were ſerviceable, and changed them at his good pleaſure. Nevertheleſs he did not take from them any thing of good and truth, but from the divine [principle]: thus alſo he reduced into order both heaven and hell, and this ſucceſſively, until he fully glorified himſelf. *A. C.* 4075.

LORD (the) in the world, diſpoſed all things in himſelf into a celeſtial form. *N. J. D.* 303.

LORD (the) when he was in the world, was the truth of good from his divine human, but when he glorified himſelf, then he tranſcended above it, and was made divine good itſelf, or Jehovah: alſo, as to his humanity. *A. C.* 5307.

LORD. With the *Lord* all is Jehovah, not only his internal and interior man, but alſo his external man and his very body, wherefore he is the only one who roſe up into heaven with the body alſo. *A. C.* 1729.

LORD (the) ſucceſſively as to his humanity, was made divine love, i. e. the divine eſſe, or Jehovah. *A. C.* 7014.

LORD (the) by temptations and victories, expelled all that was maternal, diſpoſed all things into order, and united the human to the divine or glorified it. *N. J. D.* 302, 330.

LORD (the) put off all the humanity taken from the mother by temptations, and at laſt by death, and put on [*indueret*] the humanity from the eſſential divine; hence it is, that by his death and burial mentioned in the word, is only underſtood in heaven, the purification and glorification of his humanity. See John 12. 24. and John 20. 17. *Ap. Ex.* 899. *p.* 349.

LORD (the) ſucceſſively put off the human taken from the mother, and put on the human from the divine in himſelf, which is the divine humanity and the ſon of God. *L.* 35.

LORD (the) ſucceſſively made himſelf firſt truth from the divine [principle], afterwards divine truth, and at laſt divine good. *A. C.* 7014.

LORD (the) in the world made his humanity divine truth from divine good which was in himſelf, and when he went out of the world he made his humanity divine good, by unition with his eſſential divinity, which was in him from conception. *Ap. Ex.* 594. *p.* 326. *A. C.* 3210. 10367. *A. R.* 193.

LORD (the) riſing again on the third day implies that truth divine, or the word, as to the internal ſenſe, as it was underſtood by the antient church, ſhall be raiſed again in the conſummation of the age, which alſo is the third day. *A. C.* 2813.

LORD (the) after his reſurrection was no longer divine truth, but this proceeded from his divine good. *A. C.* 6993.

LORD (the) went out of the world as to his divine human, from his moſt eſſential divine good, and was born from divine truth. *A. C.* 3194.

LORD (the) ſubdued all the hells, reduced all things into order in the heavens and in the hells, and liberated the ſpiritual world from the antidiluvians when he was in the world. *N. J. D.* 301.

LORD (the) from his own proper power diſpoſed and reduced all things in himſelf into divine order. *A. C.* 4251.

LORD. When the *Lord* ſubdued the hells, he not only delivered the angels of heaven from infeſtation, but alſo the men of the church. *A. R.* 829.

LORD (the) ſpake by correſpondencies, repreſentatives, and ſignificatives, becauſe from the divine [principle], thus before the world and heaven thoſe things which filled the univerſal heaven. *A. C.* 4807.

LORD (the) our Saviour, who is the ſame as Jehovah, ſpake the word by the Evangeliſts, in many caſes from his own mouth, and the reſt from the ſpirit of his mouth. *U. T.* 189.

LORD (the) ſpeaks out of divine love through divine wiſdom, becauſe out of the third heaven through the ſecond. *A. R.* 615.

LORD (the) when he came to execute the judgment

judgment caused the angelic heavens to approach over them [which passed away] whence changes among them were effected, and the interiors of their minds on whom the last judgment was passed were laid open, which were infernal. *A. R.* 342. 865.

Lord (the) is in man, and man is in the *Lord*; which could not be given, unless man perceived and felt it as though it were his own. *D. L. W.* 115.

Lord (the) himself is in men according to reception and not any divine [being] separate from him. *A. R.* 949.

Lord. They who are in the *Lord*, and the *Lord* in them, whatsoever they will and ask, they obtain, because they will and ask from the Lord. *A. R.* 951.

Lord (the) as to his divinity and divine human is very intimately [present] in the word. *A. C.* 7605.

Lord (the) is every where present with light, even in the hells. *A. C.* 4531.

Lord (the) is present with men in his divine natural principle, but with the angels of his spiritual kingdom, in his divine spiritual, and with the angels of his celestial kingdom in his divine celestial principle, and yet he is not divided, but appears to every one according to his quality *A. R.* 466.

Lord (the) is continually present with good and truth in every man whatsoever, but he is not received, unless in proportion as evils and falses are removed. *A. C.* 10022.

Lord (the) with heaven is there where the word is sacredly read, and the *Lord* is worshipped from the word. *D. P.* 256, 260.

Lord (the) is now present among men, in his divine humanity. *A. R.* 882.

Lord (the) appeared in the most ancient church as a man, and spake to them by word of mouth. *A. C.* 49.

Lord (the) appears above the heavens in a sun, because no one can sustain his presence, such as it is in itself, and he is present with every one by veilings and coverings. *A. R.* 54, 465.

Lord (the) appears to every one according to his state and quality, as a vivifying and creating love, to those who are in good, and as a consuming fire to those who are in evil. *A. C.* 934, 1861, 9551.

Lord (the) appears manifestly in the spiritual sense of the word; from that sense it is discovered, not only that he is the word, that is, divine truth itself, and further, that he is the inmost [soul] of the word, and thence the all thereof, but also that he is the one God, in whom there is a Trinity, consequently the only God of heaven and earth, and moreover, that he came into the world to glorify his humanity, that is, to make it divine; the humanity which he glorified, that is, made divine, was his natural humanity, which he could not glorify or make divine, but by the assumption of the humanity in a virgin in the natural world, to which he then united his divinity, which he had from eternity; his union was effected by temptations admitted into his assumed humanity, the last of which was the passion of the cross, and at the same time, by the fulfilling of all things in the word, not only by the fulfilling of all things of the word in its natural sense, but also by the fulfilling of all things of the word in its spiritual and celestial senses, in which he alone is treated of. *A. R.* 820.

Lord (the) and the angels under his influence, when they look down upon the earth, see a whole society of men, under no other view than as a single man, and under no other form, than what results from the qualities of the members which compose it. *U. T.* 412.

Lord (the) cannot present himself to angel or man, such as he is in himself, and such as he is in his own sun. *D. L. W.* 299.

Lord (the) sometimes presents himself to be seen without the sun. *A. R.* 938.

Lord (the) flows into man by good, and by this disposes truths into order, but not *vice versa*. *A. C.* 9337.

Lord (the) flows into man by a twofold manner, viz. mediately through heaven and immediately from himself. *A. C.* 6472.

Lord (the) flows into man in his love or will, and causes the faculty of reception, but in a state of liberty. *A. C.* 10097.

Lord (the) enters into man, and makes all things spiritual and alive, as man prepares himself for this. *U. T.* 359.

Lord (the) who is the light itself, flows into every man, and causes truths from the word to shine upon him. *U. T.* 349.

Lord (the) flows in and operates from first principles, through, or by ultimates. *A. R.* 31, 798.

Lord (the) with all his divine love, with all

his divine wiſdom, and with all his divine life, enters by influx into every man. *U. T.* 364.

Lord (the) doth not enter by influx into the proprium of man, but exquiſitely ſeparates what appertains to him from their properties. *A. R.* 758.

Lord (the) teaches and illuſtrates man, from the literal ſenſe of the word. *U. T.* 225.

Lord (the) doth not openly teach truths, but by good, he leads man to think what truth is, &c. *A. C.* 5952.

Lord (the) not only knows the whole quality of man, but alſo what his quality will be in eternity, and therefore he only knows the quality of the interiors. *A. C.* 6214.

Lord (the) is acquainted with all and ſingular things, and provides for them every moment; if he was to intermit his providence for the ſmalleſt inſtant of time, all the progreſſions would be diſturbed; for what is prior reſpects what follows in continual ſeries, and produces ſerieſes of conſequences to eternity; hence it is evident, that the divine foreſight and providence is in every thing even the moſt ſingular, and unleſs this was the caſe, or if it was only univerſal, the human race would periſh. *A. C.* 5122.

Lord (the) who is the light itſelf, ſees all and ſingular the things which are in the thought and will of man, yea which are in univerſal nature, and nothing is in any degree concealed from him. *A. C.* 5477.

Lord (the) from the ſun, looks at the angels in the forehead, and ſo turns them to himſelf, and in like manner, men as to their ſpirit, and angels and men look at the *Lord* through the eyes. *A. R.* 280.

Lord (the) doth not require more from the man of the church, than that he ſhould live according to that which he knoweth. *A. C.* 6706.

Lord (the) diſpoſes to uſes, and diſpoſes the uſes themſelves. *A. C.* 5949.

Lord (the) is willing that whatſoever man doth from liberty according to reaſon, ſhould appear to him as his own. *D. P.* 77.

Lord (the) cannot be willing to bring evil even upon the worſt of men. *A. C.* 1683.

Lord (the) is willing to have the whole man whom he regenerates, and not a part. *A. C.* 6138. *N. J. D.* 185.

Lord (the) from his divine love, is willing to bring all men to himſelf into heaven. *A. C.* 6645.

Lord (the) is willing to give and conjoin all things of his own to man. *A. C.* 8497.

Lord (the) acknowlegdes and receives all of whatſoever earth or planet they be, who acknowledge and worſhip God under an human form, inaſmuch as God, under an human form, is the *Lord*; and whereas the *Lord* appears to the inhabitants in the earths in an angelic form, which is an human form, therefore when the ſpirits and angels from thoſe earths are informed by the ſpirits and angels of our earth, that God is actually man, they receive the word, acknowledge it, and rejoice that it is ſo. *E. U.* 121.

Lord (the) remitteth ſins to every one who from his heart deſires it, nevertheleſs they, to whom ſins are ſo remitted, are not on that account ſeparated from the diabolical crew, to which they are cloſe tied by evils, which evils follow the life which all carry along with them; to be ſeparated from the hells is to be ſeparated from ſins, and that this cannot in any wiſe be effected, except by a thouſand and a thouſand means known to the *Lord* alone, and this by continual ſucceſſion, if you are willing to believe it, to eternity, for man is ſo great evil, that he cannot be fully delivered even from one ſin to eternity, but only by the mercy of the *Lord*, if he hath received it, be withheld from ſin, and kept in good, *A. C.* 5398.

Lord (the) remits to every man his ſins, and never puniſhes for them, no, nor even imputes them, inaſmuch as he is eſſential love and eſſential goodneſs: but, nevertheleſs, ſins are not on this account wiped away, becauſe that can only be effected by repentance. *U. T.* 409.

Lord (the) is not among the angels, as a king in his kingdom, for he is above them, as to his aſpect in the ſun, and as to the life of love and wiſdom in them. *D. L. W.* 103.

Lord (the) alone bore the evils and falſes of the church, and all the violence offered to the word. *A. R.* 829.

Lord (the) is in a continual endeavour of conjunction with man. *N. J. D.* 307.

Lord (the) judgeth all from juſtice, and heareth all from mercy; nevertheleſs, in all divine juſtice there is mercy, as in all divine truth there is divine good. *A. C.* 3921.

Lor

Lord (the) dwells in his own with angels not in their proprium. *N. J. D.* 307. *H. H.* 8.

Lord (the) commanded his disciples that they should call him *Lord*. *D. L. W.* 282.

Lord (the) doth not govern, [*imperat*] but leads [man.] *A. C.* 6390.

Lord (the) operates of himself from the father, and not *vice versa*. *U. T.* 153.

Lord (the) acts by ends, and disposes intermediates, from whence there is conjunction. *A. C.* 3565.

Lord (the) acteth from himself, or from the word, in and upon man, but not arbitrarily by man, inasmuch as man acteth and speaketh freely of himself from the *Lord*, while he acteth and speaketh from the word. *U. T.* 154.

Lord (the) produces the goods of charity in man, according to the state of truth. *A. R.* 935.

Lord (the) is departed from the old church, and come to the new church. *A. C.* 4535.

Lord (the) only can teach and lead all, because he is God, and because heaven and the church are as one man, whose soul and life the *Lord* is. *A. R.* 383.

Lord (the) is the divine celestial, the divine spiritual, and the divine natural principles; and therefore these three degrees of love and wisdom are in the three heavens, and also in man from creation. *A. R.* 49.

Lord. Whatsoever the *Lord* did and spake was celestial and divine; and in the ultimate, was representative. *A. C.* 9780.

Lord (the) continually fights with man, and for man with hell, although it doth not so appear to man. *A. C.* 2406.

Lord (the) performs goods, or uses mediately by angels, and in the world by men. *C. S. L.* 7. *U. T.* 736.

Lord (the) immediately conjoins himself to man, by the divine good of love. *A. C.* 10099.

Lord (the) conjoins himself to natural things by spiritual things, also he conjoins himself to uses, by correspondences, &c. *D. P.* 220.

Lord. They who do not directly approach the *Lord* alone, as the God of heaven and earth, (See Matt. 28. 18.) do not see the way to heaven, and therefore neither do they find the door; and if happily they are admitted to it, it is shut, and when they knock, it is not opened. *A. R.* 176.

Lord (the) is not applied to, when application is made to the Father, but God the Father is applied to, when application is made to the *Lord*, because they are one like soul and body, and who applies to a man's soul, that he may have access to his body. *A. R.* 34.

Lord. They who do not approach the *Lord*, cannot understand the word. *A. R.* 42, 958.

Lord. Unless the *Lord* himself is approached, man cannot think with angels, who uniformly think concerning God as a man, and heaven itself is in an human form, *Ap. Ex.* 805. *p.* 222.

Lord. They who do not immediately approach the *Lord*, cannot think from spiritual light, which is the light of heaven, but from natural light separated from spiritual light, which is to think sensually. *A. R.* 841.

Lord. They who come at this day into the other life, from the Christian church, almost all have an idea concerning the *Lord*, as concerning another man, not only separate from the divine [being or principle] although they also adjoin the divine to him, but also separate from Jehovah, and what is more, separate also from the holy principle which proceeds from him; they say indeed one God, but still they think three, and actually divide the divine [principle] amongst three, for they distinguish into persons and call each God, and attribute to each a distinct propriety; hence it is said of christians in the other life, that they worship three Gods, because they think three, howsoever they say one. But they who have been Gentiles and converted to christianity, in the other life adore the *Lord* alone; and this by reason that they believed, that it could not be otherwise than that the supreme God manifested himself on earth as a man, and that the supreme God is a divine man, and if they had not such an idea of the supreme God, they could not have any idea, thus neither could they think about God, consequently they could not know him, and still less love him. *A. C.* 5256.

Lord. Before his personal advent it was impossible to open the internal sight of the mind, or spirit of man as to its superior region. *A. V. C. R.* 54.

Lord. Every man beholds the *Lord* according to the elevation of his own understanding. *Ap. Ex.* 581. *p.* 306.

Lord. The knowledge and acknowledgement of him conjoins all the knowledges of

good and truth, or ſpiritual truths in one. *A. R.* 916.

LORD. Man cannot ſee the *Lord*, ſuch as he is in himſelf, and live; and therefore he preſents himſelf to be ſeen in the heavens by angels, whom he fills with his majeſty. *A. R.* 938.

LORD. The truths of the word are mirrors or glaſſes, by which alſo he cauſes himſelf to be ſeen. *A. R.* 938.

LORD. The angels continually behold the *Lord* as a ſun before their eyes, and this in every turn of their face and body. *A. R.* 938.

LORD. Man cannot indeed think nor will, except from the *Lord*; and from thence can neither do what is good. *A. C.* 39.

LORD. Jehovah, who was in him, appeared to be abſent in temptations, and this appearance was proportionable to the degree of his immerſion in the humanity, which he received from the mother. *A. C.* 1815.

LORD (the) when he was a boy in the world, had ſuch power, that he conquered and ſubjugated the moſt direful hells, wherein were all thoſe who were ſenſual. This ſtate of the *Lord* was repreſented by the days of fulfilment with the Nazarites, after which the *Lord* entered from the ſenſual and natural into the divine ſpiritual and celeſtial principle. *Ap. Ex.* 918. *p.* 370.

LORD (the) coming forth from the Father, and returning to the Father, means the humanity proceeding from the divinity, and the union or glorification of the humanity. *A. C.* 3194, 3210.

LORD. By his birth from eternity, is meant his birth foreſeen from eternity, and provided for in time. *A. R.* 961.

LORD. See *Body of the Lord.*
LORD. See *Centre.*
LORD. See *Church.*
LORD. See *Correſpondence.*
LORD. See *Degrees.*
LORD. See *Divine Eſſence.*
LORD. See *Divine Principle.*
LORD. See *Divine Truth.*
LORD. See *Divinity of the Lord.*
LORD. See *To Draw out.*
LORD. See *Eſſe.*
LORD. See *Exiſtere.*
LORD. See *Face of the Lord.*
LORD. See *Father.*
LORD. See *Garments of the Lord.*
LORD. See *Glorification.*
LORD. See *Glory of the Lord.*
LORD. See *God.*
LORD. See *Good.*
LORD. See *Government.*
LORD. See *Heaven.*
LORD. See *Holy Supper.*
LORD. See *Human.*
LORD. See *Idea of God.*
LORD. See *Imputation.*
LORD. See *Interior Thought.*
LORD. See *Internal and External Man.*
LORD. See *Jehovah.*
LORD. See *Jeſus Chriſt.*
LORD. See *Knowledge of the Lord*
LORD. See *Man.*
LORD. See *Maſter.*
LORD. See *Mercy of the Lord.*
LORD. See *Merit of the Lord.*
LORD. See *Meſſiah.*
LORD. See *New Heaven.*
LORD. See *Order.*
LORD. See *Perfection.*
LORD. See *Power of the Lord.*
LORD. See *Prayer.*
LORD. See *Preſence of the Lord.*
LORD. See *Preſent.*
LORD. See *To put off.*
LORD. See *Queſtion.*
LORD. See *Regeneration.*
LORD. See *Remains.*
LORD. See *Reſt and Refreſhment of the Lord*
LORD. See *Righteouſneſs.*
LORD. See *Thirſt.*
LORD. See *Transfiguration.*
LORD. See *Will of the Lord.*
LORD. See *Works.*
LORD. See *Zebaoth.*

LORD GOD OMNIPOTENT and the LAMB (Rev. 21. 22.) *Lord God Omnipotent* ſig. the Lord from eternity, who is Jehovah himſelf; and the *Lamb*, ſig. his divine humanity. *A. R.* 918.

LORD GOD and JEHOVAH GOD ſig. the Lord as to divine good, and as to divine truth; and *Jehovah* in the old Teſtament, is called *Lord* in the new. *Ap. Ex.* 689.

LORD GOD the SAVIOUR. See *Faith.*

LORD JEHOVIH is frequently mentioned in the word, and this eſpecially, where the ſubject treated of, is concerning temptations. *A. C.* 1793.

LOR

Lord Jehovih is mentioned when the aid of omnipotence is more especially sought for, and supplicated. *A. C.* 2921.

Lord Jehovih (Isa. 40. 10. &c.) sig. the Lord as to divine good. *Ap. Ex.* 850.

Lord Jesus Christ (the) alone must be worshipped in the new church, as he is in heaven. *A. R.* 839.

Lord Jesus Christ. See *Name.*

Lord of Lords. See *King of Kings.*

Lord and God. The *Lord* in the word, is called *Lord*, from the divine good of his divine love, and *God*, from the divine truth of his divine wisdom. *A. R.* 663.

Lord and God of Jacob. Where the subject treated of, is concerning the good of love, in the word, the *Lord* is called the *Lord*, and when it is concerning goods in act, he is called the *God of Jacob*. See *Pf.* 104. 2—6. *Ap. Ex.* 905. *p.* 623.

Lord and Master. He is called *Lord* as to divine good, and *Master* as to divine truth. *A. C.* 2921.

Lord's Advent. See *Church.*

Lord's Body. See *Church.*

Lord's Body. See *Heaven.*

Lord's (the) childhood and whose life upon earth, is treated of, in the internal sense of the word. *A. C.* 2523.

Lord's Church and Kingdom. See *Essential.*

Lord's Coat. See *Coat.*

Lord's Crucifixion. See *Sun.*

Lord's Day, or Sabbath, in the representative church, was the most holy of worship, because it sig. the union of the divine and human in the Lord, and thence also, conjunction of his divine humanity with heaven. But after the Lord united his divine with his human [principles;] then that holy representation ceased, and the *Sabbath day* was made a day of instruction. *Ap. Ex.* 54. *A. C.* 10360.

Lord's Divine Good Natural. See *Names.*

Lord's Divine Humanity (the) before his advent was not so one with his essential divine [principle,] as afterwards. *A. C.* 6000.

Lord's (the) divine operation to save men, is from first principles through ultimates. *A. R.* 798.

Lord's Essential Divine Principle. See *Face.*

Lord's External Man. See *External Man.*

Lord's First Advent. See *Basis.*

Lord's "going into the temple, and sitting in the midst of the doctors when he was twelve years of age, hearing them, and asking them questions," sig. the initiation and introduction of his humanity into all things of heaven, and the church. *Ap. Ex.* 430. *p.* 42.

Lord's Government. See *Hell.*

Lord's heaven and kingdom in particular, is man. *A. C.* 8988.

Lord's Humanity. See *Ultimates.*

Lord's Humanity and Divinity. See *Union.*

Lord's Intercession. See *Interceſſion.*

Lord's (the) Internal was from the father, consequently, it was the father himself; hence, it is that the Lord saith, that the father is in him. *A. C.*

Lord's (the) Internal Human Principle was the celestial spiritual, and this was truth from the divine [being, or principle,] or the proximate covering [*Indumentum*] of the essential divine in the Lord. *A. C.* 5689.

Lord's Interpretations. See *Interpretations.*

Lord's (the) life from his earliest childhood, unto the last hour of his life in the world, was a continual temptation, and a continual victory. *A. C.* 1960.

Lord's (the) marriage with the church is with his divine human, and then the marriage is full. *A. R.* 812.

Lord's Passion and Crucifixion. His being betrayed by Judas sig. that he was betrayed by the Jewish nation, who had the word amongst them at that time, for Judas repr. that nation. His being taken and condemned by the chief priests and elders, sig. that he was taken and condemned by all the Jewish church. Their scourging him, spitting in his face, smiting him, and striking him on the head with a reed, sig. that they did the like unto the word with respect to its divine truth; all which relates to the Lord. Their putting a crown of thorns upon his head, sig. that they had falsified and adulterated those truths. Their dividing his garment, and casting lots for his vesture, sig. that they had

had divided all the truths of the world, but not its ſpiritual ſenſe, for the veſture of the Lord ſig. that part of the word. Their crucifying him, ſig. that they had deſtroyed and profaned the whole word. Their giving him vinegar to drink, ſig. that all was falſified and falſe; and therefore he did not drink it, but ſaid, it is finiſhed. Their piercing his ſide, ſig. that they had entirely extinguiſhed every truth of the word, and every good thereof. His being buried, ſig. the rejection of the reſidue of the humanity taken from the mother; and his riſing again the third day, ſig. his glorification. *L.* 16.

Lord's Prayer. In the New Jeruſalem Church, the Lord alone will be worſhipped as in heaven, and thus all will be fulfilled that is contained in the *Lord's Prayer*, from beginning to end. *U. T.* 113.

Lord's Prayer (the) is read every day in heaven. *A. R.* 839.

Lord's Prayer. The quality of all ſpirits and angels, whatever, may be known by the influx of the idea of their thoughts and affections into the contents of the *Lord's Prayer*. *A. C.* 4047.

Lord's Prayer. That whatever precedes, muſt reign or prevail in what follows, and conſequently, in a ſeries, appears evident from every word which the Lord ſpake. But more eſpecially from his *prayer*, which is called the *Lord's Prayer*; all things therein follow in ſuch a ſeries, that they conſtitute as it were a column increaſing from the higheſt to the loweſt in the interiors, whereof are thoſe things which preceed in the ſeries; that which is the firſt, there is the inmoſt; and that which ſucceeds in order adds itſelf ſucceſſively to the inmoſt, and thus increaſes: whatever is the inmoſt, that reigns or prevails univerſally, in ſuch things as are in the circumference, that is, in all and ſingular, the parts thereof; for hence is what is eſſential to the exiſtence of the whole. *A. C.* 8864.

Lord's Prayer. See *Daily Bread.*

Lord's Prayer. See *Eſſential of the Church.*

Lord's Prayer. See *Swedenborg.*

Lord's Regal Principle (the) is the divine truth, from which and according to which judgment is effected; but from and according to that principle, the good are judged in one way and the evil in another: the good, inaſmuch as they have received the divine truth, are judged from good, thus from mercy; the evil inasmuch as they have not received the divine truth, are judged from truth, thus not from mercy, for this they have rejected, and hence reject alſo in the other life. To receive the divine truth is not only to have faith, but alſo to act faith, that is, to cauſe the things of doctrine to become things of the life: hence it is that the Lord calls himſelf, king. *A. C.* 4877, 5068, 5313, 5079, 5081.

Lord's Second Coming. See *Advent.*

Lord's Side. See *To Pierce.*

Lord's State of Humiliation. See *Interceſſion.*

Lord's Supper. See *Holy Supper.*

Lord's Temptations. But few of them are deſcribed by the Evangeliſts, but many by the prophets, and principally of all in the pſalms of David. *A. C.* 9937.

Loſe (to) Nothing in Eternity. See *Conjoined.*

Loſt. The divine image [in man] is not utterly *loſt*, but as it were *loſt*. *D. P.* 328.

Lot means truth ſenſual. *A. C.* 1431, 1541, 1584.

Lot, when he was with Abraham, repr. the Lord's ſenſual principle, conſequently his external man. *A. C.* 2324, 1428, 1434.

Lot, denotes the Lords external man; in former ſtate, he was denominated "a *brother's ſon*," being occupied by apparent goodneſſes and truths, but he is called "the *brother of Abraham*," when occupied by genuine goodneſſes and genuine truths. *A. C.* 1707.

Lot, (Gen. 19,) repr. the riſe of the new church. *A. C.* 2323.

Lot, (Gen. 19,) repr. the external men of the church, who are thoſe that are principled in the good of charity, but in external worſhip, and he not only repr. the external man of the church, or the external church, ſuch as it is in the beginning, but alſo ſuch as it is in its progreſs, and alſo in its end. *A. C.* 2324.

Lot. See *To Look.*

Lot. See *To be Withheld.*

Lot's Wife. See *Salt.*

Lots (to caſt) upon the People, ſig. diſperſe the truths of the church, by falſe *Ap. Ex.* 863.

Love or the Will, is the eſſential life of man. *D. L. W.* 399.

Love, or the Will, continually makes an effort to the human form, and to all things which are of the human form. *D. L. W.* 400.

Love, or the Will, without a marriage with *wiſdom, or the underſtanding* cannot do any thing by its human form. *D. L. W.* 401.

Love, or the Will, joins itſelf to *wiſdom, or the underſtanding*, and cauſeth *wiſdom, or the underſtanding* to be reciprocally joined to it. *D. L. W.* 410.

Love, originating in the Lord as a ſun, is the heat of life, (or vital heat,) in angels and men, conſequently it is their life, and the derivations of *love*, are called affections, and by theſe are produced perceptions, and conſequently thoughts, therefore wiſdom in its origin is *love*. *A. R.* 875.

Love. No man or ſpirit can be any where elſe than where the *love* of his life is, for that which man *loves*, this he wills, this he thinks, and this he breathes. *Ap. Ex.* 537. *p.* 223.

Love (every) follows man after death, becauſe it is the eſſe of his life; and the ruling *love*, which is the head of the reſt, remains with him to eternity, and together with it the ſubordinate *loves*. *C. S. L.* 45—48.

Love. All after death become affections of their ruling *love*. *A. R.* 756.

Love is man's will principle, and hence it is his thinking principle, and thus it is his principle of action. *A. C.* 3938.

Love. According to conjunction, *love* will be reciprocal. *A. R.* 937.

Love (every) is felt under ſome ſpecies of delight, and therefore unleſs man knew what evil was, he might feel evil as good, and thence by falſes confirm it, from which man periſhes. *A. R.* 531, 908.

Love. In every ones *love*, there is the light of his life. *A. C.* 3798.

Love is like a fire in the will, and like a flame in the underſtanding. *C. S. L.* 360. *U. T.* 658.

Love (the eſſence of) is to *love* others out of, or without itſelf, to deſire to be one with them, and to make them happy from itſelf; and theſe properties of the divine *Love* were the cauſe of the creation of the univerſe, and are alſo the cauſe of its preſervation. *U. T.* 37—57.

Love (three kinds of) conſtitute the heavenly things of the Lord's kingdom, viz.—conjugial *love*, *love* towards infants, and the *love* of ſociety, or mutual *love*. *A. C.* 2039.

Love (celeſtial) from the Lord, continually flows into man, and nothing elſe hinders and impedes its reception, than the luſts of ſelf *love*, and the *love of the world*, and the falſities thence derived. *A. C.* 2041.

Love. There is celeſtial *love*, in which are the angels who are in the Lord's celeſtial kingdom, and there is *ſpiritual love*, in which are the angels who are in the Lord's ſpiritual kingdom. *A. R.* 120.

Love (celeſtial and ſpiritual) when they flow in, torment and excrutiate thoſe who are in *ſelf love*, in the pride of ſelf derived intelligence. *A. R.* 691.

Love (ſpiritual,) derives its eſſence from celeſtial *love*. *A. R.* 395

Love (ſpiritual,) is *love* towards our neighbour, which is called charity. *A R.* 128.

Love (infernal,) cannot be tranſcribed or changed into celeſtial *love*. *N. J. D.* 239.

Love. Heaven is regulated, and alſo the church before the Lord, according to affections, which are of love. *A R.* 908.

Love. See *Action.*
Love. See *Adultery.*
Love. See *Celeſtial love.*
Love. See *Celeſtial Man.*
Love. See *Clear.*
Love. See *Conjugial Love.*
Love. See *Conjunction,*
Love. See *Connubial.*
Love. See *Delight.*
Love. See *Effigy.*
Love. See *Eſſential.*
Love. See *Faith.*
Love. See *Friendſhip.*
Love. See *God.*
Love. See *Glory.*
Love. See *Good of Love.*
Love. See *Hell.*
Love. See *Huſbands.*
Love. See *Jehovah.*
Love. See *Liberty.*
Love. See *Life.*
Love. See *Lord.*
Love. See *Luſt.*
Love. See *Marriage.*
Love. See *Mutual Love.*

Love.

Love. See *Polygamical Love.*
Love. See *Pure.*
Love. See *Self Love.*
Love. See *Wiſdom.*
Love. See *Zeal.*
Love, or Pleasure. See *To Exhale.*

Love of Dominion (the) originating in *ſelf love*, and the *love of rule*, originating in the *pride of ſelf derived intelligence*, are the heads or ſources of all *infernal loves*, and conſequently the heads or ſources of all evils and of all falſes, reſulting from thoſe evils in the church, when the *love of dominion* originating from *ſelf love and the pride of ſelf derived intelligence*, conſtitute the head, then the *love of uſes*, which is *celeſtial love*, conſtitutes the feet, and the ſoles of the feet; and ſo on the contrary, *A. R.* 502.

Love of Dominion. There is a *love* of exerciſing dominion, originating in *ſelf love*; and there is alſo a *love* of exerciſing *dominion*, originating in the *love of being uſeful*; which two *loves* are diametrically oppoſite to each other, for the *love of dominion* originating in *ſelf love* is diabolical, inaſmuch as it reſpects ſelf only and the world for the ſake of ſelf; but the *love of dominion* originating in the *love of being uſeful*, is celeſtial, for it reſpects the Lord, from whom nothing proceeds but uſes, and uſes to him conſiſts in doing good to the church, with a view to the ſalvation of ſouls, for which reaſon this *love* abominates the *love of dominion* originating in *ſelf love*. *A. R.* 729.

Love of Dominion in one of the married parties over the other, baniſhes true conjugial love. *H. H.* 380.

Love of Dominion. See *Dominion.*
Love of thine Espousals. See *Eſpouſals.*
Love of Evil. See *Providence.*
Love of Good and Truth. See *Conjoined.*
Love of Goodness. See *Charity.*
Love of Infants. See *Conjugial Love.*
Love of Infants. See *Infants.*

Love of the Lord (the) towards the whole human race, was his life in the world. *A. C.* 2253.

Love (the ruling) of a man, enters into the whole of his life. *A. C.* 8067, 10110, 10284.

Love of Man. See *To Call forth.*
Love of our Neighbour. See *Governments.*
Love of our Neighbour. See *Judge.*
Love of our Neighbour. See *Neighbour.*
Love of Procreating. See *Conjugial Love.*

Love of Self and the World are not conjunctions, but disjunctions. *A. C.* 5807.

Love of Self and the World. See *Darkneſs.*
Love of Self and of the World. See *Delights.*
Love of Self and of the World. See *Evil.*
Love of Self and of the World. See *To Lead.*

Love of the Sex (the) with man, is not the origin of *conjugial love*, but it is the firſt rudiment thereof; thus as an external natural principle, in which is implanted an internal ſpiritual principle. *C. S. L.* 37, 38, 46, 48.

Love of the Sex is a love directed to ſeveral and contracted with ſeveral of the ſex: whereas *conjugial love* is only directed to one, and contracted with one of the ſex. *C. S. L.* 48.

Love of the Sex (the) appertains to the external or natural man, and hence it is common to every animal. *C. S. L.* 48.

Love of the Sex. Every one's own proper love remains with him after death, and eſpecially the *love of the female ſex*: and with thoſe who go to heaven, as is the caſe with all thoſe who become ſpiritual on the earths, *conjugial love* remains. *C. S. L.* 45—48.

Love of the Sex. See *Chaſte Love of the Sex.*
Love of the Sex. See *Conjugial Love.*
Love of Uses. See *Dominion.*

Love of the World conſiſteth in a deſire of appropriating to ourſelves the things of others. *N. J. D.* 76.

Love of the World is not in ſo great a degree of oppoſition to *heavenly love*, as the *love of ſelf*, inaſmuch as ſo many and ſo great evils are concealed in it. *N. J. D.* 77.

Love of the World. See *Good (ſpiritual).*
Love of the World. See *Government.*
Love of the World. See *Infernal Spirits.*
Love of the World. See *Liberty.*

Love (to) the Lord ſig. to do his commandments, becauſe he himſelf is his commandments for they are from him, therefore he is in them and conſequently is in the man, in whoſe life they are engraven; and they are engraven in man by willing and doing them. *A. R.* 556.

Love towards God, and Love towards our Neighbour, were intended to be joined together, and are ſo joined with thoſe who live

in the exercise of charity or *neighbourly love*, out of *love towards God*. *U. T.* 456—458.

Love to the Lord. There is no other medium given of *loving the Lord*, than charity. *A. C.* 4776.

Love to the Lord is a *likeness* of him, and *charity to our neighbour* is an *image* of him. *A. C.* 3324.

Love to the Lord, and Love towards our Neighbour. The all of the doctrine of the New Jerusalem relates to these two *loves*. *Love to the Lord* consists in trusting him, and doing his commandments; and the doing of his commandments is *love towards our neighbour*; because to do his commandments is to be useful to our neighbour. *A. R.* 903.

Love to the Lord and Mutual Love. *Love*, in the celestial kingdom is *love to the Lord*, and a *love of doing uses from the Lord*, which *love*, is there called *mutual love*. *A. R.* 353.

Love to the Lord. See *Celestial Principle*.

Love to the Lord. See *Charity*.

Love (to) the Lord. See *Hand*.

Love Towards the Lord and oNeighbour. See *Conjunction*.

Love to God and our Neighbour. See *Conscience*.

Love to God and our Neighbour. See *New Church*.

Love and Charity. By *love* is meant *love to the Lord*, and by *charity*, is meant *love towards our Neighbour*. *Love to the Lord*, includes *charity towards our Neighbour*; and *charity towards our neighbour*, which may separately exist, is capable of being associated with *love towards the Lord*. *A. C.* 2023.

Love and Charity. See *Church*.

Love and Charity. See *Divine*.

Love and Charity. See *Divine Influx*.

Love and Charity. See *Doctrine*.

Love and Charity. See *Variety*.

Love and Charity. See *Worship*.

Love and Faith. See *To be conjoined*.

Love and Faith. See *Distinction*.

Love and Faith. See *Heaven*.

Love and Faith. See *Prayer*.

Love and Hatred. *Love* alone unites souls together, and forms an heavenly society; but *hatred* separates souls, and gives rise to an infernal society. *H. K.*

Love and Life. The things which become principles of the *love*, and thence of the *life*, are ingenerate in man's offspring. *D. L. W.* 269.

Love and Wisdom in God, make one. *U. T.* 41, 42.

Love and Wisdom, and thence the will and understanding constitute the life itself of man. *D. L. W.* 363.

Love and Wisdom, are a substance and a form. *D. L. W.* 40—43.

Love and Wisdom. *Love* without *wisdom*, cannot do any thing, neither *wisdom* without *love*. *D. P.* 3.

Love and Wisdom. *Love* or the will can in like manner be elevated, and receive the things which are of the heat from heaven, if it loves *wisdom* its consort in that degree. Otherwise, *love*, or the will, draws down *wisdom*, or the understanding from its elevation, to act as one with it. *D. L. W.* 414, 416.

Love and Wisdom. *Love*, or the will, is purified by *wisdom* in the understanding, if they are elevated together. *D. L. W.* 419.

Love and Wisdom. *Love*, or the will, is defiled in the understanding, and by it, if they are not elevated together. *D. L. W.* 421.

Love and Wisdom. *Love* purified by *wisdom* in the understanding, become spiritual and celestial, but defiled in the understanding, becomes sensual and corporeal. *D. L. W.* 422—424.

Love and Wisdom. See *Creatable*.

Love and Wisdom. See *Elevation*.

Love and Wisdom. See *Perfection*.

Love and Wisdom. See *Use*.

Love, Wisdom, and Use, are three things which cannot be separated. *A. R.* 875.

Love (to) and Serve, relate to *love*, and to *walk and seek*, relate to faith. (Jer. 8. 2.) *A. C.* 519.

Love your Enemies, sig. charity; *Bless them that curse you*, instruction; and to *pray for them that despitefully use, and persecute you*, intercession. *Ap. Ex.* 644.

Love (to) and to be Loved. See *Woman*.

Loved (to be). Whatsoever is *loved*, this enters with light into the idea of the mind. *H. H.* 603.

Lovers. See *Baalim and her lovers*.

LOVERS. See *Paſtors.*

LOVES. There are three univerſal *loves*, the *love of heaven*, the *love of the world*, and the *love of ſelf*. Theſe three *loves*, when they are in right ſubordination, make man perfect; but when they are not in right ſubordination, they pervert and invert him. *U. T.* 394—396, 403—405.

LOVES (external) defile good and truth. *A. C.* 4462.

LOVES of FAME, HONOUR, &c. See *To Excite.*

LOVES. They who are in the *loves* of *ſelf*, and of the world, turn their backs upon the Lord. *H. H.* 153. *A. C.* 10130.

LOUD, or GREAT VOICE (a) (Rev. 5. 2.) ſig. divine truth from the Lord, in its power or virtue. *A. R.* 258.

LOUD VOICE. See *Great Voice.*

LOWER, or INFERIOR PARTS of the EARTH. (Iſa. 44. 23.) ſig. the earth of the ſpiritual world. *A. R.* 260.

LOWER EARTH. See *Inteſtines.*

LOWER EARTH. See *Spiritual World.*

LOWEST PARTS of the EARTH. See *Earth.*

LOWEST PARTS of HEAVEN. See *Hard Things.*

LOWEST THINGS of NATURE. See *To Fall.*

LOWING of the KINE. See *Kine.*

LUCIFER, ſig. ſelf love, profaning holy things. *A. C.* 3387. *D. P.* 257.

LUCIFER, SON of the MORNING. (Iſa. 14.) ſig. the ſame as *Babel.* *Ap. Ex.* 1029.

LUCIFER and BABYLON, ſig. thoſe who profane the goods and truths of the word. *A. R.* 24.

LUD (Gen. 10. 22.) ſig. the knowledge of truth. *A. C.* 1223.

LUDIM, ANAMIM, LEHABIM, and NAPHTHUHIM. (Gen. 10. 13.) ſig. ſo many ſeveral kinds of rituals of external worſhip, which are merely ſcientific. *A. C.* 1194.

LUKE i. 79. See *Dayſpring, from on High.*

LUKE x. 34. See *Explanation of Luke* 10. 34.

LUKE xxiv. 39. See *Explanation of Luke* 24. 39.

LUKEWARM (to be) (Rev. 3. 16.) Is pred. of thoſe who are guilty of profanation, and after death are neither in heaven, nor hell, but in a place ſeparate, deprived of human life, where there are nothing but mere phantaſies. *A. R.* 204. *D. P.* 226. 231.

LUKEWARM. See *Falſes.*

LUKEWARM. See *Profanation.*

LUKEWARM. See *To Spew out of the Mouth.*

LUMINARIES (the two) (Gen. 1.) ſig. love and faith towards the Lord. *A. C.* 30—32.

LUNGS (the) corr. to faith in the underſtanding. *A. C.* 3886.

LUNGS (the) corr. to the angels of the ſpiritual kingdom. *D. L. W.* 374.

LUNGS. See *Heart.*

LUNGS. See *Reſpiration.*

LUST and CONCUPISCENCE (all) is of ſelf love, and the love of the world. *A. C.* 1668.

LUST. See *Defloration.*

LUST. See *Violation.*

LUST. See *Will.*

LUSTS cloſe up and blind the underſtanding. *D. P.* 144.

LUSTS of EVIL (the) impede genuine truths. *A. C.* 3175.

LUSTS of the MIND (the) are the origins of diſeaſes. *A. C.* 5712.

LUSTS. Infernal ſpirits dwell in, and excite the *luſts* of others. *A. C.* 5032.

LUSTS of SELF LOVE, and the LOVE of the WORLD, (the) altogether take away peace. *H. H.* 290.

LUSTS. See *Fallacies.*

LUSTS. See *Love.*

LUSTS and PHANTASIES. See *Evil Spirits.*

LUSTRE and LIGHT of TRUTHS from the WORD (the) are not changed by the evils and falſes in man. *A. R.* 540.

LUTHER and MELANCTHON, taught that in Chriſt, man is God, and God is man, which is agreeable to the ſacred ſcripture, but *Calvin* denied this, and only affirmed that Chriſt is only God and man. *U. T.* 137.

LUZ (Gen. 28.) ſig. a ſtate wherein truth is together with good, in the ultimate principle of order. *A. C.* 3730.

LUZ, (Gen. 35.) ſig. that very natural principle of the Lord, which was human when this was made divine, it is ſaid, "this is Bethel." *A. C.* 4556.

LYBIA, ſig. the ſame as *Phut*, which ſee.

LYDIANS, (Jer. 46. 8.) ſig. ſcientific rituals. *A. C.* 1195. See *Ludim.*

LYE, in the word, ſig. the falſe of doctrine. *A. R.* 924.

Lymph. Thoſe anſwering thereto, have juſt like that an eagerneſs, and deſire to enter into heaven, as that into the brain. *A. C.* 4649.

Lymph. Thoſe who belong to that province, and who are of the viler ſort, run about hither and thither—apply themſelves to thoſe whom they ſee—attend to every particular—and tell to others what they hear—prone to ſuſpicion—impatient—reſtleſs, in imitation of that *lymph* which is therein and is conveyed to and fro, their reaſonings are the fluids there which repreſent; but theſe are of the middle ſort; whereas they who have reference to the excrementitious *Lymphs* therein, are ſuch as draw down ſpiritual truths to things terreſtial, and there defile them. Theſe appear in front at ſome diſtance to the right. *A. C.* 4050.

Lymph. Thoſe anſwering thereto are carried to labyrinths anſwering to the *meſentery*, and like the chyle are taken afterwards into the grand man for future uſe. *A. C.* 5181.

## M.

Machir ſig. the like with *Manaſſeh*; for *Machir* was the ſon of *Manaſſeh*. *Ap. Ex.* 447. *p.* 93.

Macpelah (Gen. 23. 17.) ſig. regeneration by truth, which is of faith. *A. C.* 2970.

Madai (Iſa. 21. 2.) ſig. the external church, or external worſhip in which is internal. See Gen. 10, 2. where *Madai* is called the ſon of *Japheth*. *A. C.* 1228.

Madai. See *Gomer*.

Magi and the Wise. They who were ſkilled in and taught the myſtic ſcientifics were called *magi*, and they who were ſkilled in and taught the non-myſtic ſcientifics, were called the *wiſe*, conſequently, they who were ſkilled in and taught the interior ſcientifics were called *magi*; and they who were ſkilled in and taught the exterior ſcientifics were called the *wiſe*; hence it is that by the *magi* and the *wiſe* ſuch things are ſig. in the word; but after that they began to abuſe the interior ſcientifics of the church, and to turn them into *magic*, then by Egypt alſo began to be ſignified the ſcientific principle which perverts, and in like manner by the *magi* of Egypt and the *wiſe ones* thereof. The *magi* of that time were acquainted with ſuch things as are of the ſpiritual world, which they learnt from the correſpondences and repreſentatives of the church, wherefore alſo many of them had communication with ſpirits, and hence learnt illuſory arts, whereby they wrought magical miracles; but they who were called the *wiſe*, did not regard ſuch things, but ſolved things enigmatical, and taught the cauſes of natural things; herein conſiſted the wiſdom of that time, and the ability to effect ſuch things was called wiſdom. *Magi* in the oppoſite ſenſe are they who perverted ſpiritual things, and thereby exerciſed *magic* arts, as they who are mentioned, Exod. 8. 11, 22. chap. 8, 7, 18, 19. chap. 9. 11. for *magic* was nothing elſe but perverſion, and a perverſe application of ſuch things as are of order in the ſpiritual world, whence *magic* deſcends; but that *magic* at this day is called natural, by reaſon that nothing above or beyond nature is any longer acknowledged; a ſpiritual principle, unleſs by it is meant an interior natural principle, is denied. *A. C.* 5223.

Magi, Soothsayers, or Jugglers, were ſuch as ſtudied *natural magic*, whereby nothing of what was divine could be foretold, but only what was contrary to the divine principle: this is *magic*. *A. C.* 3698.

Magic (the) of the Egyptians originated in the abuſe of the ſcience of correſpondences. *A. C.* 4964.

Magic. See *Egypt*.

MAGICAL ARTS are prophane abuſes of the divine order. *H. H.* 508.

MAGISTRATES. See *Governors*.

MAGOG. See *Gog*.

MAHALALEEL (Gen. 5. 12.) ſig. a fifth church from Adam. The life of thoſe who conſtituted this church was ſuch, that they preferred the delight ariſing from truth, to the joy ariſing from uſes. *A. C.* 506, 511.

MAHALATH (Gen. 28. 9.) ſig. truth from a divine origin. *A. C.* 3687.

MAHANAIM (Gen. 32. 2.) ſig. the celeſtial and ſpiritual heavens, and in the ſupreme ſenſe, the divine celeſtial and divine ſpiritual principles of the Lord. *A. C.* 4237.

MAHOMETAN HEAVENS. See *Heavens*.

MAHOMETAN RELIGION had its origin in the divine providence, being accommodated to the genius of the eaſtern nations, and was permitted on account of its acknowledgment of the *divine unity*. *D. P.* 255. *C. S. L.* 342.

MAHOMETANS (the) acknowledge Jeſus Chriſt to be the Son of God, and a grand prophet, but not that the Father and he are one. *C. S. L.* 341, 342. *U. T.* 832.

MAHUJAEL and METHUSAEL (Gen. 4. 18.) ſig. heretical doctrine. *A. C.* 527.

MAID SERVANTS ſig. the affections of the natural principle. *A. C.* 2567.

MAID SERVANT. See *Handmaid*.

MAID SERVANTS. See *Men Servants*.

MAIDS. See *Handmaids*.

MAIMED. See *Poor*.

MAKE (to), *(facere)* (Hoſea 8. 11.) is pred. concerning good, and in an oppoſite ſenſe, concerning evil. *Ap. Ex.* 391. *p.* 574.

MAKE (to) HEAVEN, and EARTH, and the SEA, and the FOUNTAINS of WATERS, (Rev. 14. 7.) in a natural ſenſe, ſig. to create them, but in a ſpiritual ſenſe, it ſig. to *make* the heaven of angels and the church, and all things appertaining to them. *A. R.* 630.

MAKE (to). See *To Beget*.

MAKE (to). See *To Create*.

MAKE (to). See *To Form*.

MAKER and HOLY ONE of ISRAEL (Iſa. 17. 8.) ſig. the Lord as to divine good and truth. *Ap. Ex.* 585.

MAKKEDA (Joſh. 10. 28.) ſig. the dire falſe from evil. *Ap. Ex.* 655.

MALACHI ii. 5. See *Explanation of Malachi* ii. 5.

MALACHI iii. 23, 24. See *John Baptiſt*.

MALE CALF. See *Calf*.

MALE SON (the) which the WOMAN BROUGHT FORTH. (Rev. 12. 5.) By *male ſon* is ſig. truth conceived in the ſpiritual man, and born in the natural man: the reaſon is, becauſe by *conceptions and births* in the word, are ſig. ſpiritual conceptions and births, all which in general relate to what is good and true, for nothing elſe is begotten and born of the Lord as a huſband, and from the church as a wife. Now ſince by *the woman who brought forth*, the new church is ſignified, it is plain, that by the *male ſon* is ſig. the doctrine of that church. The doctrine here meant, is the *doctrine of the New Jeruſalem*, publiſhed in London, 1758; as alſo the *doctrine concerning the Lord*, concerning the *ſacred ſcripture*, and concerning *a life according to the commandments of the decalogue*, publiſhed in Amſterdam: for by doctrine are underſtood all the truths of doctrine, becauſe doctrine is the complex. *A. R.* 543.

MALE SOUL. See *Feminine Principle*.

MALE and FEMALE (the) were created to be the eſſential form of the marriage of good and truth. *C. S. L.* 100.

MALE and FEMALE. The eſſential difference between the two principles is this: in the maſculine principle love is inmoſt, and its covering is wiſdom; whereas in the *female* principle the wiſdom of the *male* is inmoſt, and its covering is the love thence derived; ſo that the *male* is the wiſdom of love, and the *female* is the love of that wiſdom. *C. S. L.* 32, 33.

MALE and FEMALE. *Male* is truth, and *female* is good. *A. C.* 669—671.

MALE and FEMALE. In heaven this diſtinction of *ſexes* is eternally preſerved. *C. S. L.* 32, 33.

MALE and FEMALE, HUSBAND and WIFE. *Male and female* is pred. of things intellectual, but *huſband and wife*, of things appertaining to the will; for *huſband and wife* repr. a marriage which is not ſo repreſented by *male and female*; for truth cannot poſſibly of itſelf enter into a marriage with goodneſs, but goodneſs may with truth, becauſe there is never any truth given which is not produced from goodneſs, and thus copulated with goodneſs. *A. C.* 725.

MALE and FEMALE. See *Conjugial Love*.

MALE and FEMALE. See *Sex*.

MALE and FEMALE OFFSPRING. *Male offspring* denotes what is true and good in understanding, and thence in thought; and *female offspring* denotes what is true and good in will, and thence in affection. *A. R.* 543.

MALICE. See *Craftiness*.

MALICE. See *Sensual*.

MALIGNANT. (Gen. 41. 21.) "Their aspect was *malignant*, as in the beginning," sig. that there was nothing of communication and conjunction. *A. C.* 5258.

MALIGNITY. See *Infernal Spirits*.

MAMMON of UNRIGHTEOUSNESS, (Luke 16. 9.) in the spiritual sense, means the knowledge of things good and true, which the wicked possess. *D. P.* 250.

MAMRE, (Gen. 35. 27.) sig. the determination of the state of a thing, for it was a place where Abraham dwelt, (Gen. 8. 18.) and where Isaac dwelt, and whither Jacob came. *A. C.* 2970, 3013.

MAMRE, ESHCOL, and ANER (Gen. 14. 13.) repr. and sig. the angels who were attendant on the Lord, when he was engaged in combat in his earliest childhood, which angels were adequate to the goodnesses and truths then with the Lord; they also have their names from goodnesses and truths, similar to the case of *Michael*, and others mentioned in the word. *A. C.* 1705.

MAMRE. See *Oak Grove*.

MAN in the word, sig. intelligence and wisdom, derived from the word, and intelligence and wisdom derived from the word in *man*, is the church in him; hence by *man* in the concrete, or in common, that is, when a society or assembly is called a *man*, is meant the church; from this ground it is, that the prophets were called *sons of man*, and that the Lord himself called himself the *son of man*, and the *son of man* is the truth of the church derived from the word, and when said of the Lord, is the word itself from which the church hath its existence. *A. R.* 910.

MAN *(vir)* sig. rational truth, and also in an opposite sense, the false principle. *A. C.* 265, 2362.

MAN sig. the understanding of truth. *A. C.* 706, 749.

MAN (Gen. 2. 23.) sig. the internal *man*. *A.* 156.

MAN *(vir)* (Gen. 19. 8.) sig. the false principle which defiles the affections of good and truth. *A. C.* 2362.

MAN (Gen. 32.) sig. good, because the Lord is the alone *man*, and *man* from him is called *man*. *A. C.* 4287.

MAN (the) who WRESTLED with JACOB, (Gen. 32.) in the internal historical sense, sig. evil spirits, for *wrestling* sig. temptation, which is so effected. *A. C.* 4307.

MAN. And they came to the *man* who was over the house of Joseph, (Gen. 43.) sig. the doctrinals of the church, for *man over the house of Joseph*, sig. that which is of the external church, thus what is doctrinal; for this is of the church, besides man *(vir)* sig. truth, thus what is doctrinal, and *house*, sig. the church, and inasmuch as *Joseph* is the internal, the *house of Joseph* is the internal church: what is doctrinal, from the word is what is over that house, by serving and ministering. *A. C.* 5652.

MAN (Isa. 45. 12.) sig. a regenerate person. *A. C.* 49.

MAN (Jer. 4. 23.) sig. the love of goodness. *A. C.* 477.

MAN (Jer. 4. 25.) sig. the good of love. *A. C.* 776.

MAN (Jer. 5. 1.) "One that executes judgment"; sig. a wise person, and "one that seeks the truth", sig. an intelligent person. *A. C.* 158.

MAN (Ezek. 36. 11, 12.) sig. the spiritual man, who is also called *Israel*. *A. C.* 55.

MAN *(vir)*. In the word, especially the prophetic, the expression *man (vir)* often occurs, as when it is said, *man* and *wife*, *man* and *woman*, *man* and *inhabitant*, also *man (vir)*, and *man (homo)*; and in these passages by *man*, in the internal sense, is sig. what relates to the understanding, which is truth, and by *wife*, *woman*, *inhabitant*, and *man*, (*homo*) what relates to the will, which is good. *A. C.* 3134.

MAN *(vir)* in the word, sig. the understanding of truth, and *man (homo)* the perception of good; and by both, the church as to truth, and as to good. (Jer. 2. 6.) *Ap. Ex.* 537. *p.* 226.

MAN *(homo)* in the complex, sig. the church. *A. R.* 910.

MAN-

MAN (Gen. 5. 2.) ſig. the moſt ancient church, conſiſting of both male and female. *A. C.* 477.

MAN [*homo*] ſig. the ſpiritual affection of truth, and in an oppoſite ſenſe, the luſt of the falſe. See *Pſal.* 119. 134. *Ap. Ex.* 328. *p.* 412.

MAN (*homo*) (Zeph. 1. 3.) ſig. the whole of the church. *Ap. Ex.* 1100.

MAN [*homo*] (Rev. 4.) ſig. a recipient of divine truth. *Ap. Ex.* 280. *p.* 316.

MAN (a) without truths, may indeed live as a chriſtian, that is to ſay, he may ſeem to do ſo in the ſight of men, but not in the ſight of angels. *A. R.* 706.

MAN, as to his affections and conſequent thoughts, is in ſociety with thoſe who are in the world of ſpirits, and mediately through them with thoſe who are either in heaven, or in hell: the life of every man depends upon that connection. *A. R.* 552.

MAN was created that he may act what he acts, whether good or evil, from a free principle. *C. S. L.* 438.

MAN was created a form of divine order. *U. T.* 65.

MAN is ſo created, that the divine things of the Lord, may deſcend through him into the ultimate things of nature, and from the ultimate things of nature may aſcend to him, ſo that *man* might be a medium of union between the divine principle and the world of nature, and thus by *man*, as by an uniting medium, the very ultimate principle of nature might have life from the divine principle, which would have been the caſe, if *man* had lived according to divine order. *Man* is ſo created, that as to his body, he is a little world, all the arcana of the world of nature, being therein repoſited, for whatſoever of arcanum there is in the aether, and its modifications, this is repoſited in the eats, and whatſoever inviſible things flows and acts in the air, this is in the organ of ſmell, where it is perceived, and whatſoever inviſible thing flows and acts in the waters and other fluids, this is in the organ of taſte; alſo the very changes of ſtate are in the ſenſe of touch, throughout; beſides that, things ſtill more hidden, would be perceived in his interior organs, if his life was according to order, which is, if *man* only acknowledged the Lord as his laſt and firſt end with faith of heart, that is, with love; in this ſtate, were the moſt ancient people, &c. *A. C.* 3703.

MAN is born with faculty and inclination. *C. S. L.* 134.

MAN is born in all kinds of evils, and unleſs he removes them in part, by repentance, he remains in them, and whoſoever remains in them cannot be ſaved. *U. T.* 520, 522, 530, 566.

MAN, from his birth, loves nothing but himſelf and the world. *D. L. W.* 419.

MAN is born to the ultimate or loweſt degree of the natural world, he is then elevated by ſciences, to the ſecond degree, and as by means of ſciences he perfects his underſtanding he is elevated to the third degree, and then becomes rational; the three degrees of aſcent in the ſpiritual world are in him above the three natural degrees, nor do they appear, before he puts off his earthly body; when he puts this off, the firſt ſpiritual degree is opened in him, afterward the ſecond, and laſtly the third, but only in thoſe who become angels of the third heaven, theſe are they who ſee God. *D. L. W.* 67.

MAN firſt puts on the groſſer ſubſtances of nature, his body conſiſting of them, theſe he puts off by death, and retains the purer ſubſtances of nature which are next to what is ſpiritual, and then theſe are his continents; the extreme and ultimates of nature cannot receive things ſpiritual and eternal, for which the human mind is formed, as they are in themſelves, therefore man puts them off, and retains only interior natural things or ſubſtance, which accord with things ſpiritual and celeſtial, and ſerve them for continents, this is effected by the rejection of temporary and natural ultimates which is the death of the body. *D. P.* 220.

MAN is firſt natural; then he becomes rational, and at length ſpiritual; when he is natural he is in *Egypt*, when he is made rational, he is then in *Aſſyria*, and when he becomes ſpiritual he is then in the land of *Canaan*, that is in the church. *Ap. Ex.* 654, 918. *A. R.* 503.

MAN. With every *man* there is an interior *man*, there is a rational which is a middle or intermediate *man*, and there is an external *man*, and all theſe are moſt diſtinct from each other. *A. C.* 1889.

MAN. There are with *man* things intellectual, rational and ſcientifical. *A. C.* 1443.

MA

MAN has two minds, one exterior, and the other interior, the former is called natural, but the latter ſpiritual. The natural mind is opened by the knowledges of worldly things: but the ſpiritual mind is opened by the knowledges of heavenly things. *A. C.* 126.

MAN with his ſpirit may ſee the things which are in the ſpiritual world if he can be withdrawn from the ſenſual things of the body, and elevated by the Lord into the light of heaven. *A. C.* 622.

MAN. The Lord is willing that *man* ſhould not only know the truths of the church, but alſo underſtand them, but yet not from natural light ſeparate from ſpiritual light, for natural light ſeparate from ſpiritual light in the things of heaven, is in ſpiritual things, is not light, but darkneſs (*Caligo*): for *man* from natural light ſeparate from ſpiritual light views thoſe things from ſelf and not from the Lord, wherefore he cannot ſee them otherwiſe, than from appearances and fallacies, which is to ſee falſes inſtead of truths, and evils inſtead of goods; the fire which propagates and alſo kindles that light is the love of ſelf and hence the pride of ſelf derives intelligence. *Ap. Ex.* 846.

MAN may know which he is amongſt, whether amongſt the infernal, or amongſt the angelic ſpirits; if he intends evil to his neighbour, thinking nothing but evil concerning him, and actually doing evil to him when it is in his power and finding delight therein, he is then amongſt the infernals, and becometh himſelf alſo an infernal in another life. But if he intendeth good to his neighbour, and thinketh nothing but good concerning him, and actually doeth good when it is in his power, he is then amongſt the angelic ſpirits, and becometh himſelf alſo an angel in another life. This is the characteriſtic mark, or gift of ſelf examination. *A. C.* 471.

MAN. Unleſs a *man* be born again, and as it were created anew, he cannot enter into the kingdom of heaven. *U. T.* 571.

MAN who is principled in good, is re-born every moment, from earlieſt infancy to the laſt period] of life in the world, and afterwards to eternity, not only as to exteriors, but alſo as to interiors, and this by ſtupendous proceſſes; theſe proceſſes are what for the moſt part conſtitute angelic wiſdom, and it is a known thing that that wiſdom is [illegible] and contains ſuch things as the ear hath not heard, nor the eyes ſeen, neither have entered into the thought of *man*: the internal ſenſe of the word treats of ſuch things, thus it is adequate to angelic wiſdom, and when it flows thence into the ſenſe of the letter, it becomes adequate to human wiſdom, and thereby in a hidden manner affects thoſe who, from a principle of good, are in the deſire of knowing truths from the word. *A. C.* 5202.

MAN who is re-born, in like manner as a tree, begins from ſeed, wherefore by ſeed in the word is ſig. the truth which is from good; alſo in like manner as a tree, he produces leaves, next bloſſom, and finally fruit, for he produces ſuch things as are of intelligence, which alſo in the word are ſig. by leaves, next ſuch things as are of wiſdom, which are ſig. by bloſſoms, and finally ſuch things as are of life, viz. the goods of love and charity in act, which in the word are ſig. by fruits: ſuch is the repreſentative ſimilitude between the fruit-bearing tree and the man who is regenerated, inſomuch that from a tree may be learnt how the caſe is with regeneration, if ſo be any thing be previouſly known concerning ſpiritual good and truth. *A. C.* 5115.

MAN. In *man* are conjoined the ſpiritual and natural worlds. *H. H.* 314. *A. C.* 6057.

MAN. With every *man* there are at leaſt two ſpirits and two angels. *A. C.* 50.

MAN is in connection with heaven, not only as to his affections and thoughts, but alſo as to his [bodily] organic forms, as well internal as external; for without this he could not live. *A. C.* 4219.

MAN. Thoſe things which flow from heaven into his affection flow into the hinder part of his head, and ſo come into his manifeſt perception; and thoſe things that flow from heaven immediately into his thoughts, flow into the region above the forehead. *Ap. Ex.* 55.

MAN. The viſcera, organs and members are preſerved in their proper ſtate in *man* by an influx through heaven from the Lord. *A. C.* 4931.

MAN. It is through *man* alone that there is given deſcent from the heavens into the world, and aſcent from the world into the heavens. *A. C.* 4042.

MAN. Inaſmuch as there is a correſpondence more eſpecially of *man* with heaven, and by heaven with the Lord, it is from this ground that

that *man* appears in the other life, in the light of heaven, according to the quality in which he corresponds; hence the angels appear in ineffable brightneſs and beauty, but the infernals in inexpreſſible blackneſs and deformity. *A. C.* 5377.

MAN cannot be regenerated till he arrives at adult age. *A. C.* 677.

MAN. The good of Life is the very eſſe of *man*, becauſe it is of his will, and the truth of faith is the exiſtere thence, becauſe it is of the underſtanding; for whatſoever is of the underſtanding, it exiſts from the will; the eſſe of *man's* life is in his faculty of willing, and the exiſtere of his life is in his faculty of underſtanding: the underſtanding of *man* is nothing elſe but the will unfolded, and formed ſo that it's quality may appear in aſpect. *A. C.* 4985, 5199, 3133, 5377. 5433.

MAN (every or whatſoever quantity or character, if he be not ſunk into groſs ſtupidity, is endowed with the faculty of underſtanding, whether things be true, to the intent that by the intellectual part he may be reformed and regenerated; but when he hath wandered in the paths of preverſity, and hath altogether rejected thoſe things which are of the faith of the church, in this caſe indeed he is in the ſame faculty of underſtanding truths, but he is no longer willing to underſtand them, but at firſt hearing turns away from them with averſion. *A. C.* 5464.

MAN. With *man* the will precedes, for *man's* will-principle is the firſt of his life, and his underſtanding ſucceeds, and applies itſelf according to his will; what proceeds from the will, this is called good with thoſe who have received a new will-principle by regeneration from the Lord, but evil with thoſe who have not been willing to receive; but what proceeds from the intellectual principle, this is called truth with the regenerate, but the falſe with the non-regenerate: but whereas the will-principle of *man* doth not appear to the ſenſe except by the intellectual, for the underſtanding is the will in a form, or the will formed to the ſenſe, therefore it is ſuppoſed that the truth, which proceeds from the intellectual principle, is the firſt-born, when yet it is nothing but an appearance grounded in the above cauſe, *A. C.* 5194, 5351.

MAN. Whatſoever *man* thinks or wills is either from heaven or hell. *A. C.* 4249.

MAN from his own hereditary evil may be compared to an *owl*, as to his underſtanding, and a *ſerpent*, as to his will. *D. P.* 238.

MAN. His affections and thoughts correſpond with all things of the animal kingdom; his will and underſtanding with all things of the vegetable kingdom,—and his ultimate life, with all things of the mineral kingdom. *D. L. W.* 52.

MAN. Thought and will are of his ſpirit, and not of his body, and every thing whatever of the body is performed by them. *H. H.* 453.

MAN. The body and the ſenſual part is the extreme of life. Natural deſires and things of the memory are more interior; good affections and rational things are ſtill more ſo, and the will of good and the underſtanding of truth are inmoſt. *A. C.* 654.

MAN. In order to *man's* being *man*, his will and underſtanding ſhould act in unity. *A. C.* 3623.

MAN. In proportion as a man is in goods of life, in the ſame proportion he is really in truths of doctrine, but not *vice verſa*. *A. R.* 82.

MAN ought to be initiated into ſciences and knowledges, ſince by theſe he learns to think, then to underſtand what is true and good, and at length to be wiſe, or in other words, to live according to what is true and good. *A. C.* 1454—1453.

MAN ought not to return from the latter ſtate wherein truth is regarded from the dictates of goodneſs to the former ſtate, wherein goodneſs was regarded from the dictates of truth. This is ſig. by the words of the Lord, in Matt. 24. 18. and Luke 17. 31, 32. *A. C.* 2454, 3650—3655, 5895, 5897.

MAN is ſo far in the light of heaven as he is in intelligence, and he is ſo far in intelligence as he is in the truths of faith, and he is ſo far in the truths of faith as he is in the good of love; conſequently *man* is ſo far in the light of heaven as he is in the love of good. *A. C.* 5411.

MAN. It is the principle of good from which he perceives, but the principle of truth, by which he thinks. *A. C.* 2619.

MAN. Before *man* turns himſelf to the Lord and acknowledges him as the God of heaven and earth, he cannot ſee divine truth in the word; for the Lord is the word. *A. R.* 42.

MAN is incapable of comprehending any purely ſpiritual and celeſtial, that is, divine doctrinal

rinal, becauſe it infinitely tranſcends his compre-enſion, conſequently, alſo his faith; all his houghts are terminated in natural things which ppertain to his ſenſual principles, and whatſo-ver is not ſaid from and according to thoſe prin-iples that is not comprehended by him, but is oſt and periſhes, like boundleſs viſion falling on he ocean, or the univerſe. This is the reaſon hy the word of God is written in a ſtyle in a-reement with *man's* natural principles of appre-enſion. *A. C.* 2553.

MAN. Inaſmuch as *man's* nature is ſuch, that e is utterly incapable of forming an idea of hought concerning abſtract principles, unleſs he djoins ſomewhat natural which had entered from he world thro' ſenſual things, (for without ſuch natural ſomewhat his thought periſhes as in an byſs and is diſſipated,) therefore leſt the divine Being or principle] ſhould periſh with *man* al-ogether immerſed in corporeal and worldly hings, and in caſe where it remained, ſhould be efiled by an unclean idea, and together there ith every thing celeſtial and ſpiritual ſhould uffer in like manner, it pleaſed Jehovah to pre-ent himſelf actually ſuch as he is, and ſuch as e appears in heaven, viz. as a divine man. *A. C.* 5287. 5434.

MAN *(homo)* He that doth not avoid evils as ins is not a man *(homo) Ap. Ex.* 948. *p.* 397.

MAN is detained from ſins by the Lord when e is ſuch that he may be preſerved in good and ruth. *A. C.* 9333.

MAN may be detained from evil and preſerved n good as far as poſſible in the life of the body, &c. *A. C.* 8393.

MAN is led of the Lord in ſpiritual life, nearly by ſimilar ways or means as *man* leads others by in civil life. *A. C.* 4366.

MAN is led and taught from the Lord out of heaven by the word, doctrine and preachings from thence, in all appearance as from himſelf. *D. P.* 154.

MAN is taught by illuſtration and led by in-flux from the Lord. *D. P.* 165.

MAN is not life itſelf but only a recipient of life from God. *U. T.* 470.

MAN is rendered fit by temptations to receive life from the Lord. *A. C.* 8966.

MAN, from head to foot, or from the firſt principles in the head to the ultimates in the body, is ſuch as his love is, in the other world. *D. L. W.* 369.

MAN (every) is a ſpirit as to the inner man. *H. H.* 432 *to* 444.

MAN. (every) the moſt ſingular thing with *man* exiſts and ſubſiſts from heaven. *A. C.* 4322.

MAN. The *memory* is the *natural man*, the *underſtanding* is the *rational*, and the *will* is the *ſpiritual*. *Ap. Ex.* 654. p. 489.

MAN after death is in a perfect human form. *H. H.* 453 *to* 460.

MAN after death retains every ſenſe which he had in this world, and leaves nothing behind him but his terreſtrial body. *H. H.* 461—469.

MAN (every) after death is inſtructed, and afterwards ſent to various ſocieties, and at length he remains where his love and faith is. *A. R.* 549.

MAN when he is prepared for heaven [in the world of ſpirits] ſees a way which leads to a ſociety in heaven, wherein he will live to eternity and near the ſociety there is a door which is opened, and after he has entered, examination is made, whether there is a ſimilar light and a ſimilar heat in him, *i. e.* a ſimilar truth and good to that which is with the angels of that ſociety; which when diſcovered, he goes about and inquires where his houſe is, for there is a new houſe provided for every novitiate angel, which being found, he is received and reckoned as one of that ſociety. *A. R.* 611.

MAN. Such as *man* is in the world as to his ſpirit, ſuch doth he remain to eternity, only with this difference, that his ſtate becomes more perfect, if he hath lived well, becauſe then he is not clogged with a material body, but liveth ſpiritual in a ſpiritual body. *A. R.* 937.

MAN communicates immediately with thoſe who are in the world of ſpirits, but mediately with thoſe who are in heaven, or hell. *A. R.* 552.

MAN of himſelf continually inclines to the loweſt hell, but by the Lord he is continually withdrawn. *D. P.* 69.

MAN cannot be in evil and in good at the ſame time, becauſe no one can ſerve two maſters at the ſame time. *D. L. W.* 426.

MAN. So long as *man* is ſpiritual, his dominion, or rule proceeds from the external *man* to the internal, as it is repreſentatively deſcribed, Gen. 1. 26. But when he becomes celeſtial and doeth good from a principle of love, then his dominion proceeds from the internal man to the

external, as the Lord describes himself, and at the same time the celestial *man* who is his likeness, Psal. 8. 6, 7, 8. *A. C.* 52.

MAN. The celestial *man* is the seventh day and the spiritual *man*, the seventh month. *A. C.* 851.

MAN (grand or greatest) (*maximus homo*) heaven is so called, as to its universal and particular form. *A. C.* 3741. &c.

MAN. See *Action.*
MAN. See *Adultery.*
MAN. See *Baptism.*
MAN. See *Beast.*
MAN. See *Body.*
MAN. See *Celestial Man.*
MAN. See *To Choose.*
MAN. See *Church.*
MAN. See *Civil Man.*
MAN. See *Communication.*
MAN. See *Compulsion.*
MAN. See *Conception.*
MAN. See *To Confirm.*
MAN. See *Conjoined.*
MAN. See *Conjugial Love.*
MAN. See *Conjunction.*
MAN. See *Conquered.*
MAN. See *Conscience.*
MAN. See *Conversion.*
MAN. See *Co-operation.*
MAN. See *Corporeal.*
MAN. See *Created.*
MAN. See *Dead Man.*
MAN. See *Death.*
MAN. See *Decalogue.*
MAN. See *Degrees.*
MAN. See *Desert.*
MAN. See *Desperation.*
MAN. See *To Destroy.*
MAN. See *Detained.*
MAN. See *Divine Order.*
MAN. See *Divine Principle.*
MAN. See *Divine Truth.*
MAN. See *To Draw Out.*
MAN. See *Duties.*
MAN. See *Effigy.*
MAN. See *Election.*
MAN. See *Elevated.*
MAN. See *Ends.*
MAN. See *Equilibrium.*
MAN. See *Eradicated.*
MAN. See *Esse of Man.*
MAN. See *To Excel.*
MAN. See *To Excite.*
MAN. See *Exercise of Life.*
MAN. See *Expiation.*
MAN. See *Fallacies.*
MAN. See *Food.*
MAN. See *To Force.*
MAN. See *To Form Man.*
MAN. See *Freedom.*
MAN. See *Free Will.*
MAN. See *Gates.*
MAN. See *Glorification of the Lord by Man.*
MAN. See *God.*
MAN. See *Good.*
MAN. See *Grand Man.*
MAN. See *Hairy Man.*
MAN. See *Heaven.*
MAN. See *Hereditary.*
MAN. See *Historicals.*
MAN. See *Horse.*
MAN. See *House of Man.*
MAN. See *Human Form.*
MAN. See *Idea.*
MAN. See *Ignorance.*
MAN. See *Image.*
MAN. See *Imputation.*
MAN. See *Influx.*
MAN. See *Interior Man.*
MAN. See *Interiors.*
MAN. See *Internal and External Man.*
MAN. See *Jehovah.*
MAN. See *To Judge.*
MAN. See *To Learn.*
MAN. See *Liberty.*
MAN. See *Life of Man.*
MAN. See *Light of Heaven.*
MAN. See *Literal Sense.*
MAN. See *Lord.*
MAN. See *Love.*
MAN. See *Memory.*
MAN. See *Men.*
MAN. See *Microcosm.*
MAN. See *Mind.*
MAN. See *Natural Man.*
MAN. See *Neighbour.*
MAN. See *New Man and Old Man.*
MAN. See *Nobleman.*
MAN. See *Order.*
MAN. See *Perfect.*
MAN. See *Power of the Lord.*
MAN. See *Prayer.*
MAN. See *Preachings.*

MAN. See *Prior*.
MAN. See *Priviledge*.
MAN. See *Proprium*.
MAN. See *Providence*.
MAN. See *Punishment*.
MAN. See *Purified*.
MAN. See *To put Off*.
MAN. See *Question*.
MAN. See *Rational Man*.
MAN. See *Rational Principle*.
MAN. See *Reformation*.
MAN. See *Regenerate Man*.
MAN. See *Regeneration*.
MAN. See *Remains*.
MAN. See *Respiration*.
MAN. See *Rich Man*.
MAN. See *Seed*.
MAN. See *To Shake Off*.
MAN. See *Sleep*.
MAN. See *Spirit*.
MAN. See *Spiritual Man*.
MAN. See *Truth of Doctrine*.
MAN. See *Violent Man*
MAN. See *Uses*.
MAN. See *Will and Understanding*.
MAN. See *Wisdom*.
MAN. See *Works*.
MAN. See *Worship*.

MAN upon the THRONE (Ezek. 26—28) sig. the Lord by the appearance of fire from his loins upward and downward is sig. his divine love; and by the "brightness round about," is sig. divine wisdom thence proceeding. *A. C.* 830.

MAN of the CHURCH (the) is not only the essential church itself, but the all of the church: it is a general expression comprehending whatever is of the church, and hence the most ancient church was called *man*, and other succeeding ones were mentioned by name. *A. C.* 768.

MAN of the CHURCH. See *To believe in the Word*.

MAN of the CHURCH. See *Doctrine*.

MAN of the CHURCH. See *Garden*.

MAN of the new CHURCH (the) is tried by temptations as to his quality with respect to a life according to the commandments, and with respect to faith in the Lord. *A. R.* 639.

MAN-ANGEL is one who is in the affection of good, and a *man-devil* is one who is in the affection of evil. *D. P.* 69.

MAN-BROTHER (Gen. 13. 8.) sig. the union of truth and goodness. *A. C.* 1578.

MAN. "I have gotten a *man* Jehovah" (Gen. 4. 1.) sig. the doctrine of faith. *A. C.* 340.

MAN [*vir homo*] *man* (vir) sig. intelligence, [Homo] sig. wisdom. Isa. 13. 12. *A. R.* 243. *Ap. Ex.* 280. *p.* 316.

MAN and SON of MAN. *Man* sig. *man* as to wisdom, and the *Son of Man*, *man* as to intelligence. *Ap. Ex.* 507. *p.* 173.

MAN (*vir*) and SON of MAN [Jer. 51. 43.] *Man* is truth itself conjoined to its own good, and *Son of man* is truth. *Ap. Ex.* 63. *p.* 49.

MAN [*vir*] [Psal. 14. 2, 4.] *Evil man* and *Man of violences* sig. those who pervert the truths of the word. *Ap. Ex.* 734.

MAN of thy RIGHT HAND and the SON of MAN upon whom thou hadst COMFORTED THYSELF [Psal. 80. 17.] sig. the truth of the word in its natural and spiritual senses. *Ap. Ex.* 724, *p.* 60.

MAN and ANGEL (Rev. 21. 17.) by *man* here is sig. the church as consisting of *men*, and by *angel*, is sig. heaven as consisting of *angels*, therefore by the *measure of a man which is of an angel*, is sig. the quality of the church as making one with heaven. *A. R.* 910.

MAN and ANGEL. See *Divine Good*.

MAN and BEAST (Jer. 27. 5.) sig. the affections of truth and good in the spiritual and natural *man*. *Ap. Ex.* 304. *p.* 363.

MAN and BEAST named together sig. man with respect to spiritual affection and natural affection. *A. R.* 567.

MAN and BEAST (Jer. 31. 27.) *man* sig. the internal *man*, and *beast* the external. *A. C.* 477.

MAN (*vir*) and BROTHER (Isa. 19. 2.) sig. truth and good, and in an opposite sense, false and evil; *man* (*vir*) and *neighbour* (*socius*) sig. truths among themselves, and in an opposite sense falses among themselves. *Ap. Ex.* 734. *p.* 97.

MAN, INHABITANT, and BEAST. (Jer. 33. 10) *man* is pred. of celestial good: *inhabitant*, of spiritual good; and *beast*, of natural good. *A. C.* 2712.

MAN (*vir*) and LORD (Gen. 42. 30.) *Man* is pred. of the spiritual principle, and Lord, of the celestial principle. *A. C.* 5510.

MAN and his WIFE. See *Church*.

MAN and his WIFE (Gen. ch. 1. and ch. 2.) See *Repetition*.

MAN, SETH and ENOS. The three churches ſo called, conſtitute the moſt ancient church, but ſtill with a difference of perfection as to perceptions. *A. C.* 502.

MAN, SPIRIT and ANGEL. See *To Exiſt*.

MAN, SPIRIT and ANGEL. See *Life*.

MAN's proper LIFE. See *Preſence of the Lord*.

MANASSEH ſig. the voluntary principle of the ſpiritual church. *A. C.* 3969.

MANASSEH, in the original tongue ſig. forgetfulneſs, thus in the internal ſenſe removal, viz. of evils as well actual as hereditary, for when theſe are removed the new will-principle ariſes; for the new will-principle exiſts by the influx of good from the Lord, which influx is continual with man, but evils as well actual as hereditary are what hinder and oppoſe it's reception, wherefore on their removal the new will-principle exiſts; that it exiſts in ſuch caſe, appears manifeſt with thoſe who are in misfortunes, miſeries, and diſeaſes, for whereas on theſe occaſions there is a removal of ſelf-love and the love of the world, from which all evils flow, therefore man at ſuch times thinks well of God and of his neighbour, and alſo is well diſpoſed in will towards the latter in like manner in temptations, which are ſpiritual griefs, and conſequent interior miſeries and deſperations; by theſe more eſpecially is effected the removal of evils, and after that evils are removed, celeſtial good from the Lord flows in, whence comes the new will-principle in the natural, which in the repreſentative ſenſe is Manaſſeh. *A. C.* 5353.

MANASSEH (Gen. 48.) ſig. the external of the celeſtial man. *A. C.* 6295.

MANASSEH ſig. the voluntary principle of the church, or willingneſs to ſerve, and action. *A. R.* 355.

MANASSEH ſig. thoſe who are in natural good which is the pleaſure of doing good and of learning truth. *Ap. Ex.* 440.

MANASSEH and EPHRAIM. *Manaſſeh* ſig. the will-principle of the new natural principle, and *Ephraim*, the intellectual principle thereof, or what is the ſame thing, *Manaſſeh* ſig. the good of the new natural principle, becauſe good is pred. of the will, and *Ephraim* ſig. the truth thereof, becauſe truth is pred. of the intellectual principle. *A. C.* 5348. *Ap. Ex.* 440.

MANASSEH. See *Ephraim*.

MANASSES. See *Manaſſeh*.

MANDRAKES (Gen. 30. 14.) ſig. the things which are of conjugial love, which appears from the ſignification of the original word *dudim*, from which the Hebrew *dudaim* is derived. See alſo Solomon's Song, 7. 12. 13. *A. C.* 3942.

MANGER ſig. ſpiritual inſtruction for the underſtanding; for a horſe that feedeth therein ſig. the underſtanding. *A. R.* 255.

MANIFEST. "Thy judgments are made *manifeſt*" (Rev. 15. 4. ſig.) that the divine truths of the word according to which man ought to live, whereby it is known what he is, and according to which he will be judged, are now laid open in the four doctrines now publiſhed concerning the LORD—the SACRED SCRIPTURE—A LIFE CONFORMABLE to the COMMANDMENTS of the DECALOGUE—and concerning FAITH. All which teſtify that all who are in the good of love and charity will acknowledge the Lord to be the only God. *A. R.* 668.

MANIFESTLY. The Lord appears *manifeſtly* in the ſpiritual ſenſe of the word. See *Lord. A. R.* 820.

MANIFOLD. See *Good*.

MANIFOLD. See *Internal Senſe*.

MANKIND. See *Heaven and Hell*.

MANNA ſig. the Lord's divine human [principle,] or hidden wiſdom. *A. C.* 2838. *A. R.* 120.

MANNA ſig. the good of celeſtial love conjoined to wiſdom. *A. R.* 120. *Ap. Ex.* 730.

MANNA ſig. the good of truth. *A. C.* 8537.

MANNA ſig. celeſtial and ſpiritual good. *A. C.* 10, 303.

MANNA. See *Hidden Manna*.

MANNERS (or modes) (Gen. 31. 7.) ſig. changes. *A. C.* 4077.

MANSIONS (Gen. 6. 14.) the two parts of man, which are the will and underſtanding. *A. C.* 638.

MANSIONS (loweſt, ſecondary and third) are ſcientifics, rationals and intellectuals. *A. C.* 657.

MANSIONS of the angels with men are in their affections of good and truth. *L. J.* 9.

MANSIONS inhabited by the angels in heaven are not built by them, as we build our's, but are the gift of the Lord to them. *H. H.* 154 to 160, 190.

MANSIONS (the angelic) ſhine like ſtars. *A. C.* 7988.

MANSION

MANSIONS or DWELLING HOUSES (the) of spirits are changed, as they are perfected. *A. C.* 629.

MANTLE of ELIJAH (the) fig. the divine truth of the word in common or in general. *A. R.* 328.

MANTLES. See *Robes.*

MANY. See *Great and Numerous.*

MANY. See *Multitude.*

MANY. See. *Strong.*

MARBLE (Rev. 18.) fig. the ſenſual principle profaned. In a good ſenſe it fig. the ſenſual principle which is the ultimate of the life of the thought and will of man; for *ſtone* fig. truth in the ultimates, ſpecifically the appearance of truth. *Ap. Ex.* 1148.

MARBLE (veſſels of) (Rev. 18.) fig. ſcientifics derived from the appearance of good and truth. *A. R.* 775.

MARCH (to) INTO the BREADTHS of the EARTH (Hab. 1. 6) fig. the vaſtation of the church as to truths. *A. C.* 3901.

MARK (a) fig. an acknowledgment and a confeſſion. *A. R.* 605.

MARK on the RIGHT HAND and on the FOREHEAD (Rev. 13. 16.) To receive a mark on the *right hand*, and on the *forehead*, fig. that no one is acknowledged to be a reformed chriſtian, unleſs he receives the doctrine that faith is the only medium of ſalvation: or that faith, without the works of the law, juſtifieth and ſaveth. *A. R.* 605, 607.

MARK of the BEAST (Rev. 16.) by having the *mark of the beaſt*, is fig. to acknowledge faith alone, to confirm himſelf in it, and to believe according to it *A. R.* 679.

MARK SET UPON CAIN. See *Cain.*

MARKED. See *Sealed.*

MARKETS. See *Fairs.*

MARINERS (Rev. 18. 17.) fig. the loweſt claſs of people, who are called the common people. *A. R.* 786.

MARRIAGE in a ſpiritual ſenſe, repr. the celeſtial marriage, which is of good and truth. *A. C.* 4865, 6794. *C. S. L.* 100. 198.

MARRIAGE fig. heaven, the church, and the kingdom of God. *D. P.* 21.

MARRIAGE. Throughout the univerſal heaven and world, and in all the particulars thereof, there exiſts a reſemblance of *marriage*. *A. C.* 683, 718, 740, 917, 2516, 5194.

MARRIAGE. There are particular changes of the ſtate of life, which take place with men and women by *marriage*. *C. S. L.* 184, 206.

MARRIAGE (the ſtate of) is to be preferred to a ſtate of *celibacy*. *C. S. L.* 156.

MARRIAGE in HEAVEN is the conjunction of two in unity of mind. *H. H.* 367.

MARRIAGE (the heavenly) is not between a good and a truth of one and the ſame degree; but between a good of an inferior degree, and a truth of a ſuperior. *A. C.* 3952.

MARRIAGE. See *Bridegroom and Bride.*

MARRIAGE. See *Cold.*

MARRIAGE. See *Conjugial Love.*

MARRIAGE. See *Conſent.*

MARRIAGE. See *Election.*

MARRIAGE. See *Love.*

MARRIAGE. See *Marriages.*

MARRIAGE. See *Men.*

MARRIAGE. See *Separation.*

MARRIAGE. See *Wedding Garment.*

MARRIAGE with SEVERAL WIVES. See *Drunken.*

MARRIAGE of GOOD and TRUTH. The celeſtial are ſons from the eſſential *marriage of good and truth*; but the ſpiritual are ſons from a covenant not ſo conjugial. *A. C.* 3246.

MARRIAGE of GOOD and TRUTH. From the *marriage of good and truth* which proceeds from the Lord in the way of influx, man receives truth, and the Lord conjoins good thereto, and thus the church is formed of the Lord with man, *C. S. L.* 62, 83—115, 122.

MARRIAGE of GOOD and TRUTH. See *Church.*

MARRIAGE of GOOD and TRUTH. See *Good.*

MARRIAGE of the LAMB (Rev. 19. 9.) fig. the new church, which is in conjunction with the Lord. *A. R.* 816.

MARRIAGE of the LORD and the CHURCH. When the Lord's humanity is acknowledged to be divine, there is a full *marriage of the Lord and the church*, for it is a known thing in the reformed Chriſtian world, that the church is a church, by virtue of its *marriage with the Lord*, for the Lord is called "the Lord of the vineyard," and the church is "the vineyard;" moreover, the Lord is called "the bridegroom and huſband," and the church is called "the bride and wife;" that there is then a full *marriage of the Lord and the church*, when his humanity is acknowledged to be divine, is evident: for

for in this caſe, God the Father and he, are acknowledged to be one like ſoul and body; and when this is acknowledged, the Father is not approached for the ſake of the Son, but the Lord himſelf is approached, and through him God the Father, becauſe the Father is in him, as the ſoul in the body: as was obſerved. Before the Lord's humanity is acknowledged to be divine, there is indeed a *marriage of the Lord with the church*, but only among thoſe who approach the Lord, and think of his divinity, and not at all whether his humanity be divine or not; this the ſimple in heart do, but men of learning and erudition rarely do. Beſides, there cannot be given three huſbands of one wife, nor three ſouls of one body; wherefore, unleſs one God is acknowledged, in whom there is a trinity, and that God is the Lord, no marriage takes place. *A. R.* 812.

MARRIAGE of the LORD with the CHURCH, (the) conſiſts in this, that the Lord enters by influx into angels and men with the good of love, and that angels and men receive him, or the good of his love, in truths; inaſmuch as this is the nature of the Lord's influx and reception of him, therefore the Lord looks at angels and men in the forehead, and they look at the Lord through the eyes; for the forehead corr. to the good of love, and the eyes to truths from that good: but the Lord's influx with truths into angels and men, is not like the influx of good into them, for it is mediate, flowing from good, like light from fire. *A. R.* 380. *H. H.* 251.

MARRIAGE of the LORD with the CHURCH. The word is the medium of conjunction, or of the *marriage of the Lord with the church*. *A. R.* 881.

MARRIAGE of the LORD with HIS CHURCH, and the MARRIAGE of GOODNESS and TRUTH is in all and every part of the word. This is the reaſon why Elijah was ſeen to aſcend into heaven, by "a chariot of fire, and horſes of fire:" and this evidently proves, that faith is not to be ſeparated from charity. *U. T.* 248—253. *Ap. Ex.* 504. *p.* 165. and *n.* 778. *p.* 169.

MARRIAGE of the LORD with the CHURCH. See *Lord*.

MARRIAGE CEREMONY. On earth it is expedient that a prieſt ſhould be preſent, and miniſter at the *marriage ceremony*, but not ſo in heaven. *C. S. L.* 21.

MARRIAGE CHAMBER. See *Conjugial Love*.

MARRIAGE HOUSE ſig. heaven and the church. *H. H.* 180.

MARRIAGES on the earths, are derived from the *marriages* of good and truth. *C. S. L.* 11—131, 339.

MARRIAGES. There are infernal *marriages* in the world, between conjugial partners, who interiorly are the moſt inveterate enemies, and exteriorly are as the moſt boſom friends. *C. S. L.* 292.

MARRIAGES (conjunctive) in the earths, are ſcarcely entered into, becauſe elections of internal ſimilitudes cannot be therein provided by the Lord, as in the heavens. *H. H.* 383. *C. S. L.* 320.

MARRIAGES. The divine providence is particularly exerciſed with reſpect to *marriages*. *C. S. L.* 316.

MARRIAGES. Apparent love and external friendſhip and favour, are neceſſary in *marriages* for various reaſons. *C. S. L.* 272—291.

MARRIAGES are in heaven: beneath heaven are only connubial [connections]. *C. S. L.* 192.

MARRIAGES (the) of the Iſraelitiſh nation were impure. *A. C.* 8809.

MARRIAGES. It is ſaid, that in heaven they are not given in *marriage*, juſt in like manner as it is ſaid, that we are to call no one Father, doctor, or maſter; that it is difficult for a rich man to enter the kingdom of heaven, as for a camel to paſs through the eye of a needle; that if any man will take away your coat, you are to let him have your cloak; and that the adultereſs was liberated by the Lord's writing on the earth. *Ap. Ex. Index adfinem.*

MARRIAGES. See *Chaſte*.

MARRIAGES. See *Chaſtity*.

MARRIAGES. See *Heaven*.

MARRIAGES. See *Iterated Marriages*.

MARRIAGES in HEAVEN. See *Infants*.

MARRIED LAND ſig. the will and the understanding united. *A. C.* 55.

MARRIED PARTNERS (two) moſt commonly meet after death, know each other again, aſſociate, and for ſome time live together; this is the caſe in the firſt ſtate; thus, while they are in externals, as in the world. But ſucceſſively as they put off externals and enter into their internals, they perceive what had been the qualities of their love and inclination for each other, and conſequently

consequently whether they can live together or not. In case they can live together, they remain conjugial partners; but if they cannot live together, they separate themselves, sometimes the husband from the wife, and sometimes the wife from the husband, and sometimes each from the other. *C. S. L.* 47—49.

MARRIED PARTIES. See *Love of Dominion.*

MARRIED STATE. See *Religion.*

MARRIED WIFE, and MOTHER of many CHILDREN (Isa. 54. 1.—1 Sam. 2. 5.) sig. the Jews who were in possession of the word. *A. R.* 315.

MARRIED WIFE. See *Children of the Married Wife.*

For more particulars concerning this subject, see *Conjugial Love, Husband and Wife, &c. &c.*

MARROW. See *Fat Things.*

MARS. The spirits who inhabit that planet, are amongst the best of all spirits, who come from the earths of this solar system, being mostly celestial men. They worship the only Lord, and he [visibly] appears to them at times. *E. U.* 85, 91.

MARS (the spirits of) in the grand man, have relation to thought grounded in reflections, and to the affectionate thought. *E. U.* 88.

MARSHES. See *Habitations.*

MARSHES. See *Miry Places and Marshes.*

MARTYR sig. confession of the truth, the same as *witness*. *A. R.* 6, 112.

MARTYRS. To *martyrs* in heaven, are given crowns. *A. R.* 103.

MARVELLOUS. See *Great and Marvellous.*

MASH. See *Uz.*

MASSA. See *Nebaioth.*

MASSAH and MERIBAH (Exod. 17. 7.) sig. the qualities of a state of temptation. *A. C.* 8587, 8588.

MASTER and LORD. (John 13. 13—16.) *Master* is pred. of the Lord as to truth, and *Lord* is pred. of him, as to good. *A. C.* 2921.

MASTER. See *Good.*

MASTER. See *Internal Man.*

MASTER. See *Lord.*

MASTER See *Ship-Master.*

MATERIAL and SPIRITUAL. What is *material* doth not flow into what is *spiritual*, but what is *spiritual* flows into what is *material*. *A. R.* 611.

MATERIAL. See *Influx.*

MATERIAL. See *Lord.*

MATERIAL. See *Persons.*

MATERIAL. See *Spiritual.*

MATERIAL BODY. See *Form.*

MATERIAL FORM. See *Human Body.*

MATERIALLY (to think) See *Fallacies.*

MATTERS. See *Prior.*

MATTERS. See *Undigested Matters.*

MATTERS of BELIEF. See *Belief.*

MATTHEW v. 22. See *Explanation of Matthew* 5. 22.

MATTHEW v. 44. See *Explanation of Matthew* 5. 44.

MATTHEW VI. 31. See *Gain.*

MATTHEW VII. 22, 23. See *Faith of Persuasion.*

MATTHEW XXI. 12. See *Explanation of Matthew* 21. 12.

MATTHEW XXIX. 24. See *Explanation of Matthew* 29. 24.

MATURE AGE, and RIPENESS of JUDGMENT. See *Doctrinals.*

MEADOWS. See *Fields, Gardens, &c.*

MEAL (*farina*) sig. the truth of faith, or truth from good. *A. C.* 2177. *A. R.* 411, *Ap. Ex.* 245.

MEAL. See *Flour.*

MEANS of ARRIVING at GOOD. See *Doctrinals.*

MEASURE (to) sig. to know and scrutinize the quality or state of a thing. *A. R.* 486, 904.

MEASURES and WEIGHTS, in the word, sig. the estimation of goodness and truth. *A. R.* 313, 315.

MEAT (Gen. 9. 3.) sig. enjoyment. *A. C.* 995.

MEAT (Gen. 40. 17.) sig. celestial good, because the *meats* of the angels are nothing else but the goods of love and charity, by which they are not only vivified but also recreated; those goods in act, or the exercises thereof, are especially for recreation to them, for they are their desires, and it is a known thing that desires, which are obtained by act, are for recreation and life. *A. C.* 5147.

MEAT OFFERING. See *Baskets.*

MEAT OFFERING. See *Leaven.*

MEAT OFFERING. See *Residue.*

MEAT OFFERINGS sig. the divine good of love, for *meat* and *bread* corr. to good. *A. C.* 7978.

MEAT OFFERINGS. See *Honey.*

MEAT OFFERINGS. See *Offerings.*

MEATS. See *Food.*

MEATS. See *Juices of Meats.*

MECHANIC ARTS and EMPLOYMENTS. See *Heaven*.

MEDAN. See *Simran*.

MEDE. See *Darius the Mede*.

MEDES (the) (Isa. 13. 17.) sig. those who are contrary to the truths and goods of the church. *Ap. Ex.* 242.

MEDIA and PERSIA (the kings of) repr. those who are in faith separate from charity. *F.* 66.

MEDIAN sig. those who are principled in the false. *A. C.* 3762.

MEDIATE. See *Influx*.

MEDIATE. See *Intermediate*.

MEDIATE INFLUX. See *Good*.

MEDIATE and IMMEDIATE. See *Divine Influx*.

MEDIATE and IMMEDIATE INFLUX. See *Led*.

MEDIATELY. See *God*.

MEDIATION sig. that the humanity is the medium of access to the divinity, or the medium by which men may come to God the Father, and God the Father to man, and thereby be his teacher and guide, unto salvation. *U. T.* 135.

MEDIATION. See *Intercession*.

MEDIATORY COMMUNICATION. See *Interior Man*.

MEDIATORY or MIDDLE GOOD. During the process of man's regeneration, he is kept by the Lord, in a sort of *mediatory or middle good*, which good is then separated, when it hath served its use. *A. C.* 4063.

MEDICINE (Ezek. 47. 12.) corr. to use. *A. C.* 57.

MEDITATE (to) in the FIELD (Gen. 24. 63.) sig. to think from the rational principle in a state of good. *A. C.* 3196.

MEDIUM. Whatsoever the most ancient people perceived on earth, was to them a medium of thinking concerning the Lord. *A. C.* 3703.

MEDIUM. Every *medium* with externals alone, without an internal, perisheth; for the case with a *medium* is this; it exists from the internal, hence also it subsists from the internal, for it exists by the intuition [view or looking into] of the internal into the external from an affection and end of associating the external to itself; thus what is a *medium* is conjoined to the internal, and from the internal with the external, but not with the external without the internal: hence it is evident, that that which is a *medium*, with the external alone without the internal, must perish. Moreover it is a general law, as well in those things which are of the spiritual world, as in those which are of the natural world, that a prior principle can subsist with it's prior, but not without it with the posterior, and that it would perish, if left with the latter alone, the reason is because every thing, without connection with a principle prior to itself, is without connection with the first [being or principle], from whom is the all of existence and of subsistence. *A. C.* 5413.

MEDIUM. See *Charity*.

MEDIUM. See *Distinct*.

MEDIUM. See *To Distinguish*.

MEDIUM. See *External*.

MEDIUM. See *Rational Principle*.

MEDIUM. See *Word*.

MEDIUM of CONVEYANCE. See *Literal Sense*.

MEDIUMS. See *Creation of the Universe*.

MEDIUMS. See *Elevation*.

MEDULA OBLONGATA. See *Bones*.

MEDULLARY SUBSTANCES. See *Brain*.

MEET (to) "and he rose up to *meet* them" (Gen. 19. 1.) sig. acknowledgment and also the affection of charity. *A. C.* 2326.

MEET (to). To cause to *meet* (Gen. 24. 12.) sig. to provide. *A. C.* 3062.

MEET (to) INTO (Gen. 32. 1.) sig. the influx whence comes illustration. *A. C.* 4235.

MEET (to) "the Lord *met* him" (Exod. 4. 24.) sig. that there would be opposition against the Lord. *A. C.* 7042.

MEET (to). See *To go out to meet*.

MEET (to). See *To run to Meet*.

MEGIDDON (2 Chron. 3.) sig. the same as *Armageddon*, which see. *A. R.* 770.

MELANCHOLY, or SADNESS of MIND proceeds from certain spirits who are not as yet joined to hell, being newly departed from the body who take delight in things indigested and putrid, such as meats corrupted in the stomach into which they enter. *H. H.* 299.

MELANCTHON. See *Luther*.

MELCHIZEDEK sig. the celestial things of the interior man with the Lord: *A. C.* 1724.

MELCHIZEDEK, a priest and king in one person, repr. the divine humanity of the Lord both with respect to good and truth. *A. C.* 1657, 2015.

MELONS. See *Cucumbers*.

MEMBERS of GENERATION. See *Generation*.

MEMBRANES of the VISCERA corr. to those who are great talkers from others and are passive powers. *A. C.* 5557.

MEMORABLE RELATIONS (the) found in the holy word are similar to those of *Emanuel Swedenborg*. *U. T.* 851.

MEMORY (the) is only the entrance into man, and as a court-yard, by which there is entrance to an house, and it is like the Ruminatory stomach amongst birds and beasts to which also the *memory* of man corresponds *Ap. Ex.* 290.

MEMORY. Man has two *memories*, an interior and an exterior *memory*, or a natural and a spiritual *memory*. *A. C.* 2469.

MEMORY man's interior *memory* is his book of life, for all and every particular which man has thought, spoken, and done, and all that he has heard and seen, are inscribed in his interior *memory*. *A. C.* 2474, 7398.

MEMORY (exterior). The language of this world pertains thereto. *H. H.* 463. *A. C.* 2472.

MEMORY (the exterior) is the ultimate of order in which spiritual and celestial things are softly terminated, and reside, when goods and truths are there. *H. H.* 466.

MEMORY (the external) is not opened after death, except at the Lord's good pleasure. *E. U.* 160.

MEMORY. See *External Man*.

MEMORY. See *Faith*.

MEMORY. See *Habitual*.

MEMORY. See *Knowledges*.

MEMORY. See *Man*.

MEMORY. See *Remains*.

MEMORY. See *Scientifics*.

MEMORY. See *Spirits*.

MEMORY and UNDERSTANDING. See *Courts*.

MEMORY. See *To Vanish*.

MEMPHIS or MOPH. Shall bury them (Hosea. 9. 6.) sig. spiritual death, by application of the truths of the literal sense of the word to the falses of evil. *Ap. Ex.* 654. *p.* 487.

MEMPHIS. See *Egypt and Memphis*.

MEN sig. things rational. *A. C.* 1007.

MEN (Gen. 14. 23.) sig. angels. *A. C.* 1753.

MEN (the three) who appeared to Abraham (Gen. 18. 2.) sig. the essential divine, the divine human, and the holy proceeding. *A. C.* 2149. 2156.

MEN (Gen. 19. 11.) sig. evil rational things and false doctrinals thence derived. *A. C.* 2382.

MEN (Gen. 24. 32.) sig. all things in the natural principle. *A. C.* 3148.

MEN. (Rev. 6. 15.) *Great men* sig. those who are in goods; *rich men* those who are in knowledges of truth; *mighty, or powerful men* are those who are in erudition; and *free-men* sig. those who are in goods and truths from themselves, but not in a conformable life. *A. R.* 337.

MEN. There are four kinds of *men*, 1. Those who are in falses originating in evil, and those who are in falses not originating in evil. 2. Those who are in truths without good. 3. Those who are in truths, and by them look and tend to good. And 4. Those who are in truths derived from good. *N. J. D.* 20.

MEN. There are two kinds of *men* of whom the christian church at this day for the most part consists, one who are in works alone, and in no truths; the other, who are neither in works nor in truths. *A. R.* 107.

MEN, are *men* only so far as they receive a divine nature from the Lord, who is alone *man* in the divine sense of the word. *A. C.* 1894.

MEN by nature are born to all kinds of evil, so that as to their proper selves they are nothing but evil. *A. C.* 210, 215, 731, 10286, 10731.

MEN (bodies and souls of) (Rev. 18. 13.) sig. goods and truths of the literal sense of the word, because they sig. the same thing as body and blood in the Holy Supper, whereby *body* is sig. the divine good of the Lord, and by *blood*, the divine truth of the Lord, and because they have this signification, they also sig. the divine good and the divine truth of the word, for the Lord is the word; but instead of *blood* in this passage *soul* is mentioned, because by *soul*, in like manner truth is signified, and because *blood* in the word is called the soul, (Gen. 9. 4, 5.—Lev. 17. 12—14, &c. *A. R.* 781.

MEN and BEASTS (Zech. 2. 4.) *men* [homines] sig. those who are in intelligence; and *beasts*, those who are in the natural affection of good and thence in the good of life. *Ap. Ex.* 629. *p.* 401.

MEN and WOMEN. *Men* from creation are forms of science, intelligence and wisdom, and

*women* are forms of the love of those principles as existing with the *men*. *C. S. L.* 187.

MEN and WOMEN. With *men* there is an elevation of the mind into superior light, and with *women* there is an elevation of the mind into superior heat; and the *woman* is made sensible of her heat in the *man's* light. *C. S. L.* 188, 189.

MEN and WOMEN. Both with *men* and *women* the states of life before marriage, differ from the states of life after marriage. *C. S. L.* 190.

MEN. See *Acquaintance*.
MEN. See *Deceased*.
MEN. See *To Distinguish*.
MEN. See *Exteriors*.
MEN. See *Fourscore Men*.
MEN. See *Free Men*.
MEN. See *Great Men*.
MEN. See *Hairy Men*.
MEN. See *Hard*.
MEN. See *Hell*.
MEN. See *Images*.
MEN. See *Intelligence*.
MEN. See *Mighty Men*.
MEN. See *Pure*.
MEN. See *Redemption*.
MEN. See *Sensual Men*.
MEN. See *Smooth Men*.
MEN. See *Young Men*.

MEN, WOMEN and CHILDREN. See *Five Thousand Men besides Women, and Children*.

MEN of the CHURCH. When they from internal became external, and began to make worship consist in *name* only, then they no longer acknowledged *one* God, but several Gods. *A. C.* 2724.

MEN of the CHURCH. (the) are distinguished into two kinds, viz. they who are in good, and they who are in truth. *A. C.* 4788.

MEN of the CHURCH. See *To Conjoin*.

MEN of the CHURCH. See *Internal Sense*.

MEN of the most ANCIENT CHURCH. See *Conjugial Love*.

MEN-SERVANTS sig. scientifics which are the truths of the natural man. *A. C.* 4037, 2567.

MEN-SERVANTS and MAID-SERVANTS denote natural and rational truths, with the affections thereof. *A. C.* 2567.

MEN-SERVANTS. See *Elect*.

MENE, TEKEL and PEREZ (Dan. 5. 25—28) By *mene*, or to *number*, is sig. to know his quality as to truth by *tekel*; or to weigh, is sig. to know his quality as to good; by *perez*, or to divide, is sig. to disperse. *A. R.* 313. *A. C.* 3104.

MENSTROUS WOMAN (Ezek. 18. 6). "He who hath not come near to a *menstrous woman*," sig. him who hath not defiled truths by false lusts. *Ap. Ex.* 555.

MENTAL and PERISHABLE THINGS. See *Falsities*.

MEPHAATAH. See *Holon*.

MERCHANDIZE. See *Riches*.

MERCHANDIZE. See *To Trade*.

MERCHANDIZE (the) of BABYLON are the holy things of the word adulterated and profaned. *A. R.* 772.

MERCHANDIZE of CUSH and the SABEANS. See *Egypt*.

MERCHANTS sig. those who have the knowledges of good and truth. *A. C.* 2967.

MERCHANTS (Nahum 3. 16.) sig. those who falsify the word, and communicate, and sell [their falsifications]. *Ap. Ex.* 543. *p.* 245.

MERCHANTS of the EARTH (Rev. 18. 3.) sig. those of the superior and inferior orders in the Roman Ecclesiastical Hierarchy, because in verse 23. of this chapter it is said, "that they are the *great men of the earth*;" and by *means of her delicacies through which they are waxed rich*, no other things can be meant, than dogmatical tenets, through which, as *means* they procure for themselves dominion over the souls of men and thereby also over their possessions and wealth. *A. R.* 759.

MERCHANTS (Rev. 18. 11.) sig. those of the inferior orders in the Roman ecclesiastical hierarchy because by *the kings of the earth*, verse 9 are sig. they of the superior orders. *A. R.* 77[illegible]

MERCURY (the spirits of) in the grand man have relation to the memory of things abstracted from what is material. *E. U.* 10.

MERCURY. The inhabitants are intellectual and are desirous of knowing every thing; consequence of which, they are permitted, in another life, to wander about searching for knowledge; but not so much to reduce knowledge to use, as only to know things. *E. U.* 13, 14, 1[illegible]

MERCY of JEHOVAH or of the LORD (the) implies every thing done by the LORD toward mankind, who are in such a state that the Lord pitieth them, and each one according to his state. *A. C.* 587.

Mercy of the Lord (the) is the influx of good and truth from him and thence ſpir. life which is given by regeneration. *A. C.* 6160, 6307, 8714, and 8879.

Mercy. Love itſelf is turned into *mercy* and becomes *mercy* when any one who is in need of help is regarded from love or charity, hence *mercy* is an effect of love towards the needy and miſerable. *A. C.* 3063.

Mercy. No one is appointed for heaven by an immediate act of *mercy*. *H. H.* 521 *to* 527.

Mercy (to do) (Gen. 24. 12.) ſig. an influx of love. *A. C.* 3063.

Mercy (to give) (Gen. 43. 14.) ſig. to receive graciouſly. *A. C.* 5629.

Mercy. See *Divine Order*.

Mercy. See *Election*.

Mercy. See *God*.

Mercy. See *Heaven*.

Mercy. See *Interceſſion*.

Mercy. See *Lord*.

Mercy Seat. (Exod. 25. 17.) ſig. a cleanſing from evils, or the remiſſion of ſins, conſequently an hearing and reception of all things which are of worſhip. *A. C.* 9506.

Mercy Seat. See *Propitiation*.

Meribah. See *Maſſah*.

Meridian Light of this World. See *Divine Truth*.

Merit belongs only to the Lord. *A. C.* 9715.

Merit of the Lord (the) is, that when he was in the world, he ſubdued the hells, and reduced all things in the heavens to order, and that he glorified his humanity by his own proper power. *Ap. Ex.* 293.

Merit. In proportion as man is regenerated, or in proportion as regeneration is perfected in him in the ſame proportion he attributes nothing of goodneſs and truth, *i. e.* of charity and faith to himſelf, but to the Lord; for the truths which he ſucceſſively imbibes manifeſtly inculcate that doctrine. *A. C.* 4145. *N. J. D.* 150, &c. *A. R.* 86.

Merit. See *Recompence*.

Meritorious Good. See *Good of a Falſe Principle*.

Meritorious. All thoſe make works *meritorious*, who put the truths of faith in the firſt place, and the goods of charity in the ſecond, for genuine charity will not have any *merit* attributed to itſelf becauſe it loves to do good, inaſmuch as it is in good, and from good it acts, and from good it reſpects the Lord, and from truths it knows that all good is from him, wherefore it hath an averſion to *merit*. *A. R.* 86.

Merits of Christ. See *Imputation*.

Mesentery. See *Lymphatics*.

Mescha (Gen. 10. 30) ſig. truth. *A. C.* 1248.

Meschech and Thubal (Ezek. 32. 26) ſig. doctrinals which are ritual obſervances. *A. C.* 1151.

Meschech. See *Gomer*.

Messenger (Iſa. 42. 19.) ſig. the Lord, as to divine good. *Ap. Ex.* 409. *p.* 648.

Messenger. See *Servant*.

Messengers (to ſend) (Gen. 32. 3.) ſig. to communicate. *A. C.* 4239.

Messiah ſig. divine truth. *A. C.* 3008.

Messiah and Prince (Dan. 9. 25.) the Lord is called *Meſſiah*, from his divine humanity, and *prince*, from his divine truth. *Ap. Ex.* 684. *p.* 537.

Messiah. See *Anointed*.

Messiah. See *Chriſt*.

Metals (all), ſuch as gold, ſilver, braſs, iron, tin, and lead, in the word, ſig. goods and truths, becauſe they correſpond, and becauſe they correſpond they are alſo in heaven; for all things there are correſpondences. *A. R.* 775.

Metals. See *Church*.

Methuselah (Gen. 5. 21.) ſig. the eighth church from Adam. *A. C.* 515.

Mibsam. See *Nebaioth*.

Mice (1 Sam 6. 1—21.) ſig. the falſes of the ſenſual man. *Ap. Ex.* 700. *p.* 557.

Mice (1 Sam. v. 6.) ſig. the deva[illegible]ation of the church by falſifications of truth; therefore ſince *gold* correſponds to good, the *golden mice*, mentioned in the ſame paſſage, ſig. the vaſtation of the church removed by good. *D. P.* 226.

Mice. See *Emerods*.

Michael (Dan. chap. 10) ſig. thoſe who are in truths from good. *S. E. L. P. p.* 41.

Michael (Daniel, chap. 10. and chap. 12.) ſig. genuine truth from the word. *Ap. Ex.* 735. *p.* 100.

Michaels ſig. the men of the new church, and *Michael*, ſuch of them as are endued with wiſdom; and *his angels* the reſt of them. *A. R.* 224, 564.

Michael and his Angels. See *Explanation of Revelation*, 12. 7.

Microcosm. Man was so called by the ancients from the science of correspondences. *D. L. W.* 319.

Microcosm. See *Man*.

Mid-day. See *Day*.

Middim (Judges 5. 10, 19.) sig. the rational principle as to truth. The common version of the Hebrew text has it *Meggiddo*, which has another signification. *Ap. Ex.* 355. *p.* 470.

Middle. See *End*.

Middle. See *Midst*.

Middle Good. See *Mediatory Good*.

Middle Man See *Internal and Interior Man*.

Midian sig. those who are principled in the truth of faith, and are still in the good of life, but the truths according to which they live, are the sons of *Midian*. But in a bad sense, *Midian* sig. those who are principled in what is false in consequence of not being in the good of life. *A. C.* 3242.

Midian and Ephah. See *Dromedaries of Midian and Ephah*.

Midian. See *Simran*.

Midianites sig. those who are in the truth of simple good. *A. C.* 3242

Midnight (Exod. 11. 4.) sig. total devastation from a state of mere falses. *A. C.* 7776.

Midst (the) in an internal sense, sig. what is primary, or principal, and also inmost, which arises from representatives in another life; for when any thing good is repr. by spiritual ideas, then the best is presented in the midst, and the decreases of good are presented by degrees from the midst, and lastly, at the circumference those which are not good. *A. C.* 2940.

Midst (the) sig. the inmost principle also the interior, as in Rev. 2. *A. R.* 90.

Midst. In the *midst* sig. in the inmost, and thence in all things around. *A. R.* 9331. *Ap. Ex.* 313.

Midst. "In the *midst* of us" (Gen. 23. 6.) sig. amongst or with us. *A. C.* 2921.

Midst [in the] (Lam. 1. 15) sig. all and every where. *Ap. Ex.* 922. *p.* 374.

Midst of the Human Body. See *Organs*.

Midst of Jerusalem. See *Jerusalem*.

Midst of the Land (Isa. 6. 12.) sig. the internal man. *A. C.* 576.

Midwife (Gen. 35) sig. the natural principle. *A. C.* 4588.

Midwives (Exod. 1. 15—21) sig. receptions of truth in the natural principle. *A. C.* 4588.

Might. See *Honour*.

Might. See *Glory*.

Mighty (the) (Rev. 19. 18) sig. those who are in erudition from doctrine derived from the word. And abstractedly, erudition or learning derived from that source. *A. R.* 832.

Mighty to Drink. See *Drunkards*.

Mighty Angel. The Lord is called a *mighty angel*, from his divine power; and he is called *another angel*, by reason that another divine [attribute] of his, different from the former, is here described. Rev. 10. 1. *A. R.* 465.

Mighty Men (Lam. 1. 15). Denote those who are in the good of love. *Ap. Ex.* 922. *p.* 374.

Mighty or Powerful Men (Rev. 6. 15) sig. those who are in erudition. *A. R.* 337.

Mighty or Powerful Men. See *Men*.

Mighty Ones (Isa. 21. 17. Hosea 10. 13) sig. those who were in faith separate from charity. *A. C.* 1179.

Mighty Ones of Babel (the) (Jer. 51. 30) sig. those who are intoxicated with self love. *A. C.* 583.

Milcah and Nahor (Gen. 22. 20) sig. the origin of the affection of truth. *A. C.* 3078.

Milch Kine. See *Kine*.

Mild. See *Hard*.

Mildness. See *Good Societies*.

Mildew. See *Blasting and Mildew*.

Militant. See *War*.

Military Service. See *War*.

Milk, as containing fat in it, sig. the celestial spiritual principle, or truth grounded in good, or faith grounded in love or charity; or spiritual good; or the spiritual principle derived from the celestial. *A. C.* 2184, 2643. *Ap. Ex.* 710.

Milk, sig. divine truth spiritual natural. *Ap. Ex.* 617.

Milk of the Flock is the celestial-spiritual principle of the rational. *A. C.* 2184.

Milk and Honey (Num. 13. 27) *Milk* denotes the abundance of celestial spiritual things, and *honey*, denotes the abundance of happiness and delights thence derived. *A. C.* 5619.

Milk, Butter and Honey. (Isa. 7. 22.)

*Milk* fig. ſpiritual good, *Butter*, celeſtial good, and *Honey*, what is thence derived. *A. C.* 5619.

Milk. See *Butter*.

Milk. See *Curdling of Milk*.

Milk. See *Honey*.

Milk. See *Teeth whiter than Milk*.

Milk. See *Wine*.

Mill. By grinding at the *mill*, in a good ſenſe, is meant examination and confirmation of ſpiritual truth out of the word; but in a bad ſenſe by *mill* is fig. the ſearch after and confirmation of what is falſe. *A. R.* 394. 484.

Millstone fig. truth ſerving to faith. *A. C.* 9755.

Millstone (Deut. 24. 6) no man ſhall take the nether or the upper *millſtone to pledge* for he taketh a man's life to pledge," fig. that they ſhould not deprive any one of goods and truths. *Ap. Ex.* 182. *p.* 99.

Mill-stone (Rev. 18) fig adulteration and profanation of the truth of the word. *A. R.* 791.

Millenium State. There is no ſuch thing. *A. R.* 842.

Millet. See *Chineſe*.

Millet. See *Wheat*.

Mind. The faculties of the will and of the underſtanding are ſo created, that they may be one; and when they are one, they are called mind. *Dec.* 43.

Mind. Altho' the *mind* appears to be in the head, yet it is alſo actually in the whole body. *C. L.* 178, 260.

Mind (Rev. 17. 9) "This is the *mind* that hath wiſdom." *This is the mind* fig. that this is the meaning and interpretation of the things which were ſeen; *which hath wiſdom*, fig. for the uſe of thoſe who are wiſe interiorly. *A. R.* 736.

Mind. It is contrary to the laws of the other world to have a divided *mind*. *A. C.* 250.

Mind. Man hath a natural and ſpiritual *mind*: man is alſo diſtinguiſhed from a mere animal by this, that he hath a ſpiritual *mind*, whereby he hath a capacity of being in heaven during his abode in the world; it is likewiſe by virtue of this *mind* that man liveth after death. *Dec.* 86.

Mind. The *natural mind*, foraſmuch as it is the tegument and continent of the ſuperior degree of the *human mind*, is a reagent, and if the ſuperior degrees are not opened, it acts againſt them, but if they are opened, it acts with them. *D. L. W.* 260.

Mind. The *natural mind* which is in evils and thence in falſes, is a form and image of hell. *D. L. W.* 273.

Mind. The *natural mind* which is a form and image of hell, deſcends by three degrees. *D. L. W.* 274.

Mind. The three degrees of the *natural mind* which is a form and image of hell, are oppoſite to the three degrees of the *ſpiritual mind*, which is a form and image of heaven. *D. L. W.* 275.

Mind. The *natural mind*, which is hell, is in all oppoſition to the *ſpiritual mind*, which is heaven. *D. L. W.* 276.

Mind (natural). All the things which are of the three degrees of the *natural mind* are included in works, which are performed by acts of the body. *D. L. W.* 277.

Mind. See *Doubt*.

Mind. See *Elevation*.

Mind. See *To Expand*.

Mind. See *Influx*.

Mind. See *Interiors of the Mind*.

Mind. See *Natural Principle*.

Mind. See *Poſſeſſions of the Mind*.

Mind. See *Spiritual Mind*.

Mind. (human) See *Regions*.

Mind (interior and exterior) See *Man*.

Mind averted from the Lord to Self. See *Contrary*.

Mind of Man. See *Human Form*.

Mind of Man. See *Lord*.

Mind and Body. See *Correſpondence*.

Minds. See *Man*.

Mineral Kingdom. See *Man*.

Minister (to) (Gen. 24. 2) fig. to diſcharge offices, or duties. *A. C.* 3020.

Minister (to) (Gen. 40. 2) is pred. of ſcientifics. *A. C.* 4976.

Minister (to) Gen. 40. 4) fig. to inſtruct; that to *miniſter* in this caſe doth not denote to *miniſter* as a ſervant, is evident from the conſideration that Joſeph was ſet over them, wherefore to *miniſter* here denotes to *ſub-miniſter* what conduced to their good; and whereas the ſubject here treated of is concerning the new ſenſual or external natural principle, by being ſet over is fig. to teach, and by *miniſtering* to inſtruct; to be *ſet over* is pred. of the good which is of the life, and to miniſter of the truth which is of doctrine. *A. C.* 5088.

MINISTER and SERVANT. *Miniſter* is pred. of good, and *ſervant*, of truth. *A. R.* 128.

MINISTER. See *Internal Man*.

MINISTERS. They are called *miniſters* in the word, who operate the things which are of charity. *A. R.* 128.

MINISTERS and SERVANTS. They are called *miniſters* who are in the Lord's celeſtial kingdom, and they are called *ſervants*, who are in his ſpiritual kingdom. *A. R.* 3.

MINISTERS. See *Good*.

MINISTRY of ANGELS. See *Child*.

MINNITH and PANNAG [wheat of] (Ez. 27. 17) ſig. goods and truths in general. *Ap. Ex.* 375. *p.* 524.

MIRACLE. See *Prophet*.

MIRACLE. See *Sign*.

MIRACLES (all the) which were done in Egypt ſig. evils and falſes originating in infernal love. *A. R.* 399.

MIRACLES (all the) which were done by the Lord on earth, had a ſpiritual application and hence were ſignificative of things done to the *blind*, and *lame*, the *leprous*, the *deaf*, the *dead*, the *poor*, in an internal ſenſe, it is from this ground, that the *miracles* wrought by the Lord were divine as alſo were thoſe from himſelf which were wrought in Egypt in the wilderneſs and on other occaſions as recorded in the word. This is an arcanum. *A. C.* 2383.

MIRACLES (many) were wrought in conſequence of the Lord's preſence in his ten words, which are the commandments of the decalogue. *Dec.* 55, 56.

MIRACLES and SIGNS reform no man, becauſe they force. *D. P.* 129, 130.

MIRACLES. See *Free Will*.

MIRACULOUS PROVIDENCE. See *Will*.

MIRAIM (Exod. 15. 20) ſig. the good of faith. *A. C.* 8337.

MIRE of the STREETS (cœnum plateārum) (Zech. 10. 5) ſig. the falſe doctrine. *Ap. Ex.* 134. 96.

MIRY CLAY. See *Pit of Devaſtation*.

MIRY PLACES and MARSHES (Ezek. 47. 11) ſig. ſcientifics inapplicable and impure; or a life defiled with falſes and evils. *A. C.* 2702. *Ap. Ex.* 342. *p.* 446.

MIRY PLACES and MARSHES. See *Salt*.

MIRRORS. See *Correſpondences*.

MIRRORS. See *Lord*.

MIRTH and SONGS. See *Gladneſs and Songs*.

MISERABLE and POOR (Rev. 3). *Miſerable* is pred. of thoſe who are in no knowledges of truth, and *poor*, of thoſe who are in no knowledges of good. *Ap. Ex.* 238.

MISERABLE and POOR (Rev. 3) ſig. principally thoſe who are not in the knowledges of what is good and true, and yet deſire them, becauſe by the rich are underſtood ſuch as are poſſeſſed of the knowledges of things good and true. *A. R.* 209.

MISERABLE. See *Wretched*.

MISERY and WEARINESS of the HAND (Gen. 31. 42) ſig. temptations. *A. C.* 4182.

MISGAB. See *Nebo*.

MISHMAH. See *Nebaioth*.

MISHPAT CADESH. See *En-Miſhpat*.

MIST. See *Rain*.

MISTS. In the ſpiritual world, corr. to phantaſies, and are more or leſs denſe according to the quality of the phantaſy. *A. C.* 1512.

MISTRESS (Gen. 16. 9.) ſig. the affection of interior truth. *A. C.* 1936.

MITRE (Exod. 28.) ſig. intelligence and wiſdom. *A. C.* 10008.

MITRE. See *Bonnets*.

MIXED. *Wine mixed* ſig. truth falſified. *A. R.* 635.

MIXED. Truth is *mixed* with the falſe of evil when evils of life are confirmed by the literal ſenſe of the word. *Ap. Ex.* 520.

MIZPAH (Gen. 31. 49.) ſig. the quality with thoſe who are principled in goods of works, or with the Gentiles, who are here repreſented by *Laban*. Alſo, the preſence of the Lord's divine natural principle. *A. C.* 4198.

MIZRAIM ſig. the ſame as *Egypt*. *A. C.* 1165.

MOAB, in a good ſenſe, ſig. thoſe who are in natural good, and ſuffer themſelves to be eaſily ſeduced; but in an oppoſite ſenſe, thoſe who adulterate what is good. *A. C.* 3242.

MOAB and AMMON ſig. thoſe with whom good is adulterated and truth falſified. *A. C.* 3312, 2467.

MOAB. See *Edom*.

MOAB. See *Putting Forth*.

MOAB. See *Spoiler of Moab*.

MOAN (to). See *To Bemoan*.

MOAT. See *Ditch*.

MOCK (to) (Gen. 21. 9.) ſig. an affection contrary to that which is not in concord with and doth not favour itſelf. *A. C.* 2654.

Mock (to) (Gen. 39. 17.) sig. to be insurgent. *A. C.* 5016.

Mocked, Scourged, and Crucified being pred. of the Lord sig. blasphemy, falsification, and perversion of truth, and the adulteration and destruction of the good of the church and of the word. *Ap. Ex.* 654. *p.* 476.

Moderate (to). See *Punishment*.

Moderators. In the societies of angels, there are *moderators*, presiding over the rest, but nevertheless they are not *archangels*, under whom the others stand in arbitrary obedience, for there they do not acknowledge in heart any other above themselves than the Lord alone. See Matt. 23. 8—11. *Ap. Ex.* 735. *p.* 99.

Modifications. See *Colours*.

Molech. (Lev. 18. 21.) By giving of his seed to *Molech*, is sig. to destroy the truth of the word, and then the doctrines of the church, by application to filthy and corporeal loves, as murders, hatreds, revenges, adulteries, and the like, from whence infernal falses are taken for divine truths. *Molech* was the God of the children of Ammon. 1 Kings, 11. 7. *Ap. Ex.* 768. *A. C.* 2468.

Moles (Isa. 2. 20.) repr. those who do not study truths on account of truths, but only on account of fame, name, glory, and gain. *Ap. Ex.* 587. See *Bats and Owls*.

Molten Image. See *Image*.

Momentaneous Salvation from immediate mercy, is the fiery flying serpent in the church. See Isa. 14. 29.) *D. P.* 340.

Momentaneous Salvation from immediate mercy is not possible. *D. P.* 338.

Momentaneous Salvation. See *Doctrines of Churches*.

Money is pred. of truth. *A. C.* 1551.

Monster. See *Order*.

Monsters. See *Hell*.

Month has respect to the state of truth in man. *A. R.* 22, 935.

Month sig. a full or plenary state. *A. R.* 489.

Month (Gen. 29.) sig. the end of a preceding and the beginning of a subsequent state, thus a new state. *A. C.* 3814.

Months. See *Forty-two Months*.

Monument. See *Grave, &c.*

Monuments. By being buried or put into *monuments* sig. resurrection and continuation of life. *A. R.* 506.

Monysyllable. See *And*.

Moon (the) sig. the Lord in reference to faith, and thence faith in the Lord. *A. C.* 1529. 7083.

Moon sig. spiritual good or truth. *A. C.* 569.

Moon (the) sig. intelligence in the natural man and faith. *A. R.* 533.

Moon. "Until the *moon* is not," (Ps. 72. 5.) is an expression that faith should become love, or it sig. a state when there are no fallacious appearances which have been hitherto taken for truths, but pure truths which make one with the good of love. *A. C.* 387. *Ap. Ex.* 401. *p.* 598.

Moon in an opposite sense sig. self-derived intelligence and faith grounded in man's self. *A. R.* 919.

Moon. The size of the men of the *moon* is about the size of children seven years of age, but more robust. They do not speak from the lungs like the inhabitants of other earths, but from the abdomen; by reason that the *moon* is not encompassed with an atmosphere, like that of other earths. The spirits of the *moon* have a power of thundering in their speech, in consequence of its proceeding from the abdomen. In the *grand man* they have relation to the ensiform cartilage, or *xiphoides*, to which the ribs in front are joined, and from these descends the *fascia alba*, which is the *fulcrum* of the *abdominal muscles*. *E. U.* 111.

Moon. See *Sun and Moon*.

Moon and Stars. See *Ordinances*.

Moph. See *Memphis*.

Moral. See *Wisdom*.

Moral Good. See *Good*.

Moral Life is twofold, spiritual and natural, and in man, who lives from the Lord, life is *spiritual moral*, but in man who doth not live from the Lord, life is *natural moral*, such as may exist with the wicked, and frequently with spirits in hell. *A. R.* 386.

Moral and Civil Life are closely connected with the spiritual life of man, and constitute its activity and ultimate termination. *H. H.* 529.

Moral Life. See *Exercises*.

Moral Life. See *Life*.

Moral Man. See *Civil Man*.

Moral

MORAL WISDOM of the HUSBAND. See *Conjunction*.

MOREH. See *Oak-Grove*.

MORIAH ſig. a place or ſtate of temptation. *A. C.* 2775.

MORNING is frequently mentioned in the word, and ſig. various things, according to the ſeries in the internal ſenſe; in a ſupreme ſenſe, it ſig. the Lord as to his divine humanity, and alſo his advent; in an internal ſenſe, it ſig. his kingdom, and the church and its ſtate of peace; it alſo ſig. the firſt ſtate of the new church, and alſo the ſtate of love; alſo a ſtate of illuſtration from thence a ſtate of intelligence and wiſdom; and alſo a ſtate of the conjunction of good and truth, when the internal man is conjoined to the external. *Ap. Ex.* 179.

MORNING, in the word, ſig. the firſt and moſt intenſe degree of love. *H. H.* 155. *A. C.* 7216, 8426, 8427.

MORNING ſig. the celeſtial principle of love in general and in particular. *A. C.* 2333.

MORNING, in a proper ſenſe, ſig. the Lord, his coming, and conſequently the approach of his kingdom; alſo the ariſing of a new church, for this is the Lord's kingdom in the earths, and this both in general, and in particular, yea, and alſo in ſingular; in *general*, when any church is raiſed up anew on the face of the earth; in *particular*, when man is regenerated and is made new, for then the Lord's kingdom ariſes in him and he becomes a church; and in *ſingular*, as often as the good of love and of faith is operative in him, for in this is the Lord's coming; hence the reſurrection of the Lord on the third day in the *morning* involves all thoſe things even in particular and in ſingular, denoting that he ariſes daily, yea, every moment, in the minds of the regenerate. *A. C.* 2405.

MORNING ſig. a ſtate of illuſtration, thus what is revealed and clear: becauſe all the times of the day, as all the times of the year, ſig. various ſtates according to the variations of the light of heaven; the variations of the light of heaven are not variations as of light in the world every day and every year, but they are variations of intelligence and love; for the light of heaven is nothing elſe but divine intelligence from the Lord, which is alſo bright before the eyes, and the heat of that light is the divine love of the Lord, which alſo is warm to the ſenſe; it is that light which makes the intellectual principle of man, and that heat which makes his warm vital and will-principle of good: *morning* in heaven is a ſtate of illuſtration, viz. as to thoſe things which are of good and truth, which ſtate then exiſts, when it is acknowledged, and more ſo when it is perceived, that good is good and that truth is truth; perception is internal revelation; hence by *morning* is ſig. what is revealed, and whereas in ſuch caſe that becomes clear which was before obſcure, therefore hence by *morning* is alſo ſig. what is clear. Moreover, by *morning* is ſig. in the ſupreme ſenſe the Lord himſelf, by reaſon that the Lord is the ſun from which come all light in heaven, and he is always in the riſing, thus in the *morning*; he is alſo always riſing with every one, who receives the truth which is of faith, and the good which is of love; but he ſets with every one who doth not receive; not that the ſun there ſets, becauſe, as was ſaid, he is always in the riſing, but that he, who does not receive, cauſes him as it were to ſet in himſelf. *A. C.* 5097.

MORNING (Gen. 22. 3.) ſig. a ſtate of peace and innocence. *A. C.* 2780.

MORNING (Zeph. 3. 5.) denotes the time and ſtate of judgment, which is the ſame thing with the coming of the Lord, and the coming of the Lord is the ſame thing with the approach of his kingdom. *A. C.* 2405.

MORNING, DAY, EVENING, and NIGHT are pred. of the changes of ſtate in the church. By *morning* is underſtood the firſt riſe or beginning of the church; by *day* the progreſſion of the new church towards light and its intelligence; by *evening* the declination of the church from good and truth, which is called vaſtation; and by *night*, its end and deſtruction, and which is called conſummation. *A. V. C. R.* 8.

MORNING. See *Early-Riſing*.

MORNING. See *Evening*.

MORNING. See *Noon*.

MORNING. See *Womb of the Morning*.

MORNING and EVENING. See *Heaven*.

MORNING STAR (Rev. 2. 28.) ſig. intelligence and wiſdom. *A. R.* 151.

MORNING STAR. The Lord is ſo called from the light which from him will riſe upon the new church, which is the New Jeruſalem. *A.* 954.

MORTALS of NUMBER. (Gen. 34. 30.) ſig. few, but when quality inſtead of quantity in the in-

al ſenſe according to the ſeries is meant, then fig. eaſily; for few, when many are gathered ogether againſt them, (as it follows) are eaſily ſtroyed. *A. C.* 4518.

MORTAR (*Bitumen*) (Nahum 3. 14.) fig. falſes om evil conjoined. *Ap. Ex.* 520.

MORTAR (untempered) *incruſtatio inepti* (Ezek. 11.) fig. the confirmation of the falſe by falcies, by which the falſe appears as true. *Ap. x.* 644.

MORTAR (untempered) fig. the confirmation of e falſe, and *ſtones of hail*, are falſes. *A. V. R.* 34.

MOSES repr. the Lord as to the divine law, hich is the word, and in a reſpective ſenſe he pr. divine truth amongſt the men of the church. umb. 17. 17—25. *A. C.* 6714.

MOSES repr. ſcientific truth. *A. C.* 6793.

MOSES in an extenſive ſenſe fig. all the law ritten in his five books, and in a more confined nſe, the law which is called the decalogue, or n commandments. *A. R.* 662.

MOSES (Exod. 34. 35.) And the children of rael ſaw the face of *Moſes* that the ſkin of *ſes'* face ſhone, and "*Moſes* put the veil upn his face again, until he went in to ſpeak with m." fig. that the Iſraelitiſh nation indeed acowledged the word to have an internal ſenſe, t they were not inclined to know its quality: nce it follows, "that *Moſes* put the veil upon s face again;" by which is fig. that therefore e internal things of the *word* ſhould be ſhut up om them. *A. C.* 10705.

MOSES and AARON (Exod. 6. 25.) *Moſes* repr. e internal of the ſpiritual church; and *Aaron* external; the internal of the church is called e divine law, and the external doctrine from nce; the divine law which is the internal of e church is alſo the word in its internal ſenſe, d doctrine thence is the word in its external or teral ſenſe. *A. C.* 7089.

MOSES, AARON and HUR (Exod. 17. 10) *Moſes* pr. divine truth proceeding immediately from e Lord; *Aaron*, divine truth mediately proeeding from the Lord, and *Hur*, divine truth that again mediately proceeding; thus they e truths in ſucceſſive order. *A. C.* 8603.

MOSES and ELIAS (Luke 9. 30, 31.) fig. the ord. *A. R.* 897.

MOSES and ELIAS. The whole hiſtorical word called *Moſes*, and the whole prophetical word is called *Elias*. *U. T.* 222.

MOSES. See *Jehovah*.

MOSES. See *Jethro*.

MOSES. See *Murmuring of the Children of Iſrael*.

MOSES. See *Song of Moſes*.

MOSES. See *Tables*.

MOSES. See *Word*.

MOST ANCIENT CHURCH (the) repr. the celeſtial kingdom of the Lord, even as to the genuine and ſpecific differences of perceptions which are innumerable. *A. C.* 483.

MOST ANCIENT CHURCH above all the churches in the univerſal globe, was from the divine (principle or being) for it was in the good of love to the Lord, their will-principle and intellectual made one, and thus one mind, wherefore they had a perception of truth from good, for the Lord flowed in by an internal way into the good of their will: and thro' this into the good of their underſtanding, or truth, hence it is that that church in preference to the reſt was called *man*. *A. C.* 4454.

MOST ANCIENT CHURCH was the ſabbath of the Lord, above all that ſucceeded it. *A. C.* 85.

MOST ANCIENT CHURCH (the) was fundamental of the Jewiſh church. *A. C.* 886.

MOST ANCIENT CHURCH. The men of that celeſtial church, becauſe they were in love to the Lord had divine truths inſcribed upon their hearts [ſibi inſcripta], and from thence by influx they knew correſpondence in the natural man which they called ſcientifics; in a word, there was with them ſpiritual influx, thus from the ſpiritual mind into the natural, and conſequently into the things therein, the quality whereof they ſaw as in a glaſs, from correſpondence. Spiritual things with them were quite diſtinct from natural. *Ap. Ex.* 617. *p.* 363.

MOST ANTIENT (the) who were celeſtial men, and diſcourſed with angels, formed eccleſiaſtical computation by *numbers* whereby they expreſſed *univerſally* thoſe things, which by *words*, they expreſſed *ſingularly*, but what each *number* involved did not remain with poſterity, only what was ſignified by the ſimple numbers, viz. 1, 3 6, 7, 8, 12. and hence 24, 72, and 77. *A. C.* 5265.

MOST ANCIENT CHURCH. If a man of the *moſt ancient church* had read the word, he would have ſeen clearly the things contained in the in-

ternal ſenſe, and but obſcurely thoſe contained in the literal ſenſe. *A. C.* 449.

Most Ancient Church. In the time of the *moſt ancient church* they performed holy worſhip in tents. *A. C.* 414.

Most Ancient Church (the) was a celeſtial church, but the *ancient church* which was after the flood was a ſpiritual church *A. C.* 4447.

Most Ancient Church. See *Church.*

Most Ancient Church. See *Churches.*

Most Ancient Church. See *Eating the Fleſh of Animals.*

Most Ancient Church. See *Foreſkin.*

Most Ancient Church. See *Dreams.*

Most Ancient Church. See *Heaven of Heavens.*

Most Ancient Church. See *Lord.*

Most Ancient Church. See *Noah.*

Most Ancient Church See *Repreſentatives.*

Most Ancient Church. See *Will and Underſtanding.*

Most Ancient and Ancient Churches. See *Sacrifices.*

Most Ancient Inhabitants of the Earth. See *Divine Human.*

Most Ancient People (the) derived truth from goodneſs whereas the people after the flood derived goodneſs from truth. *A. C.* 209.

Most Ancient People. See *Externals.*

Most Ancient People. See *Genealogy.*

Most Ancient People. See *Man.*

Most Ancient People. See *Medium.*

Most Ancient Time. In the *moſt ancient time*, there prevailed ſeveral doctrines ſeparate from the church, and hereſies, each of which, had its particular name; which ſeparate doctrines and hereſies, originated from a deeper ground in the thinking principle, than is uſual at this day, owing to the particular genius of that *ancient people.* *A. C.* 442.

Most Ancient Times. See *Exteriors.*

Most High ſig. the inmoſt. *D. L. W.* 103.

Most High. See *High and Heighth.*

Mote. See *Beam in the Eye.*

Mother ſig. the kingdom of the Lord, the church, and the divine true. *A. C.* 289, 8897.

Mother (Gen. 24. 55.) ſig. truth in the natural man. *A. C.* 3174.

Mother (Ezek. 19. 10) ſig. the ancient church. *A. C.* 289.

Mother of all Living (Gen. 3. 20.) *Eve* was ſo called on account of faith towards the Lord. *A. C.* 290.

Mother of the Whoredoms and Abominations of the Earth (Rev. 17. 5.) ſig. the origin of the adulterations of what is good and true in the word and alſo defilements of the ſame, and the profanations of the holy things of the church, by the Roman Catholic religion. *A. R.* 729.

Mother. See *Father.*

Mother. See *Houſe of a Mother.*

Mother or Wife of Youth. See *Woman.*

Mothers. See *Nurſing Mothers.*

Motion ſig. change of ſtate. *A. C.* 3756.

Motion of the Earth and Garments Defiled with Blood (Iſa. 9. 5). *Motion of the earth* ſig. the perverſion of the church by the falſifications of truth; *and garments defiled with blood* the falſification of the literal ſenſe of the word. *Ap. Ex.* 329. *p.* 424.

Motives of Selfish and Worldly Love. See *To Excite.*

Move (to), Live, and Be. To *move* is predicated of the external of life, to *live*, of its internal, and *to be*, of its inmoſt; hence it was ſaid by the Ancients, that "in God we *live* and *move* and have our *being.*" *A. C.* 5605.

Moved (to be). See *Compaſſions.*

Mount (to) up with Wings as of Eagles (Iſa. 40. 31) ſig. to be elevated into knowledge of truth and goodneſs, and thence into intelligence. *A. R.* 244.

Mount of Holiness (Iſa. 65. 25.) Is heaven in ſpecie, the inmoſt heaven. *Ap. Ex.* 314.

Mount of Jehovah and the House of Jacob (Iſa. 2. 3, 5. Micah 4. 3) ſig. the church where there is love to the Lord and worſhip from the love. *Ap. Ex.* 734. *p.* 91.

Mount of Olives. See *Olivet.*

Mount Zion. See *Dwelling Places of Mount Zion.*

Mountain ſig. the celeſtial principle of the Lord, alſo, the good of love and charity. *A. C.* 1793, 4210.

Mountain (a great and high) ſig. the third heaven. *A. R.* 896.

Mountain. See *Cities of the Mountain.*

Mountain of the East (Gen. 10. 30.) ſig. charity from the Lord. *A. C.* 1248.

Mountain of Holiness and Mountain of the Height of Israel (Ezek. 20. 40). *Mountain of holineſs* ſig. love to the Lord, and *the Mountain*

*of the height of Israel* sig. charity towards our neighbour. *A. C.* 795.

Mountain of Jehovah and Rock of Israel (Isa. 30. 29). *Mountain of Jehovah* sig. the Lord with respect to the good things of love, and the *Rock of Israel*, the Lord with respect to the good things of charity. *A. C.* 795.

Mountains sig. celestial and spiritual love. *A. C.* 796, 1691.

Mountains (7) (Rev. 17) sig. the divine goods of the word and of the church profaned, and also have relation to Rome. *A. R.* 737.

Mountains. See *Covered.*

Mountains. See *Foundations of the Mountains.*

Mountains. See *Cuttings off of the Mountains.*

Mountains. See *Tops of the Mountains.*

Mountains. See *Towers.*

Mountains and Hills in a bad sense, sig. self-love and the love of the world. *A. R.* 336.

Mountains and Hills. (Psal. 72. 1—7) sig. the most ancient church. *A. C.* 337.

Mountains and Hills. See *Heaven.*

Mountains and Hills. See *Plains.*

Mountains and Lands in the word have and receive a signification from those who dwell therein. *A. C.* 1675.

Mountains, Hills, and Rocks. On the *mountains* dwell the angels who excel in the good of love; on the *hills*, those that excel in charity or love of their neighbour; and on the *rocks*, those that walk in faith. *A. C.* 104.

Mountains, Hills, and Vallies sig. the higher, the lower, and the lowest things relating to the church. *U. T.* 200.

Mourn and Bewail (to). (Rev. 18. 11.) *To bewail and mourn over her* [*Babylon*] sig. their interior griefs; they are said to *bewail and mourn*, because *bewailing* relates to their grief in consequence of their fall from power, and *mourning* relates to their grief in consequence of the privation of wealth. *A. R.* 767.

Mourn and Weep (to). (Gen. 23. 2.) To *mourn* relates to grief on account of good, and to *weep* relates to grief on account of truth. *A. C.* 2909.

Mourning (the days of) (Gen. 27. 41.) sig. inversion of state. *A. C.* 3607.

Mourning and Bitter Lamentation. (Jer. 6. 26.) *Mourning* is pred. on account of the destruction of truth, and *bitter lamentation* on account of the destruction of good. *Ap. Ex.* 1129. *p.* 44.

Mourning (Rev. 18. 8.) sig. internal grief, in consequence of being reduced from a state of opulence to want and misery. *A. R.* 765.

Mourning. See *Weeping.*

Mouse. See *Mice.*

Mouth, in a spiritual sense, sig. thought, preaching, discourse, doctrine, and speech; and when pred. of the Lord, sig. the word. *A. R.* 453. 574. *Ap. Ex.* 215.

Mouth (Gen. 25. 28.) sig. natural affection. *A. C.* 3313.

Mouth. Being in the *mouth* sweet as honey, (Rev. 10. 9) sig. that the reception of the new doctrine so far as it relates to the acknowledgment that the Lord is the Saviour and Redeemer, is at first grateful and pleasing. *A. R.* 481.

Mouth (Rev. 13. 2.) sig. ratiocination. *Ap. Ex.* 781. *p.* 180.

Mouth. To fall into the *mouth* of the eater, (Nahum 3. 12.) sig. to be received only into the memory. *Ap. Ex.* 403. *p.* 618.

Mouth. See *To Fill the Mouth, &c.*

Mouth. See *Tongue.*

Mouth of Jehovah. See *Rod.*

Mouth of Man and Sepulchre. (Numb. 19. 18) *Mouth of man* sig. the infernal false, and *sepulchre* the infernal evil. *Ap. Ex.* 659. *p.* 499.

Mucus. Those ejected from heaven that answer thereto are dull, stupid, and destitute of conscience and interior perception. *A. C.* 4627.

Mule sig. rational truth, and a *she-mule*, the affection of rational truth. *A. C.* 2781. See *Horse and Ass.*

Mules. See *Judge.*

Multiplicable. See *Infinite.*

Multiplication (the) of any number, by 100, doth not take away its signification, but only exalts it. *A. R.* 654.

Multiplication of Truth from Good. When a man is in good, that is, in love towards his neighbour, he is also in this case in the love of truth; hence so far as he is in that good, so far he is affected with truth, for good is in truth as the soul in its body; as therefore good multiplies truth, so it propagates itself, and if it be the good of genuine charity, it propagates itself in truth and by truth indefinitely, for there is no

end given either to good or truth, an infinite principle being in all and singular things, because all and singular things are from the infinite; nevertheless what is indefinite herein cannot by any means reach to what is infinite, inasmuch as no proportion is given between what is finite and what is infinite: in the church at this day there is rarely given any *multiplication of truth*, the reason is, because at this day there is not any good of genuine charity; it is believed sufficient to be acquainted with the tenets of faith appertaining to the church, into which tenets a man is born, and to confirm them by various means; but he who is in the good of genuine charity, and thence in the affection of truth, is not content with so doing, but is willing to be illustrated from the word respecting what is true, the *multiplication of truth which is not from good*, is not the *multiplication of truth*, because it is not truth, howsoever in the external form it appears as truth; it is a sort of image in which is no life, and this, inasmuch as it is dead, accedes not to truth; for truth, in order to become truth with man, must live from good, that is, by good from the Lord, and when it so lives, then *multiplication* may be pred. of it in the spiritual sense: that the *multiplication of truth is only from good*, may be manifest from this consideration, that nothing can be *multiplied* except from somewhat similar to marriage, and truth cannot enter into marriage with any other principle than good; in conjunction with any other principle, it is not marriage but adultery; what therefore is *multiplied* from marriage, this is legitimate, thus it is truth, but what is *multiplied* from adultery is not legitimate but spurious, thus it is not truth. *A. C.* 5345.

MULTIPLICATION. See *Regeneration*.

MULTIPLICATION. See *Fructifications*.

MULTIPLIED (Gen. 38. 12.) when pred. of days and times sig. to be changed. *A. C.* 4850.

MULTIPLIED. See *Fruitful*.

MULTIPLIED. See *Poured out*.

MULTIPLY (to) SEED (Gen. 16. 10.) sig. the fructification of the celestial things of love in the rational principle. When the rational principle submits itself to interior or divine truth. *A. C.* 1940.

MULTIPLY (to). See *Portions*.

MULTIPLYING OFFENCES. (Ezek. 21. 9—15) See *Sword*.

MULTITUDE (a) is pred. of truths. *A. C.* 4574.

MULTITUDE (a great) which NO MAN could NUMBER (Rev. 7. 9.) sig. those who are not included among the twelve tribes, but yet are in the Lord's heaven and church, and constitute the body with all its members in the grand man, and also the external church. *A. R.* 363.

MULTITUDE (a great or crouded) in heaven (Rev. 19. 1.) sig. the angels of the inferior heavens. *A. R.* 803.

MULTITUDE. Every one spontaneously thinks concerning a *multitude*, as concerning one man. *D. L. W.* 24.

MULTITUDE and HEAP (Nahum 3. 3). *Multitude* is pred. of falses, and an *heap*, of evils. *Ap. Ex.* 354. *p.* 467.

MULTITUDE. See *To Break Forth to a Multitude*.

MULTITUDE. See *Company*.

MULTITUDE. See *Slain*.

MULTITUDE DRIED up with THIRST. See *Famine*.

MULTITUDE. See *Peoples*.

MURDER. See *Hatred*.

MURDER. See *To Kill*.

MURDERS, INCANTATIONS, WHOREDOMS and THEFTS (Rev. 9. 21). *Murders* denote the evils which destroy goods; *incantations*, the falses thence derived, which destroy truths; *whoredoms*, denote truths falsified; and *thefts*, denote goods thereby alienated. *A. C.* 5135.

MURDERS. Three kinds of *murders* lie concealed inwardly with man from his birth. *Murders*, in a natural sense, are enmities, hatreds and revenges of every kind. By *murders*, in a spiritual sense, are meant all the methods of killing and destroying the souls of men; and by *murders*, in a supreme sense is meant to hate the Lord. *Dec.* 67—69.

MURMURING (the) of the CHILDREN of ISRAEL against MOSES and AARON, sig. the profanation of the good of celestial love. *Ap. Ex.* 324 [illegible] 394.

MUSCLES of the BODY. See *Heaven*.

MUSIC. The sound of *musical* instrument corr. to affections of spiritual and celestial love. *A. R.* 792.

MUSIC. See *Instruments*.

MUSIC. See *Singing and Playing Music*.

MUSIC. See *Sounds*.

MUSICIAN

Musicians. See *Harpers, &c. &c.*

Mussitation. See *Incantation.*

Mustard Seed (a grain of) (Matt. 13. 31, 32) is man's goodneſs before he is made ſpiritual: which is the leaſt of all ſeeds, becauſe he thinks to do good of himſelf, and what is of himſelf is nothing but evil; yet whereas he is in a ſtate of regeneration, there is ſomething of good in him, but it is the leaſt of all goodneſs: at length, however, as faith is joined with love, it groweth larger, and becomes an herb; and laſtly, when the conjunction is perfected, it becomes a tree; and then the birds of the air, which in this paſſage ſig. truths, and things intellectual, build their neſts in it's branches, which ſig. things ſcientific. *A. C.* 55.

Mutual Aid. See *Duties.*

Mutual Correspondence. See *Divine Good*

Mutual Desire of doing every Good to each Other. See *Conjugial Love.*

Mutual Love, ſuch as prevails in heaven, is not like *conjugial love*, the latter conſiſts in deſiring to be in the life of another *one*, but the former conſiſts in wiſhing better to another than to itſelf, ſuch as is the love of parents towards their children. *A. C.* 2738.

Mutual Love unites the internal and external man. *A. C.* 1594.

Mutual Love. See *Good of Mutual Love.*

Mutual Love. See *Love.*

Mutual Love. See *Self Love.*

Mutual and Reciprocal Conjunction, See *Conjugial Love.*

Myriad and Chiliad. *Myriad*, or *ten thouſand* is pred. of truths, and *Chiliad*, or *one thouſand* is pred. of goods: for truths are manifold, but goods are ſimple. *A. R.* 287. *Ap. Ex.* 336.

Myriads of Myriads ſig. a great abundance. *A. R.* 447.

Myriads. There are *myriads* of *myriads* who enter the ſpiritual world every year, and will do ſo to eternity. *D. P.* 63.

Myriads of Thousands (Num. 10. 36.) ſig. Infinite. *A. C.* 3186.

Myriads. See *Internal Senſe of the Word.*

Myriads. See *Ten Thouſand.*

Myriads. See *Thouſands.*

Myriads of Internal Things. See *External Things.*

Myrrh (Exod. 30. 23.) ſig. ſenſual truth. *A. C.* 10252. Alſo natural good. *S. S.* 23. *A. C.* 9293.

Myrrh, Aloes, and Cassia (Pſ. 45. 9) *Myrrh* ſig. good of the ultimate or firſt degree, *aloes* good of the ſecond degree, and *caſſia* good of the third degree. *Ap. Ex.* 683. *p.* 532.

Myrtle Tree (Iſa. 41. 19.) ſig. rational truth of an inferior degree. Alſo ſpiritual good. *Ap. Ex.* 730, 294.

Mysteries. See *Celeſtial Myſteries.*

Mysteries of Faith. See *Jews.*

Mysterious Things. See *Body.*

Mystery. Whatever is ſuch a *myſtery* as cannot be rationally underſtood is not an object of faith. This is one of the diſtinguiſhing characteriſtics of the new church. *A. R.* 224. *U. T.* 508.

Mystery (Rev. 17. 5.) ſig. what is concealed interiorly. *A. R.* 729.

Mystery of God (Rev. 10. 7.) ſig. the advent of the Lord, in the opening of the ſpiritual ſenſe of the word. *Ap. Ex.* 612.

Mystery of God Declared to the Prophets (Rev. 10. 7.) ſig. that which is foretold by the Lord in the word, and heretofore concealed. It is ſaid that "the *myſtery of God* will be conſummated," whereby is meant that now will be fulfilled that which hath not been fulfilled heretofore, that is, that the kingdom will be the Lord's, for it was not fulfilled by the Jews, becauſe they did not acknowledge the Lord, nor by the Chriſtians, for neither do theſe acknowledge the Lord to be the God of heaven and earth as to his humanity alſo, for they make his humanity like that of another man, wherefore they do not immediately approach and apply to him, when nevertheleſs he is Jehovah who came into the world. *A. R.* 478.

Mystery (the) of the Word is no other than the contents of its internal or ſpiritual ſenſe which treats of the Lord, of the glorification of his humanity, of his kingdom, and of the church, and not of the natural things of this world. *A. C.* 4923.

Mystic Book. The Apocalypſe hath been hitherto like a cloſed, or *Myſtic Book*. *A. R.* 957.

# N.

NAAMAH the ſiſter of Thubal-Cain (Gen. 4. 22.) ſig. a ſimilar church, or the doctrine of natural goodneſs and truth out of that church. *A. C.* 421.

NAAMAN the Syrian (2. Kings 5. 10.) repr. thoſe who falſify the knowledges of truth and good from the word. *Ap. Ex.* 475.

NAAMAN's being healed of his leproſy by waſhing himſelf ſeven times in Jordan, according to the command of Eliſha, (2. Kings, 5. 1—14) repr. baptiſm, or initiation into the church, and into thoſe things which appertain to the church: thus it ſig. regeneration, and the things appertaining to regeneration: not that by baptiſm any one is regenerated, but that it is a ſign thereof, which ſhould be remembered. *A. C.* 4255.

NABOTH'S VINEYARD (2. Kings, 9.) ſig. the church. *A. R.* 132.

NADAB. See *Abihu.*

NAHOR (Gen. 22. 20.) ſig. the Lord's church among the Gentiles. *A. C.* 2861.

NAHOR. See *Milcah.*

NAHOR. See *Rumah.*

NAIL (Zech. 10. 4.) ſig. truth ſupporting. *Ap. Ex.* 355. *p.* 468.

NAILS. See *Cords.*

NAKED and not ASHAMED (Gen. 2. 25) ſig. Innocence. *A. C.* 163, 164.

NAKED (the) (Matt. 25. 35.) ſig. thoſe who acknowledge that there is nothing of good and of truth in themſelves. *A. C.* 4956.

NAKED. The celeſtial angels appear *naked*, but the ſpiritual ones *clothed*. *H. H.* 177, 182. *Ap. Ex.* 240. *p.* 258.

NAKED. See *Blind and Naked.*

NAKED. See *Nakedneſs.*

NAKED. See *Prior.*

NAKED. See *Stript.*

NAKED GOODS and TRUTHS. See *Influx.*

NAKEDNESS, when pred. of the *head*, which is *baldneſs*, ſig. a deprivation of the intelligence of truth, and of the wiſdom of good; when it regards the *whole body*, it ſig. a deprivation of the truths which are of faith; but when it regards the *loins and genital parts*, it ſig a deprivation of the good of love. *A. C.* 9960.

NAKEDNESS ſig. the evils to which man is born, which becauſe they are oppoſite to the good of celeſtial love, are in themſelves prophane. *Nakedneſs* alſo ſig. innocence, and likewiſe ignorance of good and truth. *A. R.* 213.

NAKEDNESS ſometimes ſig. diſgrace, and is pred. of a perverted church. See Ezek. 16. 7. 22. Rev. 3. 18. *A. R.* 213, 295.

NAKEDNESS of the LAND (Gen. 42. 9.) ſig. the want of truths in the church. *A. C.* 5433.

NAKEDNESS. See *Naked.*

NAKEDNESS. See *Shame of Nakedneſs.*

NAKEDNESS. See *Swaddling Clothes.*

NAME ſig. the eſſence of a thing, and by *ſeeing and calling by a name* is ſig. to know its nature and quality. *A. C.* 145.

NAME (Gen. 11. 4) ſig. the reputation of power. *A. C.* 1308.

NAME (Matt. 18. 20) ſig. all things appertaining to love and faith, for theſe things are of God, or of the Lord, and are from him; and whereas theſe things are holy, when they are accounted holy, the kingdom of the Lord comes, and his will is done in the earths as in the heavens. *A. C.* 2009.

NAME. To be called by a *new name* (Iſa. 62. 2) ſig. to be changed. *A. C.* 145.

NAME. "For my *name's* ſake thou haſt laboured, and haſt not fainted." (Rev. 2. 3) ſig. ſtudy and endeavour to acquire, and alſo to teach the things of religion and its doctrine. *A. R.* 81.

NAME WHICH NO ONE KNEW BUT HIMSELF (Rev. 19. 12) ſig. the quality of the word in its ſpiritual and celeſtial ſenſe ſeen by none but the Lord.

Lord, and them to whom he revealeth it. *A. R.* 824.

NAME. It was an ancient cuſtom, when an infant was born, to give it a *name*, ſignificative of a ſtate, and that the ſtate ſhould then alſo be deſcribed, as when *Cain* was born to *Adam* and *Eve*. (Gen. 4. 1) *A. C.* 2643.

NAME. Every one in the ſpiritual world is *named* according to his quality: before man comes into that ſociety which accords with his governing love, and in which he is to abide unalterably for ever, he is *named* agreeably to the idea and perception of the quality of the reſpective ſtates he paſſes through; but when he is fixed in his own ſociety, then his *name* is conſtantly and unchangeably fixed alſo to eternity. *Ap. Ex.* 676. *p.* 522.

NAME. See *To Call on a Name.*

NAME. See *Hallowed be thy Name.*

NAME. See *Name of the Father, Name of God, &c. &c.*

NAME. See *Names.*

NAME. See *New Name.*

NAME. See *Surname.*

NAME of the FATHER (the) is the divine human of the Lord, and to aſk the *father* in the *name of the Lord*, is not to approach the *father* immediately, nor to aſk him for the ſake of the ſon, but to approach the *Lord*, which is hereby to approach the *father* in him and through him. *A. R.* 618, 839.

NAME of GOD, in the ſpiritual ſenſe, ſig. the word, and whatever the church thence derives as neceſſary to the true worſhip of God. *U. T.* 298.

NAME of GOD ſometimes means the all of worſhip or the all of love and charity. *A. C.* 2724.

NAME of GOD or of the LORD ſig. all the doctrine of faith concerning love and charity, which is ſig. by *believing in his name*. *A. C.* 2009.

NAME of GOD (the) ſig. all the quality by which God is worſhipped; for God is in his own quality, and is his own quality. His eſſence is the divine love; his quality is the divine true thence proceeding, united to the divine good; thus, with us on earth, it is the word: wherefore alſo it is ſaid, (John, 1. 1) "*The word was with God, and God was the word.*" And thence alſo it is the doctrine of genuine truth and good from the word; for according thereto is the worſhip. Now inaſmuch as his quality is multiple, for it containeth all things which are from him, therefore he hath many *names*, and each name involveth and expreſſeth his quality in genus and ſpecies. *Ap. Ex.* 959. *G. E. D. p.* 33, 34. *A. R.* 584.

NAME of JEHOVAH. By *taking the name of Jehovah* in vain (Exod. 20. 7.) in a ſpiritual ſenſe, is meant to take any thing thence, and uſe it in vain diſcourſe, falſe aſſertions, lies, execrations, witchcraft, and incantations; for this is to revile and blaſpheme God, and conſequently his *name*. In a celeſtial ſenſe, by *taking of his name in vain*, is meant blaſphemy againſt the holy ſpirit, which See. *U. T.* 288, 289.

NAME of JEHOVAH. See *Abraham.*

NAME of JEHOVAH. See *Jehovah.*

NAME of the LORD (the) in the celeſtial ſenſe, ſig. his divine human. *U. T.* 299.

NAME of the LORD. It is highly neceſſary for man to know the quality of faith and love, which is the *name of the Lord*, and then to love that quality, for the *Lord* is not loved, except according to his quality. *Ap. Ex.* 815.

NAME of the LORD. See *Churches.*

NAME of the LORD. See *Name of the Father, Name of God, Name of Jehovah, &c.*

NAME of the LORD JESUS CHRIST. Every one in the ſpiritual world is inſtantly known, as to the quality of his love and faith, only by his pronouncing the *name of the Lord Jeſus Chriſt*. *Ap. Ex.* 102. *p.* 87.

NAME of a PROPHET, &c. To receive a *prophet* in the *name of a prophet, a righteous man*, in the *name of a righteous man*, and to *give drink in the name of a diſciple*. (Matt. 10. 41. 42) ſig. to love truth on account of truth, good, on account of good, and to exerciſe charity from the faith of truth. *Ap. Ex.* 102. *p.* 89.

NAME and REMNANT, SON and NEPHEW (Iſa. 14. 22) ſig. all truths from firſt principles to ultimates. *Ap. Ex.* 724. *p.* 63.

NAMES (many) in ſeries expreſs one thing in the internal ſenſe. *A. C.* 5905.

NAMES of PERSONS and PLACES mentioned in the literal ſenſe of the word are not known in heaven, but only the ſpiritual thing, ſignified thereby and correſponding thereto. *A. C.* 1114, 1247. *S. S.* 71. *A. C.* 10216. *N. J. D.* 122, 259. *H. H.* 526.

NAMES of the THINGS MENTIONED in the 14. Chapter of GENESIS, verſe 1. ſig. the apparent goodneſs and truths appertaining to the Lord's external

external man, by which he fought in his childhood againſt evils and falſes, which are repreſented by the Kings named in verſes 2. 5. 6. 8.—11. *A. C.* 1651, 1654.

NAMES (Gen. 25. 13) being twice mentioned, in the former place ſig. interior qualities in general, and in the latter place, qualities which are in the former, or derived therefrom. *A. C.* 3267.

NAMES. The 36th. chapter of Geneſis contains ſcarce any thing but mere *names*. For the ſubject treated of in the internal ſenſe is concerning the Lord's divine good natural, and every order of that good is deſcribed by *names*. *A. C.* 4639.

NAMES in GENESIS 46. ſig. the truths and goods of the church in their own order, with which conjunction was effected between the celeſtial internal and the ſpiritual natural good. The truths and goods of the church are the ſons and grandſons of Iſrael who came to Egypt. *A. C.* 5994.

NAMES in EXODUS 6. ſig. the qualities and ſtates of the ſpiritual church, or kingdom of the Lord, as to the things of faith, charity, doctrine, and the divine law. *A. C.* 7184, 7230.

NAMES. See *Elegant*.

NAMES. See *Genealogy*.

NAMES. See *Perſons and Places*.

NAPHISCH. See *Nebaioth*

NAPHTALI in a ſupreme ſenſe ſig. the proper power of the Lord's divine human; and in a ſpiritual ſenſe, temptation and victory: alſo a perception of uſe after temptation; and in a natural ſenſe, reluctation or ſtruggle on the part of the natural man. *A. R.* 354.

NAPHTALI. See *Regeneration*.

NAPKIN (Luke 19). The ſervant who laid up the pound in a *napkin*, denotes thoſe who procure to themſelves the truths of faith, and do not conjoin them to the good of charity, in which caſe there is nothing of gain, or fruit. *A. C.* 5291.

NAPHTHUCHIM. See *Ludim*.

NATHAN ſig. the doctrine of truth. *Ap. Ex.* 555.

NATION (Gen. 21. 18) ſig. the ſpiritual church which ſhould receive the good of faith. *A. C.* 2699.

NATION from AFAR (Jer. 5. 17) ſig. the falſe of evil, which is the falſe of the ſenſual man. *Ap. Ex.* 724. *p.* 61.

NATION. See *Jewiſh Nation*.

NATIONS ſig. thoſe who are in the good of love and charity from the Lord. *A. R.* 667.

NATIONS. *Two nations in the womb* (Gen. 25. 23) ſig. the natural principle as to interior and exterior good. *A. C.* 3293.

NATIONS (Jer. 25. 31) ſig. falſes. *A. C.* 662.

NATIONS twice repeated (Ezek. 29. 15) have reference, in the firſt place, to the truths of the church, and in the ſecond place, to the goods thereof. *Ap. Ex.* 654. *p.* 477.

NATIONS (Micah 7. 14—17) ſig. thoſe who truſt in their own ſelf-hood. *A. C.* 249.

NATIONS (Rev. 11. 18). "And the *nations* were angry," ſig. thoſe who were principled in faith only, becauſe theſe are here treated of, and they are in evils of life, &c. *A. R.* 524.

NATIONS (the) were diſtinguiſhed by their Gods according to their names, and the *Hebrew nation* was diſtinguiſhed by *Jehovah*. *A. C.* 1343.

NATIONS and PEOPLE. They who are of the celeſtial church are called *nations*; and they who are of the ſpiritual church are called *people*, in the word. *Ap. Ex.* 625. *p.* 389.

NATIONS. See *Cities of the Nations*.

NATIONS. See *Countries*.

NATIONS. See *Families*.

NATIONS. See *Iſles*.

NATIONS. See *Kindreds*.

NATIONS. See *Nation*.

NATIONS. See *Peoples*.

NATIVE CITY. See *Chineſe*.

NATIVITIES (Gen. 10. 1.) ſig. the origin and derivation of doctrinals and of worſhip. *A. C.* 1145, 1330.

NATIVITIES ſig. derivations of faith. *A. C.* 3263.

NATIVITIES. See *Generations*.

NATIVITY (Gen. 10. 32) ſig. reformation. *A. C.* 1255.

NATIVITY. "Out of thy *nativity* and out of thy father's houſe" (Gen. 12. 1.) ſig. corporeal and worldly things of an exterior ſort, and things interior of a like kind. *A. C.* 1412.

NATIVITY. See *Birth*.

NATIVITY. See *Firſt-Born*.

NATIVITY. See *Generation*.

NATIVITY. See *Nativities*.

NATIVITY (land of). See *Houſe of my Father.*

NATURAL. See *Celeſtial Natural.*

NATURAL. See *Cloſed.*

NATURAL. See *Effects.*

NATURAL. See *Exhalations.*

NATURAL. See *Groſſer Principles.*

NATURAL. See *Human.*

NATURAL. See *Idea.*

NATURAL. See *Nature.*

NATURAL. See *Principles.*

NATURAL. See *Thought.*

NATURAL AFFECTION. See *Inſects.*

NATURAL AFFECTIONS. See *Societies in the World of Spirits.*

NATURAL DEGREE of the HUMAN MIND in itſelf is continuous. *D. L. W.* 256.

NATURAL FORMS. See *Forms.*

NATURAL GOOD ſig. good in the *natural principle* derived from *ſpiritual good* in the *ſpiritual principle.* *Ap. Ex.* 403. *p.* 617.

NATURAL GOOD. Some are born in a kind of *natural good*, but that is not real goodneſs; and the ſame is not accepted in heaven, unleſs it be made ſpiritual. *A. C.* 2463, 3304, 3408, 3469, 3470, 3508, 3518, 7761.

NATURAL DOMESTIC GOOD is that good which a man receives from his parents, or that in which he is born, very diſtinct from the *good of the natural principle* which flows in from the Lord. *A. C.* 3518.

NATURAL GOOD. See *Cloathed.*

NATURAL GOOD. See *Good.*

NATURAL CONNATE GOOD. See *Good of a Falſe Principle.*

NATURAL HUMANITY. See *Lord.*

NATURAL LIFE, See *Life.*

NATURAL LIGHT from GLORY which does not ORIGINATE in PRIDE, is in thoſe who are in the delight of uſes proceeding from genuine love towards their neighbour, the *natural light* of theſe is alſo *rational light* in which inwardly there is *ſpiritual light* from the Lord, the glory in them is from the brightneſs of the influent light from heaven, where all things are ſplendid and harmonious, for all uſes in heaven are reſplendent; from theſe uſes the pleaſantneſs in the ideas of the thought with ſuch is perceived as glory; it enters through the will and its goods; into the underſtanding and its truths, and in the latter it appears. *A. R.* 940.

NATURAL LIGHT. The common ideas entertained in the Chriſtian church of a trinity of perſons in the divine unity are the offspring of *natural light*, wherewith *ſpiritual light* hath no agreement. *A. R.* 961.

NATURAL LIGHT. See *Confirmation.*

NATURAL LOVES. See *Elevation.*

NATURAL MAN. The *natural man*, ſeparated from the *ſpiritual man*, is a man only as to his underſtanding, but not as to his will; conſequently but half a man. *C. S. L.* 432.

NATURAL MAN. Unleſs the *natural man* is purified, the *ſpiritual man* is cloſed. *A. C.* 6209. *Ap. Ex.* 475. *p.* 130.

NATURAL MAN. When the *natural man* is regenerate, then the whole man is regenerate. *A. C.* 7442, 7443.

NATURAL MAN. See *Doctrinals.*

NATURAL MAN. See *External Man.*

NATURAL MAN. See *Fallacies.*

NATURAL MAN. See *Goods and Truths.*

NATURAL MAN. See *Hereditary.*

NATURAL MAN. See *Illuſtration.*

NATURAL MAN. See *Indignation.*

NATURAL MAN. See *Influx.*

NATURAL MAN. See *Inſtruction.*

NATURAL MAN. See *Internal Senſe.*

NATURAL MAN. See *Love.*

NATURAL MAN. See *Reaſonings.*

NATURAL MAN. See *Spiritual Man.*

NATURAL MEMORY. See *To Call Forth.*

NATURAL MEMORY. See *Doctrinals.*

NATURAL MIND. Good and truth are what give orderly arrangement to all and ſingular things in the *natural mind*, for thoſe principles flow in from within, and thereby arrange. *A. C.* 5288.

NATURAL MIND. See *To Bend.*

NATURAL MIND. See *Evils and Falſes.*

NATURAL MIND. See *Mind.*

NATURAL PRINCIPLE (the) ſig. the natural mind; for there are two minds the rational mind is of the internal man. but the natural mind is of the external man, this latter mind or this latter man is what is meant by the natural principle ſimply ſo called. *A. C.* 5301.

NATURAL PRINCIPLE (the) of man, from his nativity, is defiled, and full fraught with evils; but his *ſpiritual principle* is not ſo, becauſe the birth of this principle is from the Lord. *C. S. L.* 146.

NATURAL PRINCIPLE (the) ſees from the

effect, but the *rational*, ſees from the cauſe. *A. C.* 3533.

NATURAL PRINCIPLE (application and obedience of the) They who are principled in worldly things alone, and more ſo they who are principled in corporeal things alone, and ſtill more ſo they who are principled only in terreſtrial things, cannot apprehend what is meant by the *natural principle being under obligation to apply itſelf and obey*: they ſuppoſe that there is only one principle which acts in man, and thus that there is not in him a diſtinction of principles, one to command, and another to obey, when yet the internal man is what (ought to command, and) the external is what ought to obey; and the external then obeys, when heaven and not the world, his neighbour and not himſelf, are regarded as ends, conſequently when he looks at corporeal and worldly things as means, but not as ends: and he then looks at them as means, and not as ends, when he loves his neighbour in preference to himſelf, and the things of heaven in preference to the things of the world; when this is the caſe, then the *natural principle* obeys: the *natural principle* is the ſame with the external man. *A. C.* 5368.

NATURAL PRINCIPLE. See *Celeſtial.*

NATURAL PRINCIPLE. See *Conſcience.*

NATURAL PRINCIPLE. See *Exiſtence.*

NATURAL PRINCIPLE. See *Good of the Natural Principle.*

NATURAL PRINCIPLE. See *Interiors of the Interior Natural Principle.*

NATURAL PRINCIPLE of the LORD. See *Exteriors.*

NATURAL SENSE of the WORD. See *Interpretations.*

NATURAL SENSE of the WORD. See *Inverted.*

NATURAL SPHERE ROUND ABOUT the LORD. See *Green.*

NATURAL-SPIRITUAL-CELESTIAL. See *Faith.*

NATURAL THINGS are the ultimate effects, and as it were the baſes and abodes of purer, higher, and ſpiritual exiſtences. *A. C.* 4240, 6275.

NATURAL TRUTHS. See *Concluſions.*

NATURAL WORLD. See *Conjugial Semblances.*

NATURAL WORLD. See *Elevation.*

NATURAL WORLD. See *To Exiſt.*

NATURAL WORLD. See *Human Form.*

NATURAL WORLD. See *Influx.*

NATURAL WORLD. See *Subſtances.*

NATURAL WORLD. See *Sun.*

NATURAL and RATIONAL PRINCIPLES. Nothing but a conformity of one to the other and a conjunction of both can render man bleſſed and happy, and this can only be effected by charity. *A. C.* 2183

NATURAL RATIONAL and SPIRITUAL. See *Corporeal.*

NATURAL RATIONAL and SPIRITUAL MAN. See *Regeneration.*

NATURAL and SPIRITUAL. See *Charity and Faith.*

NATURAL and SPIRITUAL. See *Connubial.*

NATURAL and SPIRITUAL. See *Correſpondence.*

NATURAL and SPIRITUAL. See *Faith.*

NATURAL and SPIRITUAL MAN. See *Conjugial Love.*

NATURAL and SPIRITUAL MAN. See *Diametrically Contrary.*

NATURAL and SPIRITUAL PRINCIPLE. See *Beaſts.*

NATURAL and SPIRITUAL WORLD. See *Diſtinguiſh.*

NATURE is from God, not from eternity. *C. S. L.* 328.

NATURE. All and every particular in *nature* exiſts and ſubſiſts continually from what is divine and that by means of, or through the ſpiritual world. *A. C.* 775, 8211, 5013.

NATURE (all) is a repreſentative theatre of the ſpiritual world, that is, of heaven. *A. C.* 2758, 2999, 3000, 4939, 8848, 9280.

NATURE. From the light of *nature*, without the word, nothing can be known about the Lord, about heaven and hell, or about the life of man after death. *A. C.* 8944, 10318, 10319, 10320.

NATURE. All hell believe that *nature* created the univerſe. *C. S. L.* 380.

NATURE contributes nothing at all to the productions of vegetables and animals, but only that which flows from the ſpiritual world into the natural. *D. L. W.* 344.

NATURE is the recipient of love and wiſdom whereby they may produce their effects of uſes. *C. S. L.* 360.

NATURE. Is in all things dead. *D. L. W.* 159.

NATURE is the ultimate of creation. *D. L. W.* 160.

NATURE. See *Compaſſed About.*
NATURE. See *Created.*
NATURE. See *Effects.*
NATURE. See *Eſſence.*
NATURE. See *Evil Life.*
NATURE. See *Human Form.*
NATURE. See *Man.*
NATURE. See *Natural.*
NATURE. See *Order.*
"NAY I PRAY." (Gen. 33. 10) ſig. the origin of affection. *A. C.* 4367.
NAY. See *Yea.*
NAZARITE repr. the celeſtial man. *A. C.* 2342.
NAZARITE. See *Head of Joſeph.*
NAZARITES (the repr. the Lord as to his divine human principle eſpecially as to his divine natural principle. *A. C.* 3500. *Ap. Ex.* 364.
NAZARITES. In the Iſraelitiſh churches repr. the Lord as to the word in its ultimates, which is its literal ſenſe. *A. R.* 47.
NAZARITES. See *Lord.*
NEAR, in the word, ſig. preſence and conjunction. *Ap. Ex.* 16. *p.* 14.
NEAR (to be) ſig. to be in internals. *Ap. Ex.* 1133. *p.* 49.
NEAR. (Gen. 19. 20) ſig. truth bordering upon good. *A. C.* 2428.
NEAR (to come) (Iſ. 34. 1) ſig. to be conjoined by love. *Ap. Ex.* 331. *p.* 427
NEAR. See *To Bring Himſelf Near.*
NEAR. See *To Come Near.*
NEAR. See *To Go Near.*
NEARNESS of TIME, or the TIME BEING AT HAND (Rev. ch. 1. and ch. 22) ſig. abſolute neceſſity, in order that ſome may be ſaved, becauſe by *near* is not meant propinquity of time, but propinquity of ſtate which is neceſſity. *A. R.* 9, 947. See *Quickly and Shortly.*
NEBAIOT (Gen. 28) denotes good which is of the ſpiritual church. *A. C.* 3688.
NEBAJOTH, KEDAR, ADBEEL, MIBSAM, MISCHMA, DUMAH, MASSA, HADAR, THEMA, JETUR, NAPHISCH & KEDMAH (Gen. 25. 14, 15) ſig. all things appertaining to the ſpiritual church eſpecially amongſt the Gentiles. The ground and reaſon whereof is becauſe the ancient church, which was ſpiritual was amongſt them, but their doctrinals and rituals were various, nevertheleſs they formed one church becauſe they made not faith but charity eſſential. *A. C.* 3268.
NEBAJOTH. See *Flock of Kedar.*
NEBO, KIRIATHAIM, MISGAB, SIBMAH, JAZER, CHEMOSCH, &c. (Jer. 48 1) ſig. the falſe principles wherewith they are tainted who are principled in natural good. *A. C.* 2468.
NEBO. See *Holon.*
NEBUCHADNEZZAR King of Babylon repr. the Babylonian falſification of the word and deſtruction of all truth therein. *A. R.* 47.
NEBUCHADNEZZAR repr. the prophane principle which vaſtates. *A. C.* 10227.
NEBUCHADNEZZAR and the CHALDEANS. *Nebuchadnezzar* ſig. thoſe who deſtroy all things of the church by evils; and the *Chaldeans*, thoſe who deſtroy all things of the church by falſes; or, abſtractedly conſidered, the evils and falſes themſelves which deſtroy. *Ap. Ex.* 811.
NEBUCHADNEZZAR. See *Dream of Nebuchadnezzar.*
NEBUCHADNEZZAR'S IMAGE. See *Image.*
NECK (the) ſig. influx and the communication of interior and exterior principles and conſequent conjunction. The inmoſt or third heaven has reference to the head, the middle or ſecond heaven has reference to the *body*, and the ultimate or firſt to the feet; *the* reaſon why the inmoſt or third heaven has reference to the head is, becauſe it is celeſtial, and the reaſon why the ſecond or middle heaven has reference to the body is, becauſe it is ſpiritual, and the reaſon why the ultimate or firſt heaven has reference to the feet is, becauſe it is natural: on this account the *neck*, inaſmuch as it is intermediate, ſig. influx, and the communication of things celeſtial with things ſpiritual, and the *knees* inaſmuch as they alſo are intermediate, influx, and the communication of *things* ſpiritual with *things* natural. *A. C.* 3603, 5328.
NECK (Iſa. 30. 28) ſig. conjunction. *Ap. Ex.* 923.
NECK. See *To Break the Neck.*
NECK. See *Necklace.*
NECK. See *Stiff-necked.*
NECK. See *Yoke.*
NECKLACE of GOLD UPON HIS NECK (Gen. 41. 42) Denotes a ſignificative of the conjunction of things interior, with things exterior effected by good, for *neck* ſig. the influx and alſo the communication of things ſuperior with things inferior, or what is the ſame thing, of things interior with things exterior, hence a *necklace* inaſmuch as it encompaſſes the *neck*, is a ſignificative of their conjunction, a *necklace of gold* ſig. conjunction by

good, or effected by good, becauſe gold denotes good: A ſign of the conjunction of interior truth with exterior truth is ſig. by a *necklace on the throat*, in Ezechiel, "I adorned thee with adorning, and put bracelets on thy hands, and a *necklace on thy throat*," 16. 11. *A. C.* 5320.

NEEDLE (eye of a) ſig. ſpiritual truth. *H. H.* 365. *A. C.* 9688, 10227, 10236.

NEEDLE (eye of a). See *Explanation of Matthew* 29, 24.

NEEDLEWORK (Exod. 26. 36) ſig. the ſcientific principle. *A. C.* 9688.

NEEDLEWORK from EGYPT, and BLUE and PURPLE from the ISLES of ELISHA (Ezek. 27. 7) *Needle-work from Egypt* ſig. the ſcientific principle, *blue and purple from the iſles of Eliſha*, ſig. rituals correſponding to internal worſhip. *A. C.* 2576.

NEEDLE-WORK. See *Embroidery*.

NEEDLE-WORK. See *Garment*.

NEEDY in the word, ſig. one who is not in goods. *A. R.* 95.

NEGATION of the THINGS of the CHURCH. See *Cats*.

NEGATIVE PRINCIPLES. So long as it prevails, doubts concerning life being received by influx from the Lord cannot be removed. *A. C.* 6479.

NEGATIVE PRINCIPLE. In another life they who are in the *negative principle* when they think of ſpiritual things, are as it were drunken. *A. C.* 1672, 8629.

NEGATIVE and AFFIRMATIVE PRINCIPLES. There are two principles, one which leads to all folly and madneſs, another which leads to all intelligence and wiſdom; the former principle is to deny all things, as when a man ſays in his heart, that he cannot believe ſuch things [as the truth of the word], untill he is convinced of their truth by what he can comprehend or be ſenſible of; this principle is what leads to all folly and madneſs, and may be called the *negative principle*; the other principle is, to affirm the things appertaining to doctrine derived from the word, as when a man thinks and believes with himſelf that they are true, becauſe the Lord hath ſaid ſo; this principle is what leads to all intelligence and wiſdom, and may be called the *affirmative principle*: They who think from the *negative principle*, the more they conſult things rational, ſcientific, and philoſophical, do but ſo much the more plunge themſelves into darkneſs, till at length they come to deny all things; the reaſon is, becauſe no one can from things inferior comprehend things ſuperior, that is, things ſpiritual and celeſtial, ſtill leſs things divine, in as much as they tranſcend all underſtanding; and moreover, in ſuch caſe, by reaſon of the prevalence of the *negative principle*, all things are involved in the *negative* workings of that principle; but on the contrary, they who think from the *affirmative principle*, may confirm themſelves in things ſpiritual and celeſtial, by things rational of whatever kind they be, and by things ſcientific, yea, by things philoſophical, as far as lies in their power, all ſuch things being given them for confirmation, and affording them fuller and more extenſive ideas. *A. C.* 2568.

NEGATIVE PRINCIPLE. See *Learned*.

NEGOTIATION. See *Land of Negotiation*.

NEIGHBOUR. In the higheſt ſenſe, the Lord is our *neighbour*. *A. C.* 2425, 3419, 6823, 8123.

NEIGHBOUR. The term *neighbour* extends itſelf to every man, and every ſociety of people, our country, the church, and, in an univerſal ſenſe, to the kingdom of the Lord; and the term *neighbour* implies their good which we ought to regard. *A. C.* 6818 *to* 6824, 8123.

NEIGHBOUR. Every individual man is the *neighbour* whom we ought to love, but according to the nature and quality of his goodneſs. *U. T.* 406.

NEIGHBOUR. The church is our *neighbour* whom we are bound to love in a higher degree; and the kingdom of the Lord is our *neighbour*, and ought to be loved in the higheſt degree. *U. T.* 415, 416.

NEIGHBOUR. Man conſidered collectively, that is, as a leſſer, or larger ſociety, and conſidered under the idea of compound ſocieties, that is, as a nation or country, is the *neighbour* who ought to be loved. *U. T.* 412, 414.

NEIGHBOUR. See *Brother*.

NEIGHBOUR. See *Charity*.

NEIGHBOUR. See *Love*.

NEIGHINGS (Jer. 13. 27) Are the prophanations of truth. *Ap. Ex.* 142. *p.* 129.

NEPHEW. See *Name and Remnant*.

NEPHILIM. See *Anakims*.

NEPHILIM. See *Giants*.

NERVE. See *Sinew*.

NERVES. See *Fibres*.

NERVES. See *Human Form*.

NERVES of the BRAIN. See *Brain*.

NEST. To build a *neſt*, when pred. of a bird, ſig. the ſame as to *inhabit*, when pred. of a man. *Ap. Ex.* 411. *p.* 667.

NET-WORK. See *Grate of Net-work*.

NETTLES ſig. vaſtation of good. *A. C.* 2455.

NETTLES (an abandoned place of) (Zeph. 2. 9) ſig. the rage or burning of the life of man from ſelf love. *A. C.* 10300.

NEW. When the centre is made *new*, ſomething *new* is at the ſame time produced in the circumference. *A. R.* 631.

NEW BIRTH or CREATION (the) is effected from the Lord alone, by charity and faith as two means or mediums, during man's co-operation. *U. T.* 576—578.

NEW BIRTH. See *Reformation and Regeneration*.

NEW CHURCH (the) was raiſed up in Canaan, on account of the word being written there. *A. C.* 6516.

NEW CHURCH (a) is rarely, if ever raiſed up from the men of the former church. *A. C.* 2986 9210.

NEW CHURCH (the) cannot be eſtabliſhed, before thoſe things which are meant by the *dragon*, the *beaſt*, and the *falſe prophet*, are removed. *A. R.* 473.

NEW CHURCH. There is at this day a *new church* eſtabliſhing by the Lord, which is meant by the *New Jeruſalem in the Apocalypſe*, in which the Lord alone will be worſhipped, as he is in heaven. *A. R.* 839.

NEW CHURCH (the) which is the *New Jeruſalem* is formed by thoſe who APPROACH the LORD ONLY, and at the SAME TIME PERFORM the WORK of REPENTANCE from EVIL WORKS. *A. R.* 69.

NEW CHURCH. All things appertaining thereto will originate in the good of love. *A. R.* 907, 917.

NEW CHURCH (the) is the crown of all churches that have heretofore exiſted on this earthly globe, is becauſe it will worſhip one viſible God, in whom is the inviſible God, as the ſoul is in the body. *U. T.* 786—791.

NEW CHURCH (the) inaſmuch as it will acknowledge the Lord only is called the "*Bride* and *Wife* of the *Lord*." *A. R.* 533.

NEW CHURCH. All who are in truths originating in good are received into the *new church* becauſe they love the light thereof; and the reſt cannot bear that light. *A. R.* 922.

NEW CHURCH. The two eſſentials thereof are an acknowledgment of the Lord, that he is the God of heaven and earth, and that his human is divine; the other is, a life conformable to the precepts of the decalogue; and theſe two are conjoined like the two tables of the decalogue, and like love to God and love towards our neighbour. They who deſire to deſtroy theſe two eſſentials of the *new church* will periſh: They cannot receive any truth from heaven, becauſe they falſify the word, and they who acknowledge faith alone will reject theſe two eſſentials, which are in oppoſition to the two eſſentials of the *old church*. *A. R.* 490, 494, 496, 498, 500 501, 509, 537, 903.

NEW CHURCH (the) is ſucceſſively formed and increaſes; becauſe the falſes of *the former church* are firſt to be rejected, and alſo a *new heaven* is firſt to be formed, which will act in unity with it. *A. R.* 547.

NEW CHURCH (the) in the earths increaſes, and grows up according to its increaſe in the world of ſpirits among thoſe who are in the ſpiritual affection of truths, and who renounce the doctrine they had been in in the world, and receive the doctrine of the *new church*. The numbers there every day increaſe. *Ap. Ex.* 732. *p.* 90.

NEW CHURCH. See *Chriſtian Church*.

NEW CHURCH. See *Church*.

NEW CHURCH. See *Doctrines*.

NEW CHURCH. See *To Endure*.

NEW CHURCH. See *Faith of the New Heaven and New Church*.

NEW CHURCH. See *Heaven*.

NEW CHURCH. See *Lord's Prayer*.

NEW CHURCH. See *New Heaven*.

NEW CHURCH. See *New Jeruſalem*.

NEW CHURCH. See *Redemption*.

NEW CHURCH and FORMER CHURCH. See *Imputation*.

NEW COMER INTO the SPIRITUAL WORLD. See *Houſe*.

NEW HEAVEN (the) is treated of in the apocalypſe, and is called the *chriſtian heaven*, becauſe it is diſtinct from the *ancient heavens*, which were compoſed of men of the church before the Lord's coming. *A. R.* 876.

NEW

NEW HEAVEN (the) fig. the *new heaven* composed of Christians from which the new church on earth proceeds. See Rev. 21. 2. *A. R.* 486.

NEW HEAVEN (the) at the time of the last judgment in 1757, was formed of those who were hidden in the inferior earth of the spiritual world, who had lived a life of charity. These are fig. by "*the souls of the slain, seen under the altar*," Rev. 6. and in ch. 20. 4, 5, 12, 13.—they are again treated of. *Ap. Ex.* 391. *p.* 565.

NEW HEAVEN (in the) The Lord is called *father*. *A. R.* 613.

NEW HEAVEN and NEW EARTH (a) (Rev. 21. 1.) does not mean a *natural heaven* visible to the eye nor a *natural earth* inhabited by men, but a *spiritual heaven* is meant, and an *earth belonging to that heaven*, where angels are; that such a *heaven and an earth belonging to it*, is meant every one sees and acknowledges, if he can only be abstracted a little from ideas purely natural and material when he reads the word. *A. R.* 876.

NEW HEAVEN and NEW CHURCH. Unless a *new heaven and a new church* be established by the Lord, no flesh can be saved. *U. T.* 772.

NEW HEAVEN and NEW CHURCH. In proportion as the *new heaven* which constitutes the internal of the church in man groweth and increaseth, in the same proportion the *new Jerusalem*, that is, the *new church*, cometh down from *that heaven*. *U. T.* 784.

NEW HEAVEN and NEW CHURCH (in the) the Lord alone is worshipped; for the divine is not there distinguished into three persons but into a trinity in one person. *Ap. Ex.* 699.

NEW HEAVEN and NEW CHURCH. The *new heaven* is the *new heaven* of christians. The *new Jerusalem* is the *new church* upon earth, which will act as one with that *new heaven*. (Rev. 21. 1. 2) *A. R.* Preface.

NEW HEAVEN and NEW EARTH fig. a new church, *heaven*, its internal, and *earth*, its external. *A. R.* 613.

NEW HEAVEN. See *Children*.

NEW HEAVEN. See *Heaven*.

NEW HEAVEN and NEW CHURCH. See *Faith*.

NEW HEAVEN and a NEW HELL. See *Church*.

NEW JERUSALEM. The all of the doctrine of the *new Jerusalem* relates to love to the Lord, and love towards our neighbour. *A. R.* 903.

NEW JERUSALEM. See *Heaven*.

NEW JERUSALEM. See *Holy City*.

NEW JERUSALEM. See *Jerusalem*.

NEW JERUSALEM. See *New Church*.

NEW JERUSALEM. See *New Heaven and New Church*.

NEW JERUSALEM. See *Twelve Precious Stones*.

NEW JERUSALEM CHURCH. See *Doctrine*, &c.

NEW LIFE of MAN. See *Diabolical Crew*.

NEW MAN and OLD MAN. The *new man* is in the *affection* of spiritual and celestial things inasmuch as these constitute his delights and blessednesses; whereas the *old man* is in the affection of worldly and terrestial things, and these constitute his delights and satisfactions, consequently the *new man* hath respect to ends in heaven, but the *old man*, to ends in the world. *A. C.* 4063.

NEW NAME of the LORD (Rev. 3. 12) fig. his divine human, and to write it upon any one, fig. to implant the acknowledgement thereof, in his life. *Ap. Ex.* 224. *p.* 223.

NEW SONG. To sing a *new song*, is to confess out of joy of heart, and out of affection, that the Lord alone is the Saviour, Redeemer, and God of heaven and earth. *A. R.* 279, 615, 662.

NEW TESTAMENT. As to what concerns the word of the *New Testament* written by the Evangelists, inasmuch as the Lord spake from the essential divine [principle], therefore all and singular the things spoken by him were representative and significative of divine things, consequently of the celestial things of his kingdom and church. *A. C.* 2900.

NEW WINE. See *Wine*.

NICE. (counsel of) See *Imputation*.

NICOLAITANS (Rev. 2. 6) are they who make works meritorious. *A. R.* 86.

NIGH. See *Near*.

NIGHT in the spiritual sense denotes a state of shade induced by the false grounded in evil, thus also an obscure principle of the mind. The obscurity, which is that of *night* in the world, is natural obscurity, but the obscurity, which is that of *night* in the other life, is spiritual obscurity; the former exists from the absence of the sun of the world, and the consequent privation of light, but the latter from the absence of the sun of heaven which is the Lord, and the privation of light, that is, of intelligence thence derived; this privation doth not exist in consequence of the sun of heaven setting as the sun of the world, but in consequence of a man or a spirit

a ſpirit being in the falſe grounded in evil, and removing himſelf, and occaſioning to himſelf obſcurity. From an idea of *night* in each ſenſe, and of the obſcurity thence ariſing, it may appear manifeſt how the caſe is with the ſpiritual ſenſe in reſpect to the natural ſenſe of the ſame thing. Moreover ſpiritual obſcurity is threefold, one which is from the falſe of evil, another which is from ignorance of truth, a third which is that of exterior principles in reſpect to interior, thus of the ſenſual things which are of the external man, in reſpect to the rational things which are of the internal: nevertheleſs all theſe kinds of obſcurity derive their exiſtence from this, that the light of heaven, or the intelligence and wiſdom which is from the Lord, is not received, for this light is continually flowing in, but by the falſe of evil is either rejected, or ſuffocated, or perverted, by ignorance of truth is little received, and by the ſenſual things which are of the external man, is rendered dull becauſe it is rendered common [or general] *A. C.* 5092.

Night or Winter ſig. the end of the church. *D. L. W.* 73.

Night ſig. a ſtate void of love and faith. *A. C.* 221, 709, 2353, 6000, 6110.

Night ſig. the light of the natural man, for his light compared to the light of the ſpiritual man is like the *night* from the moon and ſtars compared to the light of *day* from the ſun. *Ap. Ex.* 401. *p.* 603.

Night ſometimes ſig. a ſtate of damnation. *A. C.* 7851.

Night (Gen. 19) ſig. the laſt time, when the Lord's divine human [principle] and holy proceeding are no longer acknowledged. *A. C.* 2353.

Night (John 11. 9) denotes the falſe principle grounded in evil. *A. C.* 2353.

Night (Rev. 21. 25) ſig. what is oppoſite to light, or the falſe principle of faith. *A. R.* 923.

Night and Winter do not conduce to the ſupport of the world. *A. V. C. R.* 17.

Night Owls. Satans may be compared to them. *A. R.* 312.

Night. See *Day*.

Night. See *Evening*.

Night. See *Faith*.

Night. See *Nights*.

Night. See *To Stay all Night*.

Night-Monster. See *Dragons*.

Nights (40) (Gen. 7. 4). Denote anxities of temptation. *A. C.* 786.

Nights (Pſ. 16. 7) ſig. the ſtate of man when falſes riſe up againſt him, and excite the combat of temptation. *Ap. Ex.* 168.

Nile (the) or river of Egypt repr. the ſenſual things ſubject to the intellectual part, thus the ſcientifics which are thence derived, for theſe are the ultimates of the ſpiritual things of the Lord's kingdom. *A. C.* 5196.

Nile (the river) ſig. the ſcientific falſe. *Ap. Ex.* 538.

Nimrod (Gen. 10) ſig. thoſe who make internal worſhip external by depending upon external worſhip alone. *A. C.* 1173—1179.

Nine ſig. conjunction. *A. C.* 2075.

Ninety Years (a daughter of) (Gen. 17. 17) ſig. that truth conjoined with good ſhould effect the union of the rational principle of the Lord's human eſſence to his divine: or conjunction by remains. *A. C.* 2075.

Ninety-nine Years (Gen. 17. 1) ſig. the time before the Lord fully conjoined the internal man with the rational. *A. C.* 1988.

Ninety-nine Years (Gen. 17. 26) the ſtate and time before the union of the Lord's divine eſſence with his human eſſence. *A. C.* 2106.

Ninth and Tent Commandments have relation to all the preceding *commandments*, both in general, and in particular, or both in an extenſive and in a confined ſenſe. *U. T.* 326.

Nineveh ſig. the falſes of doctrinals, alſo the Gentiles, or, the falſes originating in the fallacies of the ſenſes, in the obſcurity of an unenlightened underſtanding and in ignorance. *A. C.* 1188.

No (Ezek. 30. 15) See *Egypt*.

No One (Gen 41. 15). "And *no one* interpreteth it"—that hereby is ſig. ignorance what was in it, appears from the ſignification of *interpreting*, as denoting what was in, hence ignorance what was in his ſig. *by no one interpreting it*. *No one* in the internal ſenſe is not *no one or none*, but is a mere negative, in the preſent caſe therefore denoting *not*, thus that it is not known or that there is ignorance reſpecting it; becauſe in the internal ſenſe there is not reſpect to any perſon, nor even to any thing determined to perſon, and in the expreſſion *no one*, or *none*, ſomething of perſon in common is involved. *A. C.* 5253.

NOAH (Gen. 5. 29) ſig. the ancient church, or the parent of the three churches after the flood. *A. C.* 528, 529.

NOAH was not the ancient church, but as it were the parent or ſeed of that church, but *Noah*, with *Shem*, *Ham*, and *Japheth*, conſtituted the ancient church, which immediately ſucceeded the moſt ancient church; every man of the church called *Noah* was of the poſterity of the moſt ancient church, conſequently in a ſtate nearly ſimilar, as to hereditary evil with the reſt of the poſterity which periſhed; and they who were in a ſimilar ſtate could not be regenerated and become ſpiritual; as thoſe who are not ſo infected with hereditary evil. *A. C.* 788.

NOAH, DANIEL and JOB (theſe three men) (Ezek. 14. 16) ſig. thoſe who are reformed by truths from the word, and by temptations. *Ap. Ex.* 724.

NOAH. See *Conſcience.*

NOBLEMAN (Luke 19. 12—24) ſig. the Lord, and *his going into a far country*, ſig. his going out of this world, and thence his apparent abſence. *Ap. Ex.* 675. *p.* 518.

NOBLES and CHALDEANS. (Iſa. 43. 14.) *Nobles* [vectes] ſig. principle falſes, and *Chaldeans* are they who devaſtate by falſes. *Ap. Ex.* 574. *p.* 187.

NOBLES and LITTLE ONES (Jer. 14. 3). *Nobles* or *great ones* ſig. thoſe who teach and lead, and the *little ones*, thoſe who are taught and led. *Ap. Ex.* 644. *p.* 434.

NOBLES. See *Princes.*

NOD (the land of) (Gen. 4. 16) ſig. a ſtate deſtitute of goodneſs and truth. *A. C.* 397.

NOISOME or NOXIOUS (Rev. 16. 2) ſig. deſtructive, and evil cannot but deſtroy good, and falſehood, truth. *A. R.* 678.

NOON ſig. the full ſtate of the church. *D. L. W.* 73.

NOON ſig. wiſdom in its moſt luminous ſtate. *H. H.* 155—158.

NOON denotes a ſtate of light, becauſe the times of the day, as *morning*, *noon*, *evening*, correſpond to illuſtrations in the other life, and illuſtrations in that life are the illuſtrations of intelligence and wiſdom, for in the light of heaven is intelligence and wiſdom: the viciſſitudes of illuſtration in the other life are of this deſcription, viz. as *morning*, *noon*, and *evening* on the earths; ſtates of ſhade have exiſtence like thoſe in the *evening*, not from the ſun in that world, that is the Lord, who always ſhines, but from the propriety of the angels, for as they are let into their own propriety, they thus come into a ſtate of ſhade or *evening*, and as they are elevated from their own propriety into the celeſtial propriety, they thus come into a ſtate of light; hence it is evident from what ground it is that *noon* corr. to a ſtate of light. *A. C.* 5672.

NOPH. See *Zoan and Noph.*

NORTH (the) ſig. thoſe who are in obſcurity as to truth. *A. C.* 3708.

NORTH (Iſ. 14. 31) ſig. Hell. *Ap. Ex.* 817. *p.* 253.

NORTH (the) (Jer. 3. 12) ſig. thoſe who are in ignorance of truth, and are yet in the life of good. *A. C.* 3708.

NORTH (evil out of the) (Jer. 6. 1) ſig. man's ſenſual principle and the ſcientific thence derived. *A. C.* 4592.

NORTH. See *King of the North.*

NORTH. See *Quarters.*

NORTH. See *Sides of the North.*

NORTHERN or what COMETH from the NORTH (Jer. 15. 12) ſig. what is ſenſual and natural; for what is natural in reſpect to what is ſpiritual and celeſtial, is like darkneſs or the North in reſpect to light or the South. *A. C.* 426.

NORTHERN and WESTERN QUARTERS of the SPIRITUAL WORLD. Between them there are infernals who ſtudy to keep man in proprium. *A. C.* 558.

NOSE (the) ſig. the life of good, on account of the reſpiration which hath place there, which in the internal ſenſe, is life, and likewiſe on account of odour which is the grateful principle of love, whereof good is. *A. C.* 3103.

NOSE, or NOSTRILS, ſig. Perception. *A. C.* 3577. 10292.

NOSE. Thoſe in the province of the *noſe*, are in various degrees of the perception of truth, but the more interior, the more perfect. *H. H.* 96.

NOSE. See *Hook in the Noſe.*

NOSTRILS. See *Blaſt of the Breath of the Noſtrils.*

NOSTRILS. See *Breath of the Noſtrils.*

NOSTRILS. See *Noſe.*

NOVITIATE. See *Initiated.*

NOVITIATE SPIRITS. Are men newly deceaſed. *C. S. L.* 461. *A. R.* 153.

Novitiate Spirits are carried about and introduced into various societies as well good as evil, and are examined whether they are affected with truths, or falses, and in what manner. *A. R.* 153.

Novitiate Spirits. See *Melancholy.*

Nourished (to be) (Rev. 12. 14) when said of the new church, sig. to provide for an increase of its numbers. *A. R.* 562.

Nourishment, Clothing, Habitation, Recreation and Delight, Protection and Preservation of State. *Nourishment* hath respect to the good of love, *Clothing*, to the truth of wisdom, *Habitation*, to heaven, *Recreation and Delight*, to felicity of life and *heavenly joy*, *Protection against infesting evils and preservation of state*, to eternal life. *D. L. W.* 333.

Noxious. See *Noisome.*

Noxious Serpents which are of many kinds, sig. sensual principles dependent on the evil affections which constitute the interiors of the mind in those who are infatuated by falses of evil. *A. R.* 455.

Noxious Serpents. See *Serpents.*

Number (to) sig. to know the nature, and quality of any thing; hence David's *numbering* the people was an heinous offence, because in the internal sense, the arrangement of those truths and goods which constitute the church in man, can only be effected by the Lord. *A. R.* 364. *A. C.* 10218.

Number (to) (Isa. 22. 10) sig. to falsify. *Ap. Ex.* 454. *p.* 110.

Number (to) Bones (Ps. 22. 14—18) sig. to desire to dissipate truths by reasonings and false principles. *A. C.* 3812.

Number sig. the quality of a thing as to *truth.* *A. R.* 364.

Number. The same *number* which sig. what is *full and sufficient*, when it is pred. concerning *quantity*, sig. *duration*, when pred. concerning *time.* *Ap. Ex.* 548. *p.* 253.

Number (to). See *Mene, Tekel,, and Peres.*

Number. See *Mortals of Number.*

Number. See *Numbers.*

Number (without). See *Strong.*

Number of Truths. See *Faith.*

Numbers (all) in the word, sig. things or states, and various [things or states] according to the respect they have to other *numbers.* *Ap. Ex.* 24.

Numbers (in the word) sig. things, or rather are like a kind of adjuncts to substantives, denote a certain quantity in things, because *number* in itself, is natural, for natural things are determined by *numbers*, but spiritual things, by things and their states. *A. R.* 10.

Numbers. The spiritual things of heaven which the angels think and speak fall into determinate and significative *numbers* written upon paper. Hence the literal sense of the holy word, in that respect, is such as we find it. *Ap. Ex.* 429.

Numbers. There are writings in the inmost heaven consisting of mere *numbers* in a regular order. *H. H.* 263.

Numbers. When two *numbers* multiplied, the one greater and the other less which sig. the same, are both mentioned together, as 10 or 100. or 100 and 1000, &c. Then the less *number* is pred. of goods, and the greater, of truths. *Ap. Ex.* 366. *p.* 433.

Numbers (simple). There are *simple numbers* which are peculiarly and fundamentally significative, and from which *greater numbers* derive their significations, viz. 2—3—5 and 7. From the *number* 2. (by multiplication) arise the *numbers* 4—8—16—400—800—1600—4000—8000 and 16000. From the No. 3, arise the *numbers* 6—12—24—72—144—1440—144000. From the No. 5, arise the *numbers* 10—50—100—1000—10000—100000. And from the No. 7, arise the *numbers*, 14—70—700—7000—70000. *Ap. Ex.* 430. *p.* 38.

Numbers. The half and the double, as to *numbers* in the word, involve the like, as twenty the like with ten, and four the like with two, six with three, twenty-four with twelve, and so forth; this is the case also with *numbers* still further multiplied, as with a hundred and also a thousand, which involve the like with ten; so likewise with seventy-two, and a hundred and forty-four, which involve the like with twelve: what therefore the *compound numbers* involve, may be known from the *simple numbers*, from which and with which they are multiplied; what also the more *simple numbers* involve, may be known from the *integral numbers*, as what five involve may be known from ten, and what two, with a half, from five, and so forth; in general it is to be noted, that *numbers multiplied* involve the like with the *simple numbers*, but what is most

ull, and that *numbers* divided involve the like, but not ſo full. *A. C.* 5291. *Ap. Ex.* 384.

NUMBERS. See *Five.*

NUMBERS. See *Moſt Antient People.*

NUMBERS 1. 20. 45. See *Infancy.*

NUMEROUS. See *Great and Numerous.*

NUN. See *Joſhua the Son of Nun.*

NUPTIALS. *To make nuptials* is to be conjoined to the Lord, and to *enter into nuptials* is to be received into heaven by the Lord. *C. S. L.* 41.

NUPTIALS are to be celebrated with feſtivity. *C. S. L.* 309.

NUPTIALS of the WILL and UNDERSTANDING. By *nuptials* is meant the ſtate of man after birth, from the ſtate of ignorance to the ſtate of intelligence, and from this to the ſtate of wiſdom; the firſt ſtate, which is that of mere ignorance, is not here meant by *nuptials*, becauſe then there is no thought of the underſtanding, but only an obſcure affection, which is of love or of the will: this ſtate is the initiation to the *nuptials*. *D. L. W.* 404.

NUPTIALS. See *Conjugial Love.*

NUPTIALS. See *Marriage.*

NUPTIALS. See *Spiritual Nuptials.*

NUPTIALS. See *Wedding, &c. &c.*

NURSE (Gen. 24. 59) ſig. a ſtate of Innocence. *A. C.* 3183.

NURSE (Gen. 35) ſig. hereditary evil. A *nurſe*, ſo far as ſhe nouriſhes and ſuckles an infant, properly ſig. the inſinuation of innocence, by the celeſtial ſpiritual principle, but when it is ſaid that "Deborah the *nurſe* of Rebecca died and was buried" &c. it ſig. that hereditary evil, which the Lord received from the mother, and which was nouriſhed from infancy, (like as in the caſe of other men) but which was afterwards entirely expelled for ever. *A. C.* 4562.

NURSING FATHERS and NURSING MOTHERS (Iſa. 49. 22. 23). *Nurſing Fathers* which is pred. of *kings*, ſig. intelligence, and *Nurſing Mothers* which is pred. of *queens*, ſig. wiſdom. *A. C.* 3183.

# O.

O, in the angelic language, is a vowel uſed among the angels of the third heaven, to expreſs a ſound correſponding with affection. *S. S.* 90. *U. T.* 278.

OAK ſig. the ſenſual good and truth of the church, and conſequently, the loweſt of the natural principle; therefore either the truths and goods, or the falſes and evils that are therein. *U. T.* 200.

OAK, &c. (Iſa. 1. 30) *oak* ſig. the natural man, and its *leaves* the ſcientifics and knowledges of truth in him. *Ap. Ex.* 504.

OAK. "To hide under an *oak*" (Gen. 35. 4) ſig. eternal rejection. *A. C.* 4552.

OAK GROVES of MAMRE (Gen. 13. 18) ſig. more interior perception than that which is ſig. by the *oak grove moreh*. *A. C.* 1616.

OAK GROVES of MAMRE (Gen. 18. 1.) repr. and ſig. perceptions, but ſuch as are human grounded in ſcientifics, and in the firſt rational principles thence deduced. *A. C.* 2144.

OAK GROVE of MOREH (Gen. 12. 6) ſig. the firſt or earlieſt of the Lord's perception. *A. C.* 1442.

OARS and BENCHES (Ezek. 27. 6). *Oars* ſig. thoſe things which are of the ſenſual man by which the underſtanding ſpeaks; and a *bench of board* ſig. that which is rational from which the underſtanding is led. This alſo is ſignified by *ebony* (ebenum) mentioned in the ſame paſſage. *Ap. Ex.* 1146. *p.* 64.

Oars. See *Ship*.

Oath or Swearing sig. confirmation and conjunction. *A. C.* 2720, 3459. Also a covenant. *A. C.* 1996.

Oath. After the representative rites of the church were abolished, *oaths*, as used in covenant were also abolished by the Lord. *A. R.* 474.

Oath. See *To Swear*.

Obadiah (the prophet) treats in general of those who from self derived intelligence pervert the literal sense of the word, that thereby the church would perish, and a new church be raised up instead thereof, which should be in the understanding of truth, and that they who are therein shall be saved. *S. E. L. P. page* 46.

Obal (Gen 10. 28) sig. a ritual of the church called *Eber*. *A. C.* 1245.

Obed-Edom the Gittite (2. Sam. 6. 10) repr. those who were in spiritual good. *Ap. Ex.* 700. *p.* 580.

Obedience is pred. of the Lord in the word, in relation to his temptations. *A. C.* 3381.

Obedience of the Philistines (Isa. 11. 14) *The sons of Ammon*, were so called, because they are tainted with false principles derived from them. *A. C.* 2468.

Obedience. See *Natural Principle*.

Object. See *Conjunction*.

Object. See *Internal Sense*.

Object of Thought. See *Deity*.

Oblation of Incense and Vanity (Isa. 16. 3) *Oblation of Incense* is worship from spiritual good, and *vanity* is evil and the false of evil. *Ap. Ex.* 340. *p.* 443.

Oblivion (Gen. 41. 30) to give to *oblivion* denotes removal and hence apparent privation. *A. C.* 5278.

Oblivion. See *To Forget*.

Obscure. See *Colour*.

Obscure. See *Historical Parts of the Word*.

Obscure. See *Internal Sense*.

Obscure Principle. See *Indignation*.

Obscure and General. See *Exteriors*.

Obscurity. See *Doubt*.

Obscurity. See *Elevation*.

Obscurity. See *Sun*.

Obsession. Is when the body only is under the power of evil spirits. Such states are now no longer known amongst us. *H. H.* 257.

Obstinate in Soul. See *Dogs*.

Obstipations of the Brain. Those correspond thereto who have no end of use, only that they may enjoy the company of their friends and mistresses and the pleasures thence resulting, those who live in self-indulgence alone. Their sphere induces stupidity, and extinguishes in others the affections of truth and good. *A. C.* 4084.

Occiput and Cerebellum. Under the *occiput* and *Cerebellum* are very clandestine spirits and dangerous. *A. C.* 4227.

Occiput. See *Thorax*.

Occult. The divine good of the word in its celestial sense, which is for the use of the angels of the supreme or third heaven, is very *occult*, and only perceptible to those who are principled in love to the Lord received from the Lord. *A. R.* 830.

Ochim. See *Iim*.

Ochim. See *Ziim*.

Odour of Rest (Gen. 8. 21) when spoken of Jehovah sig. the perception of peace. *A. C.* 925.

Odour. When the celestial angels attend the dead body of a deceased person, who is to be raised as to the spirit, the *odour of the dead body* is changed into an *aromatic odour*, on perceiving which, the evil spirits dare not approach. *A. C.* 1518.

Odours (fragrant) which exist in heaven corr. to affections of charity and perceptions of faith. *A. R.* 278.

Odours correspond with spheres. *A. C.* 1514.

Odours of Spheres of charity and truth are perceived in another life like those of flowers, lillies, and spices of divers kinds, with an infinite variety. *A. C.* 1519.

Odours. The agreeabilities of friendship and love give a vinous smell; and the spheres of charity and faith, one of lillies, roses and aromatics. *A. C.* 1519.

Odours. The infernal spirits are delighted with the most filthy *odours*. *A. C.* 5387. *H. H.* 485, 490.

Odours. See *Prayers*.

Off. See *To be Cut Off*.

Offences. See *To Multiply Offences*.

Offend (to) "*If thy right eye offend thee pluck it out, and if thy right hand offend thee, cut it off*," sig. that if good becomes evil, the evil must be cast out. *C. S. L.* 316.

Offended. It is said (Matt. 24. 10) That

the consummation of the age, "*many shall be offended*," which sig. the enmity in themselves. The Lord's divine human principle is that which excites such enmity, and that this would be an *offence* and *scandal* is predicted throughout the word. *A. C.* 3488, 3489.

Offering to Jehovah (acceptable) worship principled in love as charity. *A. C.* 350.

Offering to Jehovah (not acceptable) sig. worship from faith alone. *A. C.* 355.

Offerings. sig. *Worship*. *A. C.* 349.

Offerings and the First Fruits of Oblations with Holy Things (Ezek. 20. 40) sig. works sanctified by charity from the Lord. *A. C.* 349.

Offerings. See *Burnt Offerings.*

Offerings. See *Drink Offerings.*

Offerings. See *Heave Offering.*

Offerings. See *Meat Offerings*

Offerings. See *Wave-Offering.*

Officers (Exod. 5. 14) are they who first of all undertake and communicate [spiritual] infestations. *A. C.* 7111, 7136.

Offices. See *Heaven.*

Offices Exercised towards the Hungry, &c. See *Charity.*

Offspring (Isa 65. 23) sig. those who are principled in the good of love. *A. C.* 613.

Offsprings (the spiritual) which have birth from the Lord's marriage with the church are truths and goods; truths, from which are derived understanding perception and all thought and goods from which are derived love, charity and all affection. *C. S. L.* 121.

Offspring. See *To Generate.*

Offspring. See *Male Offspring.*

Offspring. See *Soul.*

Oholibah. See *Aholibah.*

Oil sig. the holy principle of good, or the good of love. *A. C.* 3728.

Oil sig. celestial good and spiritual good. *Oil of unction*, the good of love into the Lord from the Lord, and the *oil of the lamps*, the good of charity from the Lord towards our neighbour. *Ap. Ex.* 375. *p.* 526. *A. C.* 10261.

Oil. See *To Anoint.*

Oil. See *Baskets.*

Oil. See *Butter and Oil.*

Oil. See *Flour.*

Oil. See *Honey.*

Oil. See *Olive Tree.*

Oil Press. See *Press.*

Oil and Wine sig. the good and truth of the internal or spiritual sense of the word. *Ap. Ex.* 375.

Oil and Wine, and Wheat and Barley. See *Goods and Truths.*

Old. To *grow old*, when pred. of the Lord (Gen. 18. 10. 12) sig. to put off the human principle. *A. C.* 2204.

Old (to be) (Gen 27. 1) sig. the presence of a new state. *A. C.* 3492.

Old. See *Days of Old.*

Old Age, in the word implies nothing else but the last time. *A. C.* 2198.

Old Age. See *Old.*

Old Age. See *Old Men, &c.*

Old Age. See *Planes.*

Old Church. There is no knowledge therein concerning heaven and hell.—The Lord's glorification—The spiritual sense of the word—Baptism—Regeneration—Temptation—The remission of sins—The Holy Supper—Free will,—The internal man—Love—Charity—The spiritual world the life after death, &c. But they are in thick darkness on such subjects. *Ap. Ex.* 235.

Old Church is come to its end. *L.* 62.

Old Church. He who continues in the use of the forms of worship in the *old church*, however he may in his own thoughts, make the three divine persons [in the Godhead] to be but one God yet he actually divides his idea into three Gods whensoever he so prays. *A. R.* 537.

Old Church. See *Church.*

Old Church. See *Doctrines.*

Old Church. See *New Church.*

Old Church. See *Spheres.*

Old Church and New Church. See *Lord.*

Old Dens. See *Dens.*

Old Estates (Ezek. 36. 11) sig. the most ancient church after the flood. *A. C.* 55.

Old Man, in the word, sig. a wise man, and in the abstract, wisdom. *H. H.* 178.

Old Man. See *New Man.*

Old Men and Women. *Old Men* sig. confirmed truths, and *Old Women*, confirmed goodnesses. *A. C.* 2348.

Old Men. See *Boys.*

Old Men and Women. See *Decrepit Old Men and Women.*

Old Testament. That the word of the *Old Testament* containeth the mysteries of heaven and that all and every thing therein regardeth the Lord, his heaven the church, faith, and what

ever

wer relateth to faith, is inconceivable from the letter: for the letter or literal ſenſe ſuggeſteth only ſuch things as reſpect the externals of the Jewiſh church, when nevertheleſs there are internal things contained therein which do not in the leaſt appear in thoſe externals, except in a very few caſes, which the Lord revealed and unfolded to the apoſtles; as that ſacrifices are ſignificative of the Lord; that the land of Canaan and Jeruſalem are ſignificative of heaven, on which account, we read of the heavenly Canaan and Jeruſalem; and in like manner of Paradiſe. *A. C.* 1.

Old Testament (the) is but little regarded in the chriſtian world. *A. C.* 2.

Old Testament. The reaſon why interior truths are ſo rarely extant in the literal ſenſe thereof is becauſe, the Jews who were not willing to know them, would thereby have profaned interior goods and truths, as they had profaned exterior, by their ſo often becoming open idolaters. *A. C.* 3373.

Old Waste Places and the Foundations of Generation and Generation (Iſa. 58. 12.) *old waſte places* ſig. the celeſtial things of faith and *the foundations of generation and generation*, the ſpiritual things thereof. *A. C.* 613.

Old Waste Places. See *To Build.*

Olive (Iſa. 17. 6.) ſig. celeſtial remains. *A. C.* 886.

Olive ſig. love and charity, &c. the *olive tree* ſig. the celeſtial church and thence the *olive* which is its fruit, ſig. celeſtial love which love is love to the Lord; thence it is, that this love is alſo ſig. by the *oil*, wherewith all the holy things of the church were anointed; the *oil* which was called *the oil of holineſs*, was produced from *olives*, and mixed with aromatics. Exod. 19. 23. 24. and moreover, the *lamps of the candleſtick in the Tabernacle were made to burn every Evening* with *olive oil*. Exod. 27. 20. Lev. 24. 2. *A. R.* 493.

Olive Leaf Plucked Off in the Dove's Mouth (Gen. 8. 11.) ſig. ſome little of the truth of *faith*: *leaf* is faith, and *olive*, the good of charity; *plucked off* ſig. that the truth of faith is from the good of charity as its origin. *A. C.* 879.

Olive Tree. See *Shaking of an Olive Tree.*

Olive Trees (2) and Two Sons of Oil. (Zech. 4. 11. 14.) the 2 *olive trees* ſig. the 2 churches called celeſtial and ſpiritual, and the 2 *ſons of oil*, their doctrinal truths. *Ap. Ex.* 724. p. 58.

Olive Trees. See *Ways.*

Olive Yards (Amos 4. 12.) ſig. the celeſtial things of the church. *A. C.* 1069.

Olives. See *Plants.*

Olivet (mount) ſig. the celeſtial church, or celeſtial good which is of love towards the Lord. Alſo divine love. *A. C.* 9277. *A. R.* 493.

Omega, See *Alpha and Omega.*

Omer (an) ſig. a ſufficient quantity, and has reſpect to good. *A. C.* 8540.

Omer and Half an Omer [Hoſea 3. 2.] ſig. ſo little as to be ſcarce any thing. *Ap. Ex.* 374. p. 512.

Omission of External Rites. See *Condemned.*

Omnipotence the divine cannot ſo go out of himſelf as to enter into a contract with any thing that is evil, or in the leaſt promote evil from himſelf as much as evil turns itſelf away, and in conſequence is entirely ſeparate from God and caſt into Hell, between which and Heaven, where God dwells, there is a great gulph fixed. *U. T.* 56.

Omnipotence of God (the) in the univerſe, and in all its parts, proceedeth and operateth according to the laws of its own order. *U. T.* 56. 58.

Omnipotence of the Lord's Divine Humanity, for as much as a belief in the omnipotence of the Lord's divine humanity was the primary principle of the church, therefore he ſo often ſaid to thoſe whom he healed, when on earth, "*Believeſt thou that I am able to do this*, and when they answered, "that they believed" he ſaid, "*Be it done according to thy faith.*" *Ap. Ex.* 328. p. 410.

Omnipotence and Omniscience. *Omnipotence* is pred. of quantity in relation to magnitude, and *omniſcience* of quantity, in relation to multitude. *Omnipotence* is alſo pred. of infinite good of divine love, or of the divine will; but *omniſcience* is pred. of infinite truth, or of the divine intelligence. *A. C.* 3934.

Omnipotence, Omniscience, and Omnipresence are the effect of the divine wiſdom derived from the divine love. *U. T.* 50. 51.

Omnipotence, Omniscience, and Omnipresence of God cannot be known, until it be known what is meant by order, and until theſe its properties be aſcertained, viz. that God is order, and that he introduced order into the univerſe, and into all the parts thereof at the creation. *U. T.* 52. 55.

Omnipotence. See *Divine.*

OMNIPOTENT. The Lord is called *omnipotent* (Rev. 19.) from the power of ſeparating the good from the evil by the laſt judgment, and alſo from the power of ſaving thoſe who receive him. *Ap. Ex.* 1217.

OMNIPRESENCE neceſſarily implies divinity. *N. J. D.* 292.

OMNIPRESENCE. See *Omnipotence.*

OMNIPRESENCE of God. See *Eternity.*

OMNIPRESENCE of the Lord. See *Holy Supper.*

OMNIPRESENCE, OMNISCIENCE, and OMNIPOTENCE. See *God.*

OMNIPRESENT. God is *omnipreſent* in all the gradations of his own order, from firſt to laſt. *U. T.* 63, 64.

OMNIPRESENT. The Lord is *omnipreſent* becauſe he is love and wiſdom, or good and truth, which are himſelf, and which are not in place, but with thoſe who are in place according to reception. *A. R.* 961.

OMNISCIENT. God is *omniſcient*, that is, perceiveth, ſeeth, and knoweth all, and every thing, even what is moſt minute, that is done according to order, and by that means alſo whatſoever is done contrary to order. *U. T.* 59. 62.

OMNISCIENCE. See *Omnipotence.*

ONAN (Gen 38.) by him is deſcribed the evil which is derived from the falſe of evil in which the Jewiſh nation was ſecondarily principled. *A. C.* 4837.

ONAN's treſpaſs (Gen 38. 6. 10.) ſig. his averſion and hatred againſt the good and truth of the church, from whence he was not willing to continue the repreſentation of it, which is underſtood by *his not raiſing up ſeed to his brother*; "it is ſaid," *the Lord cauſed him alſo to die*, by which is ſignified, that there was no repreſentation of a church. But it was the intention or end of evil which influenced the conduct of *Onan*, which was contrary to conjugial love and divine order. *A. C.* 4834 *to* 4840.

ONAN. See *Brother in law.*

ONE (the number) is pred. concerning good, and indicates what is perfect. *Ap. Ex.* 374.

ONE to another (Rev 11. 10.) ſig. mutually. *A. R.* 508.

ONE (a) in all caſes is compoſed, not of ſame principles, but of various principles in form, which conſtitute a *one* according to the form. *A. C.* 4149.

ONE. Every *one* thing or [principle] conſiſts of various (things or principles) and this by celeſtial harmony and concord. *A. C.* 4263.

ONE. Doctrine is *one*, when all are principled in mutual love and charity. *A. C.* 1285.

ONE. See *And.*

ONE. See *To Depend.*

ONE. See *External Things.*

ONE. See *God.*

ONE. See *Good.*

ONE. See *Heaven.*

ONE. See *Little One.*

ONE. See *Monoſyllable.*

ONE. See *Unity.*

ONE GENERAL THING. See *Internal and External Man.*

ONE HUNDRED. See *Hundred.*

ONE HUNDRED and FIFTY. See *Hundred and Fifty.*

ONE HUNDRED and FORTY FOUR. See *Twelve*

ONE HUNDRED and FORTY FOUR THOUSAND. See *Hundred and Forty Four Thouſand.*

ONE HUNDRED and TWENTY [10. x. 12] ſig. remains of faith. *A. C.* 575.

ONE MAN (*Homo.*) See *Conjugial Love.*

ONE PERSON. See *Father and Son.*

ONE THING. See *Eſſentials.*

ONE and the SAME. See *Divine Eſſe.*

ONIONS. See *Cucumbers.*

ONLY BEGOTTEN of the FATHER (John 1. 14.) ſig. the exiſting or proceeding [divine principle] from the divine eſſe in himſelf. *Ap. Ex.* 1069 *p.* 512.

ONYCHA (Exod. 30. 34.) ſig. the affection of interior natural truth. *A. C.* 10293.

ONYX STONE. See *Bdelium.*

ONYX STONES ſet in OUCHES of GOLD (Exod. 28. 11.) ſig. that the good of love ſhould enter by Influx into the truth of faith. *A. C.* 115.

OPEN (to) ſig. to inveſtigate. *A. C.* 6775.

OPEN (to) (Gen. 43. 21.) denotes introſpection. *A. C.* 5656.

OPEN (to) (Rev. 9.) ſig. to communicate and conjoin. *Ap. Ex.* 537. *p.* 222.

OPEN DOOR (an) *in heaven* (Rev. 4. 1.) ſig. a manifeſtation of the ordination of the heavens preparatory to the laſt judgment about to be performed according to the divine truth in the word. *A. R.* 225.

OPEN (to) the DOOR. See *Freewill.*

OPEN (to) *heaven* all and ſingular the things of

the literal ſenſe of the word *open heaven*. *S. S.* 96.

Open (to) Heaven. See *Heaven*.

Open to the Interiors of the Mind. See *Conjugial Love*.

Open (to) the Mouth (Rev. 12. 16) ſig. to adduce truths out of the word. *A. R.* 564.

Open (to) a Sack (Gen. 42. 27) "And one *opened* his ſack, ſig. obſervation, for *ſack* ſig. the receptacle in the natural principle and here which was gifted with good from truth; that to *open* it denotes to obſerve, is manifeſt, from the ſeries, for by the words which follow," to give his aſs provender in the inn," is ſig. when they reflected on the ſcientifics in the exterior natural principle. *A. C.* 5494.

Open (to) and Loose the Seals of the Book (Rev. 5. 3). To *open* ſig. to know, and to *looſe the ſeals of the book* ſig. to perceive thoſe things which to others were altogether concealed. *Ap. Ex.* 303.

Open (to) or Loose the Seals (Rev. 8) ſig. to explore ſtates of life, or the ſtates of the church, and thence of life. *A. R.* 388.

Open (to the Womb) (Gen. 30. 22) ſig. to give the faculty of conceiving and bringing forth. *A. C.* 3967.

Open. In the literal ſenſe of the word the internal ſenſe is *open* in many paſſages. *A. C.* 3440.

Opened. That which lay concealed in the internal ſenſe of the word was to be *opened* by Swedenborg. *A. C.* 3993.

Opened. See *Eyes*.

Opened. See *Good*.

Opened Successively. See *Degrees*.

Opening of Heaven. See *God*.

Operate (to). See *Good*.

Operate (to). See *Lord*.

Operate Good (to). See *Conſcience*.

Operation. See *Externals*.

Operation (divine). See *Perſuaſions*.

Operation of God. See *Divine Order*.

Operation of the Laws of Influx. See *Degrees*.

Ophir (Gen. 10. 28) ſig. a ritual of the church called Eber. *A. C.* 1245.

Ophir (gold of) (Iſa. 13. 12. & Pſal. 45) ſig. ſpiritual good. *A. C.* 9881.

Opinion (one) (Rev. 17. 13). To have *one opinion* ſig. to acknowledge unanimouſly. *A. R.* 542.

Opinions. See *Falſe Opinions*.

Opinions. See *Heretical Opinions*.

Opinions of Faith and Rituals of Worship. See *Church*.

Oppose (to). Conquer. Subdue, and Reduce to Order. See *Divine Truth*.

Opposite. Moſt expreſſions in the word have an *oppoſite ſenſe*, and this by reaſon that the ſame things which are doing in heaven, when they flow down into hell, are changed into things *oppoſite*, and actually become *oppoſite*. *A. C.* 1066, 3322, 5268.

Opposite. The things of the literal ſenſe of the word, in many caſes, appear *oppoſite* to what is contained in the internal ſenſe, when yet they are by no means *oppoſite*, but entirely correſpond. The reaſon why they appear *oppoſite*, is becauſe they who thus ſee the word, are in an *oppoſite* principle: the caſe in this reſpect is like that of a man, who is in an *oppoſite* principle in himſelf, that is whoſe external or natural man is altogether at diſagreement with his internal or ſpiritual man; ſuch a perſon ſeeth the things which are of the internal or ſpiritual man as it were oppoſite to himſelf,—when yet he himſelf, as to the external or natural man, is in the *oppoſite*, and if he was not in the *oppoſite*, but his external or natural man yielded obedience to the internal or ſpiritual man, they would entirely correſpond. *A. C.* 3425.

Opposites are things that are external, and contrary to the things that are internal; and an *oppoſite* hath birth from the ceſſation of exiſtence in ſome one thing, and the riſing up of another at that time, with a tendency contrary to what the former exiſtence had, acting as a wheel againſt a wheel, or as a ſtream againſt a ſtream. *U. T.* 62.

Opposites. All things have their *oppoſites*. *C. S. L.* 425.

Opposites. See *Contrary*.

Opposites. See *Falſes*.

Opposites. See *Relatives*.

Opposition. See *Evil*.

Opposition. See *Love of the World*.

Oppositions. See *Power of the Lord*.

Oppressors, Infants and Women (Iſa. 3. 12) *Oppreſſors* ſig. thoſe who violate truths: *Infants*, thoſe who do not know them; and *women* ſig. ſuſts which pervert them. *Ap. Ex.* 555, *p.* 264.

Opulence. See *Eminence*.

Oral Confession. See *Trinity*.

ORDER. The Lord is *order* itſelf. *A. C.* 1728. 1912, 16336, 10619.

ORDER conſiſteth in celeſtial things bearing rule over ſpiritual, and ſpiritual over natural, and natural over corporeal. *A. C.* 911.

ORDER. Man was created a form of divine *order*. *U. T.* 65. 67.

ORDER. Man hath only ſuch a meaſure of power againſt what is evil and falſe from the divine omnipotence, and only ſuch a meaſure of wiſdom reſpecting goodneſs and truth, from the divine omniſcience, and is only ſo far in God by virtue of the divine omnipreſence, as he liveth according to divine *order*. *U. T.* 68.

ORDER. Divine truths are the laws of *order*. *A. C.* 2247. 7995.

ORDER. Divine truth from the Lord conſtitutes *order*, and divine good is the eſſence of it. *A. C.* 1728. 2258.

ORDER (eſſential) requires that the celeſtial principle by means of the ſpiritual ſhould inſert itſelf into the rational, and thereby into the ſcientific, and adapt each to itſelf, and unleſs this *order* be obſerved, it is impoſſible to acquire wiſdom. *A. C.* 1475.

ORDER. So far as man lives according to *order*, ſo far he is a man; but ſo far as he is not in ſuch a life, ſo far doth he appear as a monſter. *A. C.* 4839. 6605. 6626.

ORDER. The ſecurity of a large as well as of a ſmall ſociety depends on *order*. *C. S. L.* 283.

ORDER. The univerſal Heaven, as to all the angelic ſocieties, is arranged by the Lord in agreement with his *divine order*, becauſe the divine principle of the Lord conſtitutes heaven with the angels. *A. C.* 3038. 9128.

ORDER, both in heaven and in the world, are found two kinds or eſtabliſhments of order, *ſucceſſive order*, and *ſimultaneous order*; in *ſucceſſive order*, one thing ſucceeds and follows another, from what is higheſt to what is loweſt; but in *ſimultaneous order*, one thing is next to another, from what is innermoſt to what is outermoſt. *Succeſſive order* is like a column with degrees from higheſt to loweſt; but *ſimultaneous order* is like a work whoſe center and circumference have a regular coherence even to the extremeſt ſuperfices. The higheſt parts of *ſucceſſive order* becomes the innermoſt of *ſimultaneous order*, and the loweſt parts of *ſucceſſive order* become the outermoſt of *ſimultaneous order*, comparatively as a column of degrees, when it ſubſideth, becometh a coherent body in a plain. Thus what is *ſimultaneous* formed from what is *ſucceſſive*, and this is the ca in all and every thing in the natural world, and i all and every thing in the ſpiritual world, for the is every where a firſt, a middle, and a laſt, an the firſt, by means of the middle, tendeth and pro ceedeth to its laſt, but it ſhould be well obſerve that there are degrees of purity, according which both theſe kinds of order are eſtabliſhe *U. T.* 214.

ORDER. There was a numerous croud of ſp rits which was heard as a flux of ſomewhat in dinate; they complained, ſaying, that now a t tal deſtruction was at hand, for in that crowd n thing appeared in conſociation, and this ma them fear deſtruction: they ſuppoſed alſo, th it would be total, as is the caſe when ſuch thin happen. But in the midſt of them was per a ſoft ſound, angelically ſweet, in which was n thing but what was ordinate; the angelic cho there preſent were within, and the croud of ſpi to whom appertained what was inordinate, w without; this angelic flowing ſtrain continue long time, and it was ſaid, that hereby was rep ſented, how the Lord rules things confuſed and i ordinate, which are without, by virtue of a pac principle in the midſt, whereby the things inor nate in the circumferences are reduced into *ord* each being reſtored from the error of its natu *A. C.* 5396.

ORDER and the REPRESENTATIVE WORLD in the moſt perfect ſtate, when harmony ſubſi between the providence of God, the wills and e of human minds, and the efforts and effects nature; *but order and the world* are in an imp fect ſtate, when theſe do not harmonize; and ſuch degree imperfect, as they fall ſhort of harm ny. *H. K.* example 2.

ORDER. See *Admonition*.
ORDER. See *Church*.
ORDER. See *Conſiſtency*.
ORDER. See *Creation*.
ORDER. See *Diſpoſed*.
ORDER. See *Divine Order*.
ORDER. See *Divine Truth*.
ORDER. See *Equilibrium*.
ORDER. See *Eſſential of Order*.
ORDER. See *Exteriors*.
ORDER. See *Extremes* and *Ultimates*.
ORDER. See *Good*.
ORDER. See *Government*.

Order. See *Humanity.*
Order. See *Influx.*
Order. See *Interiors.*
Order. See *Internal Senſe.*
Order. See *Laſt Judgment.*
Order. See *Lead.*
Order. See *Lord's Prayer.*
Order. See *Man.*
Order. See *Omnipotence.*
Order. See *Permiſſion.*
Order. See *Profanation.*
Order. See *Providence.*
Order. See *Reaſonings.*
Order. See *Redemption.*
Order. See *Relatives.*
Order. See *Simultaneous and Succeſſive.*
Order (ſucceſſive and ſimultaneous). See *Outr.*
Order of Creation. See *Creation.*
Order of Life. See *Celeſtial Principles.*
Order of Connection. See *Power of the Lord.*
Order and Regulation. See *Redemption.*
Orders (Pſ. 68. 14) *(ordines). To live amongſt the orders* ſig. to live in ſtatutes or ordinances: in the common tranſlation of the Bible, inſtead of *orders*, it reads, "*Though ye have lien amongſt the pots*, &c. *Ap. Ex.* 283, 323.
Ordinances *(ſtatuta)* in the prophets ſig. changes relative to things ſpiritual and celeſtial, both in general and particular, which are alſo compared to the changes of days, and of years. *A. C.* 37.
Ordinances of the Moon and of the Stars (Jer. 31. 35) ſig. all things which are in the natural man, and which are done according to order. *Ap. Ex.* 401. *p.* 603.
Ordinances, Precepts, Statutes, and Laws. *Ordinances* are all things of the word in general; *precepts* are the internal things thereof; *ſtatutes*, the external things; and *laws*, all things thereof in particular. *A. C.* 3382.
Ordinances. See *Changes.*
Ordination of the Heavens. See *Inmoſt Senſe of the Word.*
Ordination of the Heavens. See *Spiritual World.*
Ordination of the Twelve Tribes repr. the ordination of the angelic ſocieties in the heavens from whence it is, that they repr. all things of the church, for heaven and the church make one; the repreſentation of heaven and the church fall according to the order in which they are named, and the firſt name, or the firſt tribe is an index by which thoſe which follow are determined, and from thence the things of heaven and the church with variety. *Ap. Ex.* 431. *p.* 46.
Ordination of the Twelve Tribes. See *Joſeph.*
Organ ſig. ſpiritual good *A. C.* 419.
Organ. See *Body.*
Organical Forms are not only thoſe which appear to the eye, and which can be diſcovered by microſcopes, but there are alſo *organical forms* ſtill purer, which cannot poſſibly be diſcovered by any eye, naked, or artificial; theſe latter forms are of an interior kind, as the forms which are of the internal light, and finally thoſe which are of the intellect, which latter are inſcrutable, but ſtill they are forms, that is, ſubſtances, for it is not poſſible for any ſight, not even intellectual, to exiſt, but from ſomething, this is alſo a known thing in the learned world, viz. that without ſubſtance which is a ſubject, there is not any mode or any modification, or any quality, which manifeſts itſelf actually; thoſe purer or interior forms, which are inſcrutable, are what form and fix the internal ſenſes, and alſo produce the interior affections: with thoſe forms, the interior heavens correſpond, becauſe they correſpond with the ſenſes thereof, and with the affections of theſe ſenſes. *A. C.* 4224.
Organical Recipient of the Interior Senses. See *Brain.*
Organical Veſſels. The external man cannot particularly and diſtinctly receive his life from the internal man, unleſs his *organical veſſels* be opened, ſo as to be receptive of the particular and ſingular things of the internal man; thoſe *organical veſſels*, which ſhould be thus receptive, are not opened except by means of the ſenſes, eſpecially thoſe of hearing and ſeeing, and in proportion as they are opened, the internal man, with it's particulars and ſingulars, may enter in by influx; they are opened thro' the medium of the ſenſes, by ſcientifics and knowledges, and alſo by pleaſures and delights, the things of the underſtanding by the former, and the things of the will by the latter. *A. C.* 1563.
Organization. See *Brain.*
Organs or Parts, which are on the right ſide

of the human body, correſpond to the good from which any truth proceeds; and thoſe on the left, to ſuch kind of truth. *A. C.* 9495, 9604.

ORGANS of the BODY. See *Pairs.*

ORGANS of GENERATION. See *Celeſtial Societies.*

ORGANS of GENERATION. See *Generation.*

ORGANS of SENSE (the) receive their nerves from the *cerebrum*, and therefore man has a command of them. *A. C.* 4325.

ORGANS and VISCERA. See *Functions.*

ORIGIN of CONJUGIAL LOVE. See *Conjugial Love.*

ORIGIN of CONJUGIAL LOVE. See *Love.*

ORIGIN of DREAMS. See *Dreams.*

ORIGIN of the EARTHS (the) is from the ſpiritual ſun, by means of the atmoſpheres. *D. L. W.* 306.

ORIGIN of EVIL is from the abuſe of the faculties which are proper to man and are called rationality and liberty. *D. L. W.* 264.

ORIGIN of EVIL. If man induces in himſelf a belief that he wills, thinks, and thence doth good from himſelf, and not from the Lord, altho' in all appearance as from himſelf, he turneth good into evil with himſelf, and thereby turning from God to himſelf implants in himſelf *the origin of evil.* This was the ſin of Adam. *C. S. L.* 444.

ORIGIN of the JEWS. See *Jews.*

ORIGINAL LANGUAGE. See *Internal Senſe.*

ORIGINAL LANGUAGE. See *Iſlands and People.*

ORIGINAL SIN is not from Adam, but from parents ſucceſſively. *A. R.* 777. *D. P.* 277.

ORIGINAL SIN. See *Hereditary Evil.*

ORIGINS of FALSES. See *Falſes.*

ORNAMENT (Gen. 24. 30.) ſig. divine good. *A. C.* 3132.

ORNAMENT. See *Beauty.*

ORNAMENTS. See *To Adorn.*

ORPHANS ſig. thoſe who are in a ſtate of innocence and charity, and deſire to know and to do what is good but are not able. *A. C.* 3703.

OTHER GODS. See *Gods.*

OVEN (Mal. 3. 19.) ſig. hell, where they are who confirm themſelves in falſe doctrines and in evils of life from earthly and corporeal loves. *Ap. Ex.* 540.

OVEN. See *Baker.*

OVEN. See *Kneading Troughs.*

OVENS (Exod. 7. 3.) ſig. exterior goods which are in the natural principle, and are commonly called pleaſant. *A. C.* 7356.

OVER or UPON, in the word, ſig. within, for, that which is ſupreme in ſucceſſive order, becomes inmoſt in ſimultaneous order, wherefore the third heaven is called as well the *ſupreme* as the *inmoſt* heaven. *A. R.* 900.

OVER AGAINST the FLOCKS (Gen. 30. 38.) ſig. that truths and goods of the natural principle might be conjoined. *A. C.* 4018.

OVERCOME (to) (Rev. 2.) ſig. to fight againſt evils and falſes, and be reformed. *A. R.* 88.

OVERCOME (to) (Rev. 13. 7.) ſig. to cauſe that truths ſhould not prevail, conſequently to caſt them to the ground or overthrow them. *A. R.* 586.

OVERCOME (to) (Rev. 17. 14.) ſig. to convince by the word. *A. R.* 743.

OVERCOME (to) (Rev. 21. 7.) ſig. to *overcome* evils, conſequently the devil, and not to yield when tempted by the Babylonians and Dragoniſts. *A. R.* 890.

OVERCOME (to). See *To Conquer.*

OVERCOME (to). See *Victory.*

OVERFLOW (to) (Dan. 11. 40.) ſig. to immerſe in falſes and evils. *Ap. Ex.* 355. *p.* 466

OVERFLOWING STREAM (Jer. 47. 2.) ſig. the falſe principle. *A. C.* 2240.

OVERSHADOW (to). See *Fallacies.*

OVERTHROW of GOD (the) (Jer. 50. 35, 40. ſig. damnation. *A. C.* 2220.

OUCHES of GOLD. See to *Compaſs.*

OUCHES of GOLD. See *Onyx Stones Set in Ouches of Gold.*

OUT. See *Brought Out.*

OUT. See to *Come Out.*

OUT. See to *Draw Out.*

OUT. See to *Empty Out.*

OUT. See to *Go Out.*

OUTER DARKNESS. (Matt. 8. 12. &c.) D notes the more dreadful falſities in which they immerſed who are in the church, for ſuch perſ darken the light, and cauſe an oppoſition of ſities againſt truths which the Gentiles cannot *A. C.* 1839.

OUTER DARKNESS. See *Wedding Garment.*

OUTERMOST. The interiors can never be from the *outermoſt*, but the *outermoſt* may the interiors. *A. C.* 4154.

OUTWARD. See *Goods and Truths.*

OWL ſig. the falſification of truth. *A.* 566.

O

Owls and Bats. See *Confirmation*.

Owls and Bats. See *Light of Infatuation*.

Ox (young). The ſon of a cow ſig. the celeſtial natural principle, alſo natural exterior good. *A. C.* 2184. 4244.

Ox. See *Lion*.

Oxen or Calves ſig. the affections of the natural mind. *A. C.* 2180. 10407.

Oxen (Exod. 9. 3.) ſig. exterior natural good. *A. C.* 7504.

Oxen and Cattle [*Boves & Pecus*] (Iſa. 7. 25.) ſig. natural good and ſpiritual good. *Ap. Ex.* 617. *p.* 366.

Oxen and Cows ſig. natural goodneſſes. *A. C.* 2179.

Oxen (young), Rams and Lambs (Num. 29. 12, 14, &c.). *Young oxen* and *rams* ſig. things ſpiritual, but *lambs*, things celeſtial, for on the feaſts [here referred to] they were to be ſanctified, and to be introduced by things ſpiritual. *A. C.* 2830.

Oxen. See *Yoke of Oxen*.

# P.

Padan Aram (Gen. 28. 2.) ſig the exterior knowledges of good and truth. *A. C.* 3664. 4395.

Padan Aram. See *Aram*.

Pagans. thoſe who are left by the Lord become as *pagans* who have no religion. *A. R.* 750.

Pain after Circumcision (Gen. 34. 25.) ſig. luſt, for while man is purifying from the love of ſelf and of the world, to which purification circumciſion correſponds, as is the caſe in regeneration, he is in *pain and anxiety*, in conſequence thereof. *A. C.* 4496.

Pain ſig. repugnances ariſing from interior falſes, for what is repugnant to us, that is painful. *A. R.* 697.

Pain or Uneasiness (Rev. 16. 10.) does not ſig. *uneaſineſs* from falſes, for theſe give them [who are here treated of] no *uneaſineſs* at all, but *uneaſineſs* from truths is meant, conſequently that they could not endure them. *A. R.* 696.

Pain. Evil ſpirits when they approach occaſion *pain* in the part to which they are oppoſite. So adulterers, in the loins, and this *pain* greater or leſs, according to their ſtate. *A. C.* 5659.

Pairs Entering into the Ark (Gen. 6. 19.) ſig. truths and goodneſſes. *A. C.* 671.

Pairs of Hands, Eyes, &c. have relation to the will and underſtanding, or to good and truth, the right to the will, or to good, and the left to the underſtanding or to truth. *C. S. L.* 316.

Pairs. See *Conjugial Pairs*.

Pairs. See *Married Pairs*.

Pairs. See *Organs*.

Palace (a) [*Palatium*] (Pſ. 144. 12.) is the repreſentative of the underſtanding of ſpiritual truths, for in the underſtanding are ſpiritual truths in their forms which appear when ſo preſented to view as *palaces*. *Ap. Ex.* 724.

Palace (Iſa. 32, 14.) ſig. the whole church, as to truths from good. *Ap. Ex.* 410. *p.* 656.

Palace (Amos 4. 3.) ſig. the word, conſequently the truth of doctrine which is from good. *A. C.* 4926.

Palaces and Houses ſig. things of the will. *A. C.* 2348.

Palaces. See *Courts*.

Palaces. See *Houſes*.

Palaces of Jacob. See *Jacob*.

Pale Horse. See *Horſe*.

Paleness ſig. the abſence and deprivation of ſpiritual life. *Ap. Ex.* 381. *p.* 541. *A. R.* 320.

Palestina (Exod. 15. 14.) ſig. the ſame as *Philiſthea*, which See. *A. C.* 8313.

Palm Trees (Exod. 15. 27.) ſig. the ſpiritual goods

goods of the church, which are the goods of truth, and therefore alſo the affection of good, and from thence pleaſantneſs. *A. C.* 8369. *Ap. Ex.* 277.

Palm Trees (1 Kings 6. 32.) denote wiſdom which is of good from the Lord. *A. C.* 8369.

Palm Trees and Flowers (1 Kings 6. 29, 32.). *Palm Trees* ſig. the divine wiſdom of the Lord, and *Flowers* his divine intelligence. *Ap. Ex.* 456. *p.* 118.

Palms. To hold *palms* in the hands ſig. confeſſion from divine truths. *A. R.* 367.

Palms of the Hands ſig. divine truth in ultimates, alſo, the reverſe. See 1 Sam. 5. 6. *A. R.* 367.

Palmer Worm [*eruca*] [Hoſea 4. 9.] ſig. the falſe principle. *Ap. Ex.* 403. *p.* 613.

Palmer Worm. See *Canker Worm.*

Pan (an iron) [*ſartago ferri*] [Ezek. 4. 3.] ſig. ſuch truth as was falſified and adulterated with the Jewiſh nation. *Ap. Ex.* 706.

Pans to Receive his Ashes (Exod. 27. 3.) ſig. things that removed what was of no farther uſe. *A. C.* 9723.

Pancreas. They who belong to the *pancreas*, act by a ſharper mode [than thoſe who belong to the province of the *liver*,] and as it were by a mode of ſawing, alſo with a noiſe like that of ſawing, which noiſe is ſonorous in the ears of ſpirits, but doth not affect the ears of man, unleſs he be in the ſpirit whilſt in the body; their religion is between the region of the *ſpleen* and of the *liver*, more to the left. They who are in the province of the *ſpleen*, are almoſt directly above the head, but their operation falls thither. *A. C.* 5184.

Pancreatic, Hepatic, and Cystic Duct. There are ſpirits who have reference to the *pancreatic*, *hepatic*, and *cyſtic duct*, conſequently to the biles contained therein, which the *inteſtines* eject: thoſe ſpirits are diſtinct one from another, but they act in conſort according to the ſtate of thoſe, to whom their operation is determined: they preſent themſelves principally on occaſions of chaſtiſement and puniſhment, which they are willing to direct; the moſt abandoned of them are ſo contumacious, that they are unwilling on any account to deſiſt, unleſs they be deterred by apprehenſions and threats, for they are afraid of puniſhment, and when alarmed, promiſe any thing. They are they who in the life of the body had remained obſtinately fixed in their own opinions, not ſo much from evil of life, as from natural depravity: when they are in their natural ſtate, they then think nothing, to think nothing is to think obſcurely of ſeveral things at once, and nothing diſtinctly of any thing: their delights are to chaſtiſe, and thereby to do good; nor do they abſtain from filthineſs. *A. C.* 5185.

Pannag. See *Minnith and Pannag.*

Pannicle (Gen. 38. 18.) denotes truth. *A. C.* 4875.

Paper Reeds. See *Reeds.*

Papists. Their religion is holy and ſplendid in externals, but profane and abominable in internals. *A. R.* 731.

Papists (the) firſt acknowledged the word to be ſacred, but afterwards they adulterated and profaned it. *A. R.* 737.

Papists (the) at heart deſpiſe and reject the word. *A. R.* 735.

Papists. Such of them as worſhip Chriſt, and do not invoke ſaints, nor adore Chriſt's vicar, as he is called, or any one ſuppoſed to hold the keys from him, are ſaved. *A. R.* 531.

Papists (the) take away the word from the laity leſt the adulterations and profanations thereof ſhould be perceived. *A. R.* 739.

Papists. See *Babylon.*

Papists. See *Chriſtian Church.*

Papists. See *Church.*

Papists. See *Roman Catholics.*

Papists. See *Scarlet Coloured Beaſt.*

Papists. See *Whore of Babylon.*

Paps [*mamillæ*] and Breast [*pectus*] (Rev. 1. 13). The *paps* ſig. ſpiritual love, and the *breaſt*, the eſſential good thereof. *Ap. Ex.* 65.

Paps and Breasts ſig. love, and in an eminent ſenſe the divine love. *A. R.* 46.

Parables. The Lord ſpake in *parables*, leſt the Jews ſhould have underſtood the word and thereby have profaned it, the church at that time being vaſtated among them. *A. C.* 3898.

Parables. That in all and ſingular the things which the Lord ſpake in *parables*, are repreſentative and ſignificative of the ſpiritual and celeſtial things of his kingdom, and in the ſupreme ſenſe, of the divine things appertaining to himſelf, is very manifeſt; wherefore, he who is not aware of this, cannot conceive any thing elſe concerning the Lord's *parables*, than that they are like common ſimilitudes, and contain nothing more in

in their boſom: the things which the Lord ſpake in *parables*, appear in the external form like common ſimilitudes, but in the internal form, they are ſuch as to fill the univerſal heaven, inaſmuch as in ſingular the things contained in them there is an internal ſenſe, which is ſuch that its ſpiritual and celeſtial principle diffuſes itſelf through the heavens in every direction like light and flame: this ſenſe is altogether elevated from the ſenſe of the letter, and flows from ſingular the expreſſions, and from ſingular the words, yea, from every *Tota*. *A. C.* 4637

Paradise ſig. the knowledges of good and truth, and thence intelligence. *Ap. Ex.* 120.

Paradise of God ſig. heaven. *Ap. Ex.* 110

Paradise of God ſig. the truth of wiſdom and of faith. *A. R.* 90.

Paradise (flying bird of) repr. the ſpiritual man, as to his progreſſion in ſpiritual things. *A. C. R.* 30.

Paradise. See *Bird of Paradiſe*.

Paradise. See *Garden*.

Paradise. See *Grove*.

Paradoxes. See *Dogmas*.

Paran, or Elparan ſig. a ſtate of illumination from the Lord's divine human principle. *A.* 2711, 2714.

Paran [mount] ſig. ſpiritual love. *A. C.* 714.

Paran. See *Teman*.

Parched with the East Wind (Gen. 41. 6) is full of luſts, or to be conſumed by the fire of luſts: for the eaſt wind and the eaſt, in the genuine ſenſe, denote love to the Lord and love towards the neighbour, hence in the oppoſite ſenſe, they denote ſelf love and the love of the world, conſequently concupiſcencies and luſts, for theſe are (the offspring) of thoſe loves, fire is pred. of theſe, and conſequently *parching* is pred. of them. *A. C.* 5215.

Parental Love. See *Mutual Love*.

Parents. See *Children*.

Parrot and Goose (a). The man whoſe rational principle is merely natural, the ideas whereof being ſolely derived from this world through the ſenſes, and not by affections and thence perceptions from heaven, if ſuch a perſon then ſpeaks concerning any ſpiritual ſubject of the church, his voice is heard by the angels, not otherwiſe, than the voice of a *parrot and a gooſe*, for it flows from the reſpiration only of his body and not from the reſpiration of his ſpirit. *A. V. C. R.* 7.

Particular. See *Good*.

Particular Expression. See *Internal Senſe*.

Particular Form. See *To Believe*.

Particular Things. See *Internal Senſe of the Word*.

Particulars. See *Explanation of the Word*.

Particulars. See *General*.

Particulars & Singulars. See *Derivations*.

Partners. See *Married Partners*.

Partridge (Jer. 17. 11) ſig. thoſe who learn many things from the word and from the doctrine of the church, but not on account of uſes of life. *To hatch eggs, or to prepare*, is to perform uſes, that is to live, and ſo to be reformed. *Ap. Ex.* 721, 236.

Parts. See *Back Parts*.

Parts. See *General*.

Parts, Organs, or Members of the Body. See *Compound*.

Paschal Lamb. (the) ſig. the Lord, alſo innocence. *A. C.* 3994.

Paschal Lamb. See *Roaſt and Boiled*.

Paschal Supper (the) repr. the conſociations of the angels in the heavens, as to good and truth. *A. C.* 7997.

Paschal Supper repr. conjunction with the Lord by the good of love. *A. C.* 9965.

Pass (to) (Gen. 31. 52) ſig. to flow in. *A. C.* 4205.

Pass (to) See *To Come to Paſs*.

Pass (to) in Peace, and not to go the Way with the Feet (Iſa. 41. 3, 4) To *paſs in peace* implies what relates to the will, and not to *go the way with the feet*, what relates to the underſtanding. *A. C.* 683.

Pass (to) the Night (Gen. 24. 54) ſig. to have peace. *A. C.* 3170.

Pass (to) before any One (Gen. 33. 14) ſig. preſence more common or general. *A. C.* 4380.

Pass (to) on (Gen. 18. 5) ſig. to be content with leaving off to perceive. *A. C.* 2167.

Pass (to) Through (Gen. 30. 32) ſig. to know and perceive the quality. *A. C.* 3992.

Pass (to) By, or Through and to Inhabit. To *paſs through* in the word, is pred. concerning truths, and to *inhabit* concerning goods. *Ap. Ex.* 417. *p.* 8.

Passing (the) of the Children of Israel over Jordan when they entered into the Land of Canaan, and the dividing of the River at that Time, repr. the paſſage to the internal man through the external, and likewiſe man's entrance into the kingdom of the Lord, with many other things beſides. *A. C.* 1585.

Passover.

PASSOVER (the) (Exod. 12. 27) sig. the presence of the Lord and his libration from damnation of those who are of the spiritual church. *A. C.* 7093, 7807, 7938, 9965.

PASSOVER (feast of the) sig. celebration of the Lord on account of liberation from damnation which (liberation) is effected by regeneration: and in a supreme sense it was a memorial of the glorification of the Lord's humanity, because from thence proceeds that liberation. *Ap. Ex.* 401. *p.* 60.

PASSOVER (the) sig. the Lord's glorification, that is the putting on of the divine principle as to the human, and in a representative sense, it sig. the regeneration of man. *A. C.* 3994.

PASSOVER. See *Leaven.*

PASSION of the CROSS (the) was the final temptation, which the Lord endured as the grand prophet; and it was the means of the glorification of his humanity, that is, of union with the divinity of his father, but it was not redemption. *U. T.* 126—131.

PASSION of the CROSS. Contradictions are included in the received faith, that the Lord, by the *passion of the cross*, reconciled the human race to the father. *A. C.* 10659.

PASSION of the CROSS. See *Cross.*

PASSION of the CROSS. See *Redemption.*

PASSION and CRUCIFIXION. See *Lord's Passion and Crucifixion.*

PASTOR. See *To Feed.*

PASTORS and LOVERS. (Jer. 22. 22.) sig. the goods and truths of the church. *Ap. Ex.* 811. *p.* 235.

PASTURE (abroad) (Is. 20. 23) sig. the word by which divine influx and spiritual nutrition is derived. *Ap. Ex.* 644. *p.* 434.

PASTURE. (John, 10. 9) To find *pasture* is to be taught, illustrated and nourished in divine truths. *A. R.* 914.

PASTURE. See *Flocks and Herds.*

PASTURES of the WILDERNESS (*Habitacula deserti*) (Joel, 1. 20) sig. the goods of doctrine from the literal sense of the word. That sense is called a wilderness (*desartus*), when only understood naturally, or according to appearances, and not also spiritually, or according to the genuine sense *Ap. Ex.* 730. *p.* 79.

PASTURES. See *Folds and Pastures.*

PATH. See *Way.*

PATHROS (land of) (Ezek. 29. 13, 16) sig. the illustration of scientifics by the knowledges of truth. *Ap. Ex.* 654. *p.* 477.

PATHRUSIM and CASLUHIM (Gen. 10. 14) are nations so called, by which are sig. doctrinals of rituals merely scientific. *A. C.* 1193.

PATIENCE (Rev. 13. 10) here sig. *patience* in temptations and in such case exploration of what a man is, as to a life according to the Lord's commandments, and as to faith in the Lord. *A. R.* 593. *Ap. Ex.* 813)

PATIENCE. (Luke, 21. 19) "*In patience possess ye your souls*" sig. to preserve the life of truth among falses. *Ap. Ex.* 813.

PATIENCE. See *Impatience.*

PATIENCE. See *Labour.*

PATIENT EXPECTATION of JESUS CHRIST. See *Expectation of Jesus Christ.*

PATMOS (Rev. 1. 9) sig. a state and place in which John could be illuminated. *A. R.* 34.

PATMOS. See *Greece.*

PAVILION, or TENT (Psal. 18. 11) sig. the Lord's dwelling place. *A. R.* 24.

PAUL. See *Justified.*

PAUL. See *Word.*

PAWN. To give a *pawn* (Gen. 38. 17) sig. a reciprocal principle of conjunction in case of certainty. *A. C.* 4872.

PEACE sig. the union of the divinity with the humanity in the person of the Lord, and his conjunction with heaven and the church. *H.* 295.

PEACE is the divine salutation. *A. R.* 12.

PEACE, considered in itself is not heaven and celestial joy, but these things are in *peace*, and from *peace*; for *peace* is like the morning [*aurora*] or the time of spring in the world, which disposes human minds to the reception of heart-felt pleasantness and delightfulness, from those things which appear before the eyes. *Peace* is the blessedness of the heart and soul arising from conjunction of good and truth among those who are therein; thence there is no more combat of the false and evil against good and truth, or spiritual discord or war, the consequence of which cessation is *peace*, in which all fructification of good and multiplication of truth is effected, and therefore also wisdom and intelligence: and as *peace* is from the alone Lord, among the angels of heaven and men of the church therefore *peace* in a supreme sense, sig. the Lord, and in a spe-

ſpective ſenſe, heaven and the church, hence alſo good conjoined with truth among thoſe who are therein. *Ap. Ex.* 365, *p.* 492, 493.

Peace. By *peace* are ſignified all things in their complex or aggregate which come from the Lord, and conſequently all things of heaven and the church; and the beatitudes of life in them; theſe are what belong to *peace* in a ſupreme or inmoſt ſenſe. That *peace* is charity, ſpiritual ſecurity, and internal tranquillity, follow of courſe, for when man is in the Lord, he is in *peace* with his neighbour, which is charity, in protection againſt the hells, which is ſpiritual ſecurity; and when he is in *peace* with his neighbour, and in protection againſt the hells, he is in internal tranquillity from evils and falſes. *A. R.* 306.

Peace. Heavenly *peace* flows in, when the luſts ariſing from the love of ſelf and of the world are taken away, inaſmuch as theſe luſts are what take away *peace*, for they infeſt the interiors of man, and cauſe him at length to place reſt in reſtleſſneſs, and *peace* in diſturbance, becauſe delight in evils; ſo long as man is in ſuch evils, he cannot in any wiſe know what *peace* is, yea, he ſo long believes that the above *peace* is a thing of nought: and if any one ſays, that the above *peace* then comes to perception, when the delights ariſing from the love of ſelf and of the world are removed, he ridicules the idea, and the reaſon is, becauſe he places *peace* in the delight of evil, which is oppoſite to peace. *A. C.* 5662.

Peace. See *Conjugial Love.*

Peace. See *Innocence.*

Peace. See *Internal and External Man.*

Peace. See *Luſts of Self-love, &c.*

Peace. See *Peaceable.*

Peace and internal Felicity. See *Celeſtial Man.*

Peace and Security. *Peace* ſig. the internal pleaſantneſſes of heaven; and *Security*, its external pleaſantneſſes. *Ap. Ex* 365.

Peaceable (Gen. 34. 20) ſig. agreement together. *A. C.* 4479.

Peacock (a) repr. the ſpiritual man as to his adorning from ſpiritual things. *A. V. C. R.* 30.

Peacocks. See *Ivory Apes and Peacocks.*

Pearl bruised to Powder. See *Faith.*

Pearls ſig. knowledges of truth, and alſo truths themſelves, and the *one pearl of great price* (Matt. 13. 45, 46) ſig. the knowledge and acknowledgment of the Lord. *Ap. Ex.* 840. *A. R.* 916.

Pearls ſig. knowledges of things good and true, as well celeſtial as ſpiritual derived from the word. *A. R.*. 727.

Pearls (beautiful) (Matt. 13. 45, 46) ſig. charity, or the good of faith. *A. C.* 2967.

Pearls. See *Heaven.*

Peleg (Gen. 10. 25) ſig. the internal worſhip of the ancient church called *Eber*. *A. C.* 1240.

Peleg (Gen. 11. 16) being mentioned as the ſon of *Eber*, repr. the external worſhip of that church. *A. C.* 1345.

Peleg. See *Reu.*

Pelican (Zeph. 2. 15). See *Cormorant and Bittern.*

Pen. See *Quill.*

Penetrate (to). Divine truth without divine good doth not *penetrate* towards the interiors, but only ſticks in the extremes, that is, in the external man, and for the moſt part in the ſenſual principle thereof. *A. C.* 4180.

Peniel. ſig. a ſtate of temptation. *A. C.* 4298.

Peniel. "Jacob called the name of the place *Peniel* (Gen. 32.) in the internal hiſtorical ſenſe ſig. a ſtate that they ſhould put on repreſentations. *A. C.* 4310.

Penny (a) (Rev. 6.) ſig. what is ſo little as to be ſcarce any thing. *Ap. Ex.* 374. *p.* 508.

Penuel (Gen. 32.) ſig. a ſtate of truth in good. *A. C.* 4301.

People in a good ſenſe, have relation to truth, and in a bad ſenſe, to falſes. *A. C.* 1259.

People ſhall prevail over People (Gen. 25. 23.). The people mentioned in the firſt place ſig. truth, but the *people* mentioned in the ſecond place ſig. the good of truth. *A. C.* 3295.

People (Gen. 34. 22.) ſig. doctrine. *A. C.* 4485.

People (Gen. 41. 40.) ſig. the knowledges of good and truth in the natural principle. *A. C.* 5342.

People of Jehovah of Zebaoth (Zeph. 2. 10.) ſig. interior truths. *A. C.* 2468.

People and Inheritance (Ps. 78. 62.) *People* have reference to thoſe in the church who are in falſes: and *inheritance (hæreditas)* to thoſe who are in evils. *Ap. Ex.* 863. *p.* 314.

People and Israel (Micah 6. 2.) by *people* are

are understood they who are in truths and falses, and by *Israel* they who are in goods and evils. *Ap. Ex.* 405. *p.* 632.

PEOPLE. See *Ancients of the People.*

PEOPLE. See *Bells.*

PEOPLE. See *Chiefs.*

PEOPLE. See *Company of People.*

PEOPLE. See *Gathered to his People.*

PEOPLE. See *Islands.*

PEOPLE. See *Most Ancient People.*

PEOPLE. See *Nations.*

PEOPLE ISRAEL. See *Antiquities.*

PEOPLES, MULTITUDES, NATIONS and TONGUES (Rev. 17. 15.) sig. all who are under the Popish dominion of various doctrine and discipline religion and confession. *A. R.* 745.

PERCEIVE (to) THINGS from the EXTERIOR. See *Exterior.*

PERCEPTIBLE and RECEPTIBLE. See *Divine.*

PERCEPTION is the very essence of every thing celestial, given by the Lord to those who are principled in a faith grounded in love, and exists in the universal heaven with an infinite variety. *A. C.* 536.

PERCEPTION in itself is nothing else but a sort of internal speech which so manifests itself, that it may be *perceived* what is said: every interior impression or dictate, and even conscience itself is nothing but such an internal speech; *perception* however is a superior, or interior degree thereof. *A. C.* 1822.

PERCEPTION arises from conjunction of the things appertaining to the external man, with the celestial things appertaining to the internal man. *A. C.* 1615.

PERCEPTION. They who are in the Lord's celestial kingdom are endowed with *perception*; but they who are in the spiritual kingdom have not *perception* but *conscience* in its place. *A. C.* 805, 2144, 8081.

PERCEPTION is a faculty of seeing what is true and good by an influx from the Lord. *A. C.* 202, 895, 7680, 9128.

PERCEPTION. States themselves for the most part vary *perception*. *A. C.* 3796.

PERCEPTION. What is meant by *perception* or by *perception from thought*, cannot be explained to the apprehension because at this day it is altogether unknown what *spiritual perception* is, and what is unknown doth not enter into the apprehension, howsoever it be described: for *perception* is nothing else but the speech or thought of the angels who are attendant on man: when that speech or thought flows-in, it occasions a *perception* that it is so or is not so, but with no others than those who are in the good of love and charity, for by good it flows-in: with those, that *perception* produces thoughts, for what is *perceptive* is to them the common [or general] principle of thought: but *perception* from thought is not actually given, but apparently. *A. C.* 5228.

PERCEPTION. The *perceptive faculty* of the most ancient church, not only consisted in a *perception* of what was good and true, but also in a *perception* of happiness and delight arising from well doing; without such happiness and delight in doing what is good, the *perceptive faculty* hath no life, but by virtue of such happiness and delight, it receives life. *A. C.* 503.

PERCEPTION. See *Celestial Principle.*

PERCEPTION. See *Celestial Things.*

PERCEPTION. See *Closed.*

PERCEPTION. See *Conjunction.*

PERCEPTION. See *Conscience.*

PERCEPTION. See *Extremes.*

PERCEPTION. See *Idea.*

PERCEPTION. See *Influx.*

PERCEPTION. See *Lord.*

PERCEPTION. See *Man.*

PERCEPTION. See *Perfection of Perception.*

PERCEPTION. See *Predictions.*

PERCEPTION. See *Question.*

PERCEPTION. See *Rational Man.*

PERCEPTION. See *Thought.*

PERCEPTION or THOUGHT. See *Prayer.*

PERCEPTION of ANGELS. See *Divine.*

PERCEPTION of GOOD. See *Good.*

PERCEPTION of GOODNESS and TRUTH. See *Instruction.*

PERCEPTION of a THING. See *Good.*

PERCEPTION of TRUTH. See *Good.*

PERCEPTION of the WORD. See *Church.*

PERDITION. To go into *perdition* (Rev. 17. 8.) sig. to be rejected. *A. R.* 734.

PERDITION. See *Destruction.*

PEREGRINATIONS. See *Journeyings and Peregrinations.*

PEREZ [a breach] (Gen. 38. 29.) sig. the separation of truth from good apparently. *A. C.* 4927.

PEREZ, or PHAREZ. See *Thamar.*

PEREZ. See *Mene, Tekel and Perez.*

PEREZITE sig. the truth of the church, and in the

the oppoſite ſenſe the falſe. *A. C.* 4517.

PEREZITE. See *Canaanite.*

PEREZITE. See *Hittite.*

PEREZITE and REPHAIMS. (Joſh. 17. 15) *Perezites* ſig. the principles of the falſe, and *Rephaims*, perſuaſions of the falſe. *A. C.* 1574.

PERFECT. A man can never be ſo far regenerated, as that he may be called *perfect*. *A. C.* 648.

PERFECT. See *Church.*

PERFECT. See *Entire.*

PERFECT. See *Perfection.*

PERFECT. See *Perfections.*

PERFECT BEFORE GOD. See *Full or perfect before God.*

PERFECTION. We have no idea of *perfection*, without *imperfection*, nor of *truth*, without *falſity*. *H. K. Ex.* 17.

PERFECTION. It appears as if *things prior* were more *perfect*, than *things poſterior*, or *ſimple things* than *compound things*, but nevertheleſs *things prior*, from which *things poſterior* are formed, or *things ſimple*, from which *compound things* are formed, are the more *perfect*; the reaſon is, becauſe *things prior*, or *ſimple things* are more naked, and leſs covered with ſubſtances and matters void of life; and are as it were more divine, therefore, they are nearer to the ſpiritual ſun, where the Lord is; for *perfection* itſelf is in the Lord, and thence in the ſun, which is the firſt proceeding of his divine love and divine wiſdom; and thence in thoſe things which proximately proceed, and ſo in order to the loweſt, which according to their diſtance are more *imperfect*. If there was not ſuch an eminent *perfection* in *things prior* and *ſimple*, neither man nor any animal, could exiſt from ſeed, and afterwards ſubſiſt; neither could the ſeeds of trees and fruits vegetate and become prolific: for every *thing prior* by how much it is *prior*, and every *thing ſimple* by how much it is more *ſimple*, as being more *perfect*, is more exempt from harm. *D. L. W.*

PERFECTION. See *Regeneration.*

PERFECTION. See *Perfect.*

PERFECTION. See *Perfections.*

PERFECTION of the CHURCH. See *Church.*

PERFECTION of EVERY FORM (the) conſiſts in ſuch things conveniently diſpoſed in their order. *A. R.* 66.

PERFECTION of FORMS. See *Perfections.*

PERFECTION of LIFE. See *Perfections.*

PERFECTION of POWERS. See *Perfections.*

PERFECTION of PERCEPTION conſiſts in the faculty of perceiving diſtinctly, which faculty is diminiſhed when the *perception* is leſs diſtinct and more common; in this caſe, an obſcurer *perception* ſucceeds in the place of that which was clearer, and thus it begins to vaniſh. *A. C.* 502.

PERFECTIONS (all) increaſe and aſcend with degrees, and according to them, becauſe all predicates follow their ſubjects, and *perfection* and *imperfection* are common [general] predicates; for they are pred. of *life*, of *powers*, and of *forms*. *Perfection of life* is *perfection* of love and wiſdom; and foraſmuch as the will and the underſtanding are receptacles of love and wiſdom, *perfection of life* is alſo *perfection* of the will and underſtanding, and thence of the affections and thoughts; and foraſmuch as ſpiritual heat is the continent of love, and ſpiritual light is the continent of wiſdom, the *perfection* of theſe alſo may be referred to the *perfection of life*. *Perfection of powers* is the *perfection* of all things which are actuated and moved by life, in which however there is no life; ſuch powers are the atmoſpheres as to their actualities; and ſuch powers likewiſe are the interior and exterior organic ſubſtances in man, as alſo in animals of all kinds; ſuch powers alſo are all things in the natural world which poſſeſs activities immediately and mediately from the ſun there. *Perfection of forms* and *perfection of powers* make one, for ſuch as the powers are, ſuch are the forms, only with this difference that forms are ſubſtances, but powers are their activities, wherefore they have both ſimilar degrees of *perfection*: forms, which are not at the ſame time powers, are alſo *perfect* according to degrees. *D. L. W.* 200.

PERFORATED on the HEAD (Gen. 40. 16) ſig. without termination any where in the middle; for *perforated* ſig. what is open from the higheſt to the loweſt, thus what is not cloſed, conſequently what is without termination any where in the middle; and head denotes interior things, eſpecially thoſe of the will; for in the head are all ſubſtances and forms in their beginnings, wherefore all ſenſations thither tend and there preſent themſelves, and thence all acts deſcend and have their derivations: that the faculties of the mind are there, viz. thoſe things which are of the underſtanding and the will, is evident:

wherefore by the head are ſignified interior things; thoſe baſkets repreſented thoſe things which are in the head. The ſubject now treated of is concerning the ſenſual things ſubject to the will-part, and by the baſkets perforated upon the head is ſignified, that interior things were without termination any where in the middle, wherefore alſo thoſe ſenſual things were rejected and damned, as it follows; but it may be expedient to ſay, what is meant by being without termination any where in the middle; interior things appertaining to man are diſtinguiſhed into degrees, and in every degree are terminated, and by termination ſeparated from an inferior degree, thus from the inmoſt to the outermoſt: the interior rational principle conſtitutes the firſt degree; in that degree are the celeſtial angels, or in that degree is the inmoſt or third heaven; the exterior rational principle conſtitutes another degree; in that degree are the ſpiritual angels, or in that degree is the middle or ſecond heaven; the interior natural principle conſtitutes a third degree; in that degree are good ſpirits, or the ultimate or firſt heaven; the exterior natural principle, or the ſenſual principle, conſtitutes a fourth degree, and in this degree is man; theſe degrees with man are moſt diſtinct; hence it is that man, as to his interiors, if he lives in good, is a heaven in its leaſt form, or that his interiors correſpond to the three heavens: and hence it is that man after death, if he hath lived the life of charity and love, can be tranſlated even into the third heaven; but in order to acquire ſuch a capacity, it is neceſſary that all the degrees appertaining to him be well terminated, and thus by terminations be diſtinct one amongſt another; and when they are terminated or by terminations are made diſtinct one amongſt another, in this caſe every degree is a plane, in which the good flowing-in from the Lord reſts, and where it is received; without thoſe degrees as planes good is not received, but flows through, as through a ſieve or through a *perforated baſket*, even to the ſenſual principle, and in that principle, inaſmuch as it is without any direction in the way, it is changed into what is defiled, which appears to thoſe who are in it as good, viz. into the delight of ſelf-love and the love of the world, conſequently into the delight of hatred, of revenge, of cruelty, of adultery, of avarice, or into mere voluptuouſneſs and luxurioufneſs; this is the caſe if the things of the will with man are without termination any where in the middle, or if they are *perforated*. Whether there are terminations and conſequent planes, may alſo be known, it being indicated by the perceptions of good and truth, and of conſcience; with thoſe who have perceptions of good and truth, as the celeſtial angels, the terminations are from the firſt degree to the laſt, inaſmuch as without the terminations of each degree, ſuch perceptions cannot be given; with thoſe who have conſcience, as the ſpiritual angels, there are terminations alſo, but from the ſecond degree, or from the third to the laſt, the firſt degree being cloſed to them; it is ſaid from the ſecond degree, or the third, becauſe conſcience is twofold, interior and exterior; interior conſcience is that of ſpiritual good and truth, exterior conſcience is that of juſtice and equity; conſcience itſelf is the interior plane, in which the influx of the divine good terminates; but they who have no conſcience, have not any interior plane which receives influx, and with them good flows through even to the exterior natural or natural ſenſual principle, and is there turned, as was ſaid, into filthy delights; there appears to them ſometimes a pain as of conſcience, but it is not conſcience; it is a pain grounded in the privation of their delight, as of honour, of gain, of reputation, of life, of pleaſures, of the friendſhip of ſuch as themſelves, and this is in conſequence of the terminations being in ſuch delights: from theſe conſiderations it may be evident what is ſignified in the ſpiritual ſenſe by the *perforated baſkets*. In the other life eſpecially it is diſcovered, whether the things of the will appertaining to man have been terminated, or not terminated; with thoſe in whom they have been terminated; there is a zeal for ſpiritual good and truth, or for what is juſt and equitable, for they have done good for the ſake of good or for the ſake of truth, and had acted juſtly for the ſake of what is juſt or equitable, not for the ſake of gain. Honour and the like: all they, with whom the interior things of the will have been terminated, are elevated to heaven, for the divine [principle] flowing can lead them; but all they, with whom the interior things of the will have not been terminated, convey themſelves into hell, for the divine [principle] flows through, and is turned into infernal, as when the heat of the ſun falls into filthy excrements, whence comes an offenſive ſtench: conſequently all they, who have no conſcience, are ſaved, but they who have

no conſcience, cannot be ſaved. The things of the will are then ſaid to be *perforated* or not *terminated*, when there is no affection of good and truth, or of what is juſt and equitable, but when theſe things are held reſpectively as vile or as nought, or are eſteemed only for the ſake of ſecuring gain or honour; the affections are what terminate and what cloſe, wherefore alſo they are called bonds, the affections of good and truth internal bonds, and the affections of evil and the falſe external bonds, unleſs the affections of evil, and the falſe were bonds, man would be inſane, for inſanities are nothing elſe but the looſenings of ſuch bonds, thus they are non-terminations therein; but inaſmuch as in theſe bonds there are no internal bonds, therefore there is inſanity within as to the thoughts and affections, which is prevented from burſting forth by the government of external bonds ſuch as the affections of gain, of honour, of reputation for the ſake thereof, and the conſequent fears of the law and of the loſs of life: this was repreſented in the Jewiſh church by the declaration, "that every open "veſſel in the houſe of a dead perſon, over "which there was not a piece of cloth for a "covering, ſhould be unclean," Numb. 19. 15. Like things are alſo ſignified by *works full of holes* in Iſaiah, 19. 9, 10. and by *holes*, in Ezekiel 8, 7—10. *A. C.* 5145.

Perfumes and Pigments (Rev. 18. 13) ſig. ſpiritual principles of worſhip. *A. R.* 777.

Pergamos (the church of) (Rev. 2.) ſig. thoſe who place the all of the church in good works, and not any thing in truths of doctrine. *A. R.* 107.

Period in the Word. Any whole *period* in the word is marked either by a day, or by a week, or by a month, or by a year, nay even ſuppoſing it to be an hundred or a thouſand years, according to the ſignification of day in the firſt chapter of Geneſis. *A. C.* 893.

Period and Concluſion of Temptations. See *Deſperation*.

Periſh (to) in Eternal Death. See *Baſis*.

Peritoneum (the) as it acts nothing of itſelf, ſo neither do they who correſpond thereto. *A. C.* 5378.

Permanent to Eternity. See *Confirmation*.

Permiſſion. To leave man from his ſtate of free agency, to think and will evil, and to do it ſo far as the laws do not prevent him, is to permit. *A. C.* 10778, 141 *to* 149.

Permiſſion. Evils and falſes are under government by the laws of *permiſſion* from the Lord, and they are *permitted* for the ſake of order. *A. C.* 7877, 8700, 10778.

Permiſſion of Evil (the) by the Lord is not as a matter that he wills, but as what he doth not will; nevertheleſs which cannot be prevented, on account of the great end deſigned, which is ſalvation. *A. C.* 7877. *D. P.* 234.

Permiſſion. See *Concubines*.

Permiſſion. See *Government*.

Permiſſion. See *Laws of Permiſſion*.

Permiſſion. See *Will of the Lord*.

Permiſſion of Evil. See *Free Will*.

Perpetual Generations. See *Generations*.

Perſecute (to) the Woman (Rev. 12. 13) ſig. to infeſt the Lord's church. *A. R.* 560.

Perſecutions (Mark, 10. 29) ſig. temptations. *A. C.* 4843.

Perſon. It is common in the word for one (*perſon* repreſentative) to repreſent ſeveral ſtates which ſucceed, and which are deſcribed by ſucceſſive acts of his life. *A. C.* 2324.

Perſon. According to the angelic manner of ſpeaking, a *perſon* is not named, but that which is in a *perſon*, and is conſtituent of him. *A. R.* 872.

Perſon and Eſſence of God. To think of the *eſſence* of God from his *perſon* is to think materially of his *eſſence* alſo, but to think of his *perſon* from his *eſſence*, is to think ſpiritually even of his *perſon*. *A. R.* 611.

Perſon. See *God*.

Perſon. See *Internal Man*.

Perſon. See *Perſons*.

Perſonal Advent of the Lord. See *Lord*.

Perſons (2) (Gen 30. 27—30) ſig. two things appertaining to the ſame man. *A. C.* 3979.

Perſons, in the word, ſig. nothing elſe but things; in a ſupreme ſenſe, the divine things appertaining to the Lord, and in an internal ſenſe, ſuch things as appertain to man, and are treated of in ſuch a caſe. *A. C.* 3979.

Perſons. It is material, to think with reſpect to *perſons*, but it is ſpiritual to think, without an idea of *perſonality*. *Ap. Ex.* 100. *p.* 86.

Perſons. The ſpiritual ſenſe is abſtracted from *perſons*; wherefore, where a *perſon* is named in the word, he ſig. ſomewhat in the church. *A. R.* 78.

Perſons. The reaſon why the ſpiritual ſenſe

of the word is abſtracted from *perſons* is becauſe the idea of a *perſon* limits the thought and its extenſion into heaven every way, for all thought which proceed from the affection of truth paſſes thro' heaven on every ſide, nor terminates, unleſs as light into ſhade, but when a *perſon* is alſo thought of, then the idea is terminated where the *perſon* is, and with that intelligence alſo. *Ap. Ex.* 724. *p.* 63.

PERSONS. In the ſpiritual world, or in heaven, *perſons* do not come under the mind's view, but things, for *perſons* limit the idea, and concentre it to ſomewhat finite, whereas things do not limit and concentre it, but extend to what is infinite, thus to the Lord: from this ground alſo it is, that not any *perſon*, which is named in the word, is perceived in heaven, but inſtead thereof the thing which is repreſented by that *perſon*, ſo neither any people or nation, but the quality thereof; yea further, there is not a ſingle hiſtorical relation of the word concerning *perſon*, *nation*, and *people*, but what is altogether unknown in heaven, conſequently, neither is it known who Abraham is, who Iſaac, who Jacob, who the Iſraelitiſh people, and who the Jewiſh nation, but it is there perceived what Abraham is, what Iſaac, what Jacob, what the Iſraelitiſh people, what the Jewiſh nation, and ſo in all other caſes; hence the angelic ſpeech is reſpectively unlimited and alſo univerſal. *A. C.* 5225.

PERSONS and PLACES. See *Names.*

PERSONS and THINGS. See *Repetition.*

PERSUASION. In the ſpiritual world there exiſts a power of *perſuaſion* [perſuaſivum] which deprives others of the underſtanding of truth, and induces ſtupor and thereby grief upon the mind, but this power of *perſuaſion* is unknown to the natural world. See Rev. 9. 5. *A. R.* 428. *A. C.* 3895.

PERSUASION is ſaid to be infatuating, becauſe it carries away the uſe of reaſon, until reaſon, or the rational mind ſees nothing but that, which he who is engaged in that *perſuaſion* ſpeaks, for it ſpeedily excites all that which conſents, and conceals all that which diſſents; whence the mind [*mens*] is infatuated by that which is in groſs darkneſs [*in caligine*], and in a ſtate of abſtraction from ſeeing the truth. This *perſuaſion* is alſo called ſuffocating, becauſe it deprives the underſtanding of the faculty of thinking freely, and of extending its ſight on every ſide, as is done by every rational man, and when this is effected, reſpiration labours, for the reſpiration of the will derives its all from the underſtanding, wherefore alſo it accomodates itſelf to its thought, as the motion of the heart derives its all from the will and accomodates itſelf to the affection thereof. *Ap. Ex.* 549. *p.* 254.

PERSUASION. See *Faith of Perſuaſion.*

PERSUASION. See *Good.*

PERSUASIONS, or PRINCIPLES GROUNDED and ROOTED in WHAT is FALSE impede all divine operation and unleſs they are firſt extirpated, it is impoſſible for man to become regenerate. *A. C.* 635.

PERVERSION of the CHURCH. See *Redemption.*

PERVERSITY. See *Lies.*

PERVERT (to) the INFLUX of the INTERIORS. See *Extremes.*

PERVERT (to) the TRUTH. See *Evil.*

PERVERTED STATE. See *Church.*

PESTILENCE. See *Famine.*

PESTILENCE. See *Plague.*

PESTILENCE. See *Sword.*

PETER. In the word which is in heaven, inſtead of *Peter*, is read truth originating in good which is from the Lord. *A. R.* 768.

PETER. The reaſon why he was the firſt of the Lord's apoſtles was, becauſe truth from good is the primary principle of the church, or that in which man is firſt inſtructed in order to his regeneration. *Ap. Ex.* 820.

PETER THREE TIMES DENYING the LORD BEFORE the COCK CREW THRICE ſig. that there would be no faith nor charity in the laſt time or ſtate of the church. *A. C.* 6000. 6073.

PETER (John 21. 15, 21.) ſig. truth without good, or faith ſeparate from charity. *Ap. Ex.* 443. *p.* 82.

PETER, JAMES and JOHN. *Peter* repr. faith, *James*, charity, and *John*, the works of charity anſwering to *Reuben*, *Simeon* and *Levi*. The reſt of the diſciples repr. truths and goods which are derived from theſe, altogether like the twelve tribes of Iſrael, hence thoſe three diſciples are mentioned in the word for all the reſt. *A. C.* 2759. *Ap. Ex.* 411.

PETER'S KEYS. See *Keys.*

PHŒNOMENA RESULTING from the SPIRITUAL SENSE of the WORD. In the natural world no ſuch wonderful *phænomena* reſult from the word

word, because the ſpiritual ſenſe doth not there appear, nor is it received inwardly by man, according to its own proper nature and quality; but in the ſpiritual world, there are many wonderful *phænomena* reſulting from the word, becauſe all in that world are ſpiritual, and ſpiritual things affect the ſpiritual man, as natural things do the natural man. *U. T.* 209.

PHANTASIES and LUSTS. *Phantaſies* ſig. falſes, and *luſts* ſig. evils. *A. C.* 4293.

PHANTASIES. See *Heaven.*

PHANTASIES. See *Imaginary Heavens.*

PHANTASIES. See *Lukewarm.*

PHANTASIES. See *Profanators.*

PHANTASTIC DREAMS. See *Dreams.*

PHARAOH ſig. ſcientifics, or the natural principle in general. *A. C.* 1487. 5192.

PHARAOH alſo ſig. the falſe principle infeſting the truth of the church. *A. C.* 6651. 7031.

PHARAOH (Gen. 40.) repreſents the new natural man, or the new ſtate of the natural man. *A. C.* 5080.

PHARAOH SPAKE to JOSEPH (Gen. 41. 17.) ſig. the thought of the celeſtial of the ſpiritual principle from the natural, and not *vice verſa*, becauſe that which is exterior never thinks from itſelf, but from what is interior, or, what is the ſame thing, that which is inferior cannot think except from what is ſuperior, although whilſt what is interior or ſuperior thinks in what is exterior or inferior, it appears as if what is exterior or inferior thought from itſelf, but it is a fallacy; the caſe herein is like that of a perſon who ſees ſomething in a mirror, and doth not know that any mirror is there, on which occaſion he ſuppoſes that the thing is there where it appears, when yet it is not there; inaſmuch now as the celeſtial of the ſpiritual is an interior or ſuperior principle, and the natural is exterior or inferior, hence by *Pharaoh ſpeaking to Joſeph* in the internal ſenſe is ſignified the thought of the celeſtial of the ſpiritual principle from [or out of] the natural. *A. C.* 5259.

PHARAOH. "Let *Pharaoh* live" (Gen. 42. 16.) is a formula of aſſeveration, to denote a thing being certain. *A. C.* 5449.

PHARAOH and his ARMY ſig. thoſe who are in falſes from evil. *Ap. Ex.* 538. *p.* 228.

PHARAOH and the EGYPTIANS in the word, ſig. the ſenſual and ſcientific principles. *A. C.* 31.

PHARAOH. See to *Lift up.*

PHARAOH'S DAUGHTER. See *Houſe built by Solomon for Pharaoh's Daughter.*

PHARES and ZARAH (Gen. 38. 28, 30.) repr. the diſpute about the priority of faith and charity. *A. C.* 3325.

PHARISAICAL GOOD. See *Good of a falſe principle.*

PHARISEES. Thoſe of old, who openly denied the Lord's divinity, acted more uprightly than thoſe at this day, who, for the ſake of ſelf-reſpect, or of filthy lucre, pay the Lord an external worſhip, while they deny the Lord's divine human principle. *A. C.* 2354.

PHIALS. See *Vials.*

PHICOL. See *Abimilech.*

PHILADELPHIA. By the church in *Philadelphia* are meant thoſe who are in truths originating in good from the Lord. *A. R.* 172.

PHILISTHEA and PHILISTINES denote thoſe who hold the doctrine of faith alone, ſuch as prevails in the Proteſtant churches. *D. P.* 326. *A. C.* 1197.

PHILISTINES (Jer. 47. 2, 3.) repr. thoſe who conceive falſe principles and reaſon thence concerning ſpiritual things which overflow man. *A. C.* 705.

PHILISTINE. See *Goliath.*

PHILISTINES. See *Dragon.*

PHILISTINES. See *Faith Alone.*

PHILISTINES. See *Emerods.*

PHILISTINES. See *Philiſthea.*

PHILISTINES. See *Sea.*

PHINEAS (Num. 25. 12, 13.) repr. love in which the prieſthood of the church alſo repreſented. *A. C.* 1038.

PHUT or LYBIA ſig. knowledges collected from the literal ſenſe of the word and applied to confirm falſe principles, and alſo ſimply ſuch knowledges. *A. C.* 1166.

PHUT. See *Cuſh.*

PHYLACTERIES (Matt. 23. 5.) ſig. goods in external form, for they were worn upon their hands, and hands ſig. what is done, having relation to action. *Ap. Ex.* 395. *p.* 586.

PHISICAL or NATURAL INFLUX is that of body acting on ſpirit; which however is falſe.

PIA MATER. Thoſe who belong to that province are ſuch as do not truſt much to their own thought, and thereby determine themſelves to think any thing certain concerning holy things, but

but depend on the faith of others, not canvaſſing any point to diſcover whether it is true, they ſerve the angels as mediate ſpirits, are modeſt and pacific, and are in heaven. *A. C.* 4047.

PICTURES of DESIRE, or PLEASANT PICTURES (Iſa. 2. 16.) ſig. falſe doctrinals favouring the pleaſures of earthly loves. *Ap. Ex.* 514. *p.* 186.

PIECES. To paſs between the *pieces* (Gen. 15. 17,) ſig. to divide thoſe who were of the church from the Lord. *A. C.* 1862.

PIECES. See *Torch of Fire.*

PIECES of SILVER. See *Drachms.*

PIERCE (to) by *piercing* Jeſus Chriſt, nothing elſe is meant but deſtroying his divine truth in the ſword. *A. R.* 26.

PIERCED. See *Rib.*

PIETY. conſiſts in attending ordinances, reading good books and other things of a like nature. *N. J. D.* 123. 128.

PIETY without charity avails nothing, but joined to charity leads to every good. *A. C.* 8252, 8253.

PIGEON. See *Turtle Dove.*

PIGMENTS. See *Perfumes and Pigments.*

PILDASH. See *Uz.*

PILLAR of a CLOUD by DAY, and a PILLAR of FIRE by NIGHT (Exod. 13. 21.) ſig. a ſtate of illuſtration which is mixed with the obſcurity of truth, and a ſtate of obſcurity which is moderated by illuſtration from good. *A. C.* 8106. 8108.

PILLARS of FIRE (Rev. 10. 1). The reaſon why the Lord's feet ſeemed as *pillars of fire*, is becauſe his divine natural principle which in itſelf is the divine humanity which he took upon him in the world ſuſtains ſupports and contains his eternal divinity as the body does the ſoul, and as the natural ſenſe of the word ſuſtains, ſupports and contains its ſpiritual and celeſtial ſenſe, for *feet* ſig. what is natural, *pillar* ſig. ſupport, and *fire*, divine love. *A. R.* 468.

PILLARS of the TABERNACLE repr. truths and goods in their ultimates, ſuch as are in the literal ſenſe of the word. *U. T.* 220.

PILLING and PILLINGS (Gen. 30. 37.) ſig. the removal of exterior things, that interior things may be manifeſted. *A. C.* 4015.

PILLOWS (Gen. 28. 11.) denote communication with things external, or communication of a moſt common or general nature. *A. C.* 3695.

PILOTS (Ezek. 27. 28.) ſig. thoſe who are wiſe by knowledges from the word. *Ap. Ex.* 514. *p.* 184. *A. C.* 1201.

PILOTS (Rev. 18.) ſig. the ſupreme among the Roman Catholics, who are emperors, kings, dukes and princes. *A. R.* 786.

PINE TREE (Iſa. 41. 19.) ſig. natural truth of an inferior degree. *Ap. Ex.* 730.

PINE TREE. See *Fir Tree.*

PINE TREE. See *Leaves.*

PIPERS and TRUMPETTERS (Rev. 18. 22) have reſpect to celeſtial affections. *A. R.* 792.

PIPES ſig. the joys of the affection of the knowledges of good and truth. *A. C.* 8337.

PISON (the river) (Gen. 11. 10) ſig. the intelligence of faith originating in love. *A. C.* 110.

PIT (Gen. 41. 14) ſig. a ſtate of temptation. *A. C.* 5246.

PIT or WELL, in which is no water, ſig. doctrines in which are no truths. *A. C.* 2702.

PIT of the ABYSS (Rev. 9. 2) ſig. the hell of thoſe, who in their own eyes, and thence in the eyes of many others, ſeem men of learning and erudition, but quite the reverſe in the ſight of angels, in conſequence of their having conformed themſelves in juſtification by faith alone. *A. R.* 421.

PIT of DEVASTATION and MIRY CLAY (Pſal. 40. 3). *Pit of Devaſtation* ſig. the falſe of doctrine, and *miry clay* ſig. evil of life. *Ap. Ex.* 666. *p.* 511.

PIT of SALT ſig. the vaſtation of truth. *A. C.* 2455.

PIT. See *Priſoners.*

PITS (Gen. 14. 10. & Gen. 37. 20.) ſig. falſes. *A. C.* 1688, 4728.

PITS. See *Habitations.*

PITCH (to) a CAMP (Gen. 33. 18) ſig. application to the goods of truth. To *pitch* (meaſure) a *camp* properly denotes arrangement according to order: but in the preſent caſe application, for to *pitch* (meaſure) a *camp* here ſig. to fix a habitation with his (Jacob's) herds and flocks, which were alſo called a *camp*. Gen. 33. 8. *A. C.* 439[6].

PITCH (to) a TENT (Gen. 13. 18.) denote conjunction.. *A. C.* 1616.

PITCH (Gen. 14. 10) Denotes luſts. *A. C.* 1688.

PITCH (burning) (Iſa. 34. 9) ſig. direful phantaſies. *A. C.* 643.

PITC

PITCH. See *Burning, Fire, Sulphur, and Pitch.*

PITCHER ſig. the ſame as *Vial* and alſo *Bottle* which See. *A. R.* 672.

PLACE in the ſpiritual world corr. to ſtate, for no one can be any where elſe, than where the ſtate of his life is. *A. R.* 5651.

PLACE (Rev. 20. 11) ſig. imaginary heavens. *A. R.* 865.

PLACE. Every one after death comes into his *place*. *A. R.* 906.

PLACE. See *Heaven.*

PLACE of HIS FEET. See *Feet.*

PLACES (dry) (Luke, 11. 24) ſig. ſtates of evil and the falſe which are of his life who doeth the work of repentance. *Ap. Ex.* 731. *p.* 89.

PLACES and SPACES in the word, ſig. ſtates. *A. C.* 2625, 10578.

PLACES. See *Dwelling Places.*

PLACES. See *Hollow Places.*

PLACES. See *Old Waſte Places.*

PLACES. See *Rough Places.*

PLAGUES ſig. evils of love, and falſes of faith. *A. R.* 656.

PLAGUES. The three *plagues* propoſed to David (2. Sam. 24. 10, 11) ſig. thoſe evils which fall upon thoſe who claim to themſelves any thing good and true; the firſt plague, which was the *ſeven years of famine*, ſig. the total defect and loſs of the goods and truths of faith, and love. The ſecond plague, which was *three months flight before their Enemies*, ſig. continual perſecution, or infeſtation by evils and falſes. The third plague, which was *three days peſtilence*, ſig. the vaſtation and conſumption of all the goods and truths which they had received from infancy *A. C.* 10119.

PLAGUES of EGYPT ſig. the falſities and cupidities whereby the church there periſhed. *A. R.* 503.

PLAGUES. It is ſaid, (Rev. 15) that "they were poured out upon men by angels from heaven," when nevertheleſs they are truths and goods ſent down by the Lord which are turned into evils and falſes by thoſe who are below. *A. R.* 673, 714.

PLAIN (a) ſig. good and truth in the natural man, for they dwell in *plains*, or beneath mountains and hills, who are in the ultimate heaven. *Ap. Ex.* 499. *p.* 103.

PLAIN (a) (Gen. 19. 17) ſig. the all of doctrinals. *A. C.* 2418.

PLAIN of Jordan (Gen. 13. 11) ſig. the external man. *A. C.* 1592.

PLAIN. See *Cities of the Mountain.*

PLAIN. See *Rough Places.*

PLAINS of the EARTH (Rev. 20. 7—9) ſig. the doctrinals of the church, which are laid waſte by thoſe who are principled only in external worſhip. *A. C.* 2418.

PLANE. See *Planes.*

PLANE. See *Regeneration.*

PLANES. There are three *planes* for the regeneration and eternal perfection of man, viz. Infancy and childhood, adult age, and old age, all formed by progreſſive ſciences and knowledges. *A. C.* 1555.

PLANES. There are with man two *planes*, on which are founded the celeſtial and ſpiritual principles which are from the Lord; the one *plane* is interior, the other is exterior; the *planes* themſelves are nothing elſe than conſcience: without *planes*, that is, without conſcience, it is impoſſible for any thing celeſtial and ſpiritual from the Lord to be fixed, but it flows through as water through a ſieve, wherefore they who are without ſuch a *plane*, or without conſcience, do not know what conſcience is, yea, neither do they believe that there is any ſpiritual and celeſtial principle; the interior *plane*, or interior conſcience, is where good and truth in a genuine ſenſe is, for good and truth flowing in from the Lord is its active principle: but the exterior *plane* is the exterior conſcience, and is where a juſt and equitable principle in a proper ſenſe is for what is juſt and equitable, moral and civil, which alſo flows in, is its active principle; there is alſo an outermoſt *plane*, which alſo appears as conſcience, but is not conſcience, viz. acting what is juſt and equitable for the ſake of ſelf and the world, that is, for the ſake of ſelf honour, or reputation, and for the ſake of worldly wealth and poſſeſſions, alſo through fear of the law; theſe three *planes* are what rule man, that is, by which the Lord rules man; by the interior *plane*, or by the conſcience of ſpiritual good and truth, the Lord rules thoſe who are regenerated; by the exterior *plane*, or by the conſcience of what is juſt and equitable, that is, by the conſcience of moral and civil good and truth, the Lord rules thoſe, who are not as yet regenerated, but who are capable of being regenerated, and alſo are regenerated in the other life, if not in the life of the body; but

but by the outermoſt *plane*, which appears like conſcience, and yet is not conſcience, the Lord rules all the reſt of mankind, even the wicked; theſe latter, without ſuch rule, would ruſh headlong into every ſpecies of wickedneſs and madneſs, which alſo they do, when looſed from the bonds of that *plane*; and they who do not ſuffer themſelves to be ruled by thoſe bonds, are either mad, or are puniſhed according to the laws. Theſe three *planes* act as one with the regenerate, for one flows into the other, and the interior diſpoſes the exterior: the *firſt plane*, or the conſcience of ſpiritual good and truth, is in the rational principle of man: but the *ſecond plane*, or the conſcience of moral and civil good and truth, that is, of what is juſt and equitable, is in the natural principle of man. *A. C.* 4167.

PLANES. See *Colours*.

PLANES. See *Conſcience*.

PLANE TREE (Gen. 30. 37) ſig. natural truth, *A. C.* 4014.

PLANETS. See *Inhabitants*.

PLANT. See *Shrub*.

PLANTATION and GERMINATION. (Pſal. 29. 13, 14) *Plantation* is done in the interiors of man, where there is the good of love and charity; and *Germination* is done in the exteriors of man, where there is the good of life. *Ap. Ex.* 458. *p.* 118.

PLANTATION. See *Garden*.

PLANTS of OLIVES. (Pſ. 128. 3) *Plants* ſig. truths, and *Olives*, good. *Ap. Ex.* 340. *p.* 440.

PLANTS (Pſ. 144. 12) ſig. truths. *Ap. Ex.* 724. *p.* 57.

PLATE of PURE GOLD (Exod. 28. 36) ſig. illuſtration from the Lord's divine good, for a *plate* [bractea] is illuſtration, and *gold* is the good of love. *A. C.* 9930.

PLATE. See *Breaſt-plate*.

PLATTER. See *Cup*.

PLATTER. See *Platters*.

PLATTER. See *Veſſel*.

PLATTERS ſig. the ſame as the things contained in them. *A. R.* 672.

PLAY (to) (Zech. 8. 5) ſig. that which is of interior feſtivity ariſing from the affection of truth and good. *Ap. Ex.* 223. *A. C.* 10416.

PLAYING MUSIC. See *Shouting, Singing, and Playing*.

PLAYING in the STREETS. See *Boys playing in the Streets*.

PLEAD (to) THEIR CAUSE *(litigare litem)* (Jer. 50. 34) ſig. viſitation and judgment upon thoſe who oppreſs them with falſes, and thus liberation from them. *Ap. Ex.* 811. *p.* 236.

PLEASANT and DELIGHTFUL. *Pleaſant* hath reſpect to the underſtanding, as *delightful* hath reſpect to the will. *A. R.* 756.

PLEASANT to the EYES. See *Good for Food*.

PLEASANT PICTURES. See *Pictures of Deſire*.

PLEASANTNESS of LOVE. See *To Expand*.

PLEASANTNESS of THOUGHT. See *Good*.

PLEASURE. See *Hell*.

PLEASURE. See *Pleaſures*.

PLEASURE of SELF and the WORLD. See to *Caſt Out*.

PLEASURE and UNPLEASANTNESS. See *Good*.

PLEASURES having for their ſource goodneſſes and truths are never denied to any one. *A. C.* 995.

PLEASURES of SELF LOVE, &c. See *Good*.

PLENTEOUS. See *Fat and Plenteous*.

PLOW (to) (Iſa. 28. 24.) ſig. to implant truth in good. *A. C.* 10669.

PLOWSHARES *(ligones)* (Iſa. 2. 4. Micah 4. 3.) ſig. the goods of the church which by truths, are perfected, or ſet forth. *Ap. Ex.* 734. *p.* 91.

PLUMBLINES of WASTENESS. See *Line of Emptineſs*.

PLURALITY of GODS (a) amongſt the ancients, and alſo amonſt the moderns, had its riſe ſolely in a miſconception of the divine eſſe. *U. T.* 24.

PLY (to) the SEA (Rev. 18. 17). *As many as ply the ſea* ſig. all whoſoever they be, who love and kiſs the Roman Catholic religion, or acknowledge and venerate it in their hearts. *A. R.* 786.

POINT. See *Vowel*.

POINTS of the COMPASS. See *Corners*.

POISON of ASPS. See *Brooks*.

POISON of a SERPENT (Pſ. 58. 4, 6.) ſig. reaſonings of a falſe and perverſe nature. *A. C.* 195.

POLL (to) the HEAD and BEARD ſig. to reject thoſe things which are of the exterior natural principle, for the *hair*, which *polled*, ſig. that natural principle; the *hair* alſo both of the *head* and *beard* correſponds in the grand man to the exterior natural principle. *A. C.* 5247.

POLLUTION (Gen. 34. 5.) ſig. conjunction not legitimate. *A. C.* 4439.

POLYGAMICAL LOVE. The nature of it is like

a filthy heat of which there are ſeveral kinds. *U. T.* 834.

Polygamist (a) ſo long as he remains a *polygamiſt*, cannot be made ſpiritual. *C. S. L.* 347.

Polygamists. With *polygamiſts* there is not given conjugial chaſtity, purity, and ſanctity. *C. S. L.* 346.

Polygamists are ſaved who acknowledge a God, and from religion live according to the civil laws of juſtice. *C. S. L.* 351.

Polygamy is not permitted to chriſtians. *C. S. L.* 333. 339.

Polygamy is laciviouſneſs, becauſe its love is divided among many, is the love of the ſex, and is the love of the external or natural man, conſequently, it is not conjugial love, which alone is chaſte. *C. S. L.* 345.

Polygamy is not ſin with thoſe among whom it is from their religion. *C. S. L.* 348.

Polygamy is not ſin with thoſe who are in ignorance concerning the Lord. *C. S. L.* 349.

Pomegranates (Exod. 28. 34.) ſig. the ſcientifics of good and truth, which are doctrinals from the word in the memory, which is in the external or natural man. *A. C.* 9918.

Pond (a) ſig. throughout the word, in the ſpiritual ſenſe, intelligence from the knowledges of good and truth. *A. C.* 7324.

Pond. See *Waters*, &c.

Pool of Bethsaida. See *Bethſaida*.

Pool of Siloam. See *Siloam*.

Poor ſig. one who is not in truths, alſo thoſe who are ignorant of good and truth, but deſirous of inſtruction. *H. H.* 420. *A. R.* 95. *A. C.* 9209.

Poor, Maimed, Halt and Blind (the) (Luke 14. 21.) ſig. the uninſtructed Gentiles who were in the life of good. *A. C.* 2336.

Poor. See *Miſerable*.

Poor. See *Needy*.

Pope (the). See *Chriſtian World*.

Poplar Tree (the) ſig. the natural good and truth of the church. *U. T.* 200.

Poplar. See *Oak*.

Porch. See *Court*.

Porch. See *Temple*.

Portion of Benjamin (Gen. 43. 34.) "and he multiplied the *portion of Benjamin* above the *portions* of them all,"—ſig. good [imparted] to the medium, above goods [imparted] to the truths in the natural principle, which appears from the ſignification of *portions*, as denoting goods, and from the repreſentation of *Benjamin*, as denoting the medium, and from the repreſentation of the *ten ſons of Jacob*, above whoſe *portions* he *multiplied* the *portion of Benjamin*, as denoting truths in the natural principle; hence it is evident, that by *multiplying the portion of Benjamin* above the *portions* of them all, is ſig. good [imparted] to the medium above goods [imparted] to the truths in the natural principle. The reaſon why there is good [imparted] to the medium above goods [imparted] to the truths in the natural principle is, becauſe the medium is more inward, and what is more inward abounds with goods more than what is more outward. *A. C.* 5707.

Portion and Inheritance (Gen. 31. 16.) ſig. conjunction. *A. C.* 4097.

Possess (to) and to Inhabit (Iſa. 54. 3). To *poſſeſs* is pred. of celeſtial good, and to *inhabit*, of ſpiritual good. *A. C.* 2712.

Possess (to). See to *Dwell*.

Possess (to). See to *Inherit*.

Possessing all Things. See *Heriditarily poſſeſſing all Things*.

Possessor of the Heaven and the Earth. See *God moſt High*.

Posterior. See *Good*.

Posterior Things. See *Perfection*.

Posterity of Years (Ezek. 38. 8.) ſig. the laſt time of the church. *A. C.* 2906.

Posts of the Door (Exod. 12. 7.) ſig. natural truths. *A. C.* 7847.

Pot (a) (Ezek. 24. 3, 10.) ſig. violence offered to good and truth. *A. C.* 3814.

Pots. See *Fleſh Pots*.

Pots (to lie amongſt the) (Pſal. 68. 14.). See *Orders*.

Potency. See *Human nature or Principle*.

Potency of Conjugial Love in Heaven. The angels ſay, that they are in continual *potency*; that after the conjugial acts there is never any wearineſs, much leſs any ſadneſs, but alacrity of life, and hilarity of mind; that the conjugial partners mutually paſs the night ſo embоſomed, as if they were created into one; that the effects are ſo conſtantly opened, that they are never deficient whilſt they will, becauſe without theſe effects their love would be as the vein of a fountain ſtopped up: but the effect openeth that vein, and maketh its perennity, and alſo conjunc-

tion that they may be as one fleſh, for the vital [principle] of the man addeth itſelf to the vital [principle] of the wife, and joins them together. They ſay, that the delights of the effects cannot be deſcribed by the expreſſions of any language in the natural world, nor be thought of in any ideas, unleſs ſuch as are ſpiritual, and even theſe cannot exhauſt the ſubject. *G. E. D. p.* 77. *Ap. Ex.* Vol. IV.

POTIPHAR, PHARAOH'S CHAMBERLAIN (Gen. 39.) ſig. the interior of ſcientifics. *A. C.* 4965.

POTIPHAR'S WIFE (Gen. 39.) ſig. truth natural not ſpiritual. *A. C.* 5006.

POTIPHAR. See *Aſenath.*

POTTAGE and PULSE (Gen. 25. 34). *Pottage* ſig. an heap of doctrinals, and *pulſe*, the good thereof. *A. C.* 3332.

POTTER (the) (Zech. 11. 12, 13.) ſig. reformation and regeneration. *A. C.* 2276.

POTTERS VESSELS (Rev. 2. 27.) ſig. the falſes which are in the natural man, or the things of ſelf derived intelligence. *Ap. Ex.* 176. *A. R.* 149.

POUND (to) ANY THING in a MORTAR. See *To Beat.*

POUR (to) OUT. By *pouring* out the vials which contained the plagues (Rev. 16. 1.) is ſig. influx into the church of the reformed. *A. R.* 676.

POUR OUT (to) (Rev. 16. 4.) ſig. influx from the Lord out of truths and goods into their intellectual knowledge, or underſtanding of the word [who are here treated of]. *A. R.* 683.

POURED OUT and MULTIPLIED (to be) (Gen. 9. 7). To be *poured out* is pred. of goodneſſes, and to be *multiplied*, of truths. *A. C.* 1016.

POWDER. See *To Grind to Powder.*

POWER. All power is from divine good by means of divine truth which are from the Lord alone, therefore the Lord in the word of the Old Teſtament; as called *hero, man of war, Jehovah of hoſts*, or of *armies*. *A. C.* 10019. *A. R.* 768.

POWER (Rev. 4.) ſig. ſalvation, becauſe all divine *power* regards that as its final end, for man is reformed by divine *power*, and is thence introduced into heaven, detained from evil, and preſerved eternally in good. *Ap. Ex.* 293.

POWER. *To take power*, (Rev. 11.) ſig. Divine Omnipotence. *A. R.* 523.

POWER. *To give power*, (Rev. 13. 4.) ſig. to eſtabliſh and give authority by means of reception by the Laity. *A. R.* 579.

POWER (Rev. 13. 7.) ſig. dominion. *A. R.* 587.

POWER. Having great *power* (Rev. 18. 1.) ſig. ſtrong influx. *A. R.* 754.

POWER (Rev. 22. 14). By their *power* being in the tree of life, is ſig. to the end that they may be in the Lord, and the Lord in them, or for the Lord's ſake. *A. R.* 951.

POWER (all) reſides in the ultimates of things which are called natural. *A. R.* 148.

POWER. The *power* of deſiſting from evil, the Lord giveth to every man, becauſe he giveth the power of willing and underſtanding as if from himſelf. *A. R.* 875.

POWER. See *Divine Truth.*

POWER. See *Lord.*

POWER. See *Love of Power.*

POWER. See *Virtue.*

POWER. See *Ultimates.*

POWER of the HIGHEST. See *Higheſt.*

POWER of the LORD (the) is not only over heaven, but alſo over hell, for hell is kept in order and connection by oppoſitions againſt heaven, for which reaſon, he who governs the one, muſt neceſſarily govern the other, otherwiſe man could not be ſaved, for to be ſaved is to be brought out of hell. *A. R.* 62.

POWER and GLORY. (Matt. 24. 30) *Power* is pred. of good and *glory* of truth. *A. C.* 4060.

POWER and GLORY. See *Glory and Omnipotence*

POWER and STRENGTH (*Potentia et Robur*) (Rev. 7) *Power* when concerning the Lord is pred. of divine truth, and *ſtrength* concerning divine good, and both together omnipotence by divine truth from divine good. *Ap. Ex.* 467.

POWER. See *Perfections.*

PRAISE GOD (to) ſig. to worſhip him. *A. R.* 809.

PRAISE. See *City of Praiſe.*

PRAISE. See *Glory.*

PRAISE. See *Righteouſneſs.*

PRAISE and SELF GLORY. See *Ends.*

PRAY (to) in an internal ſenſe, ſig. to be revealed. *A. C.* 2535.

PRAY (to) Man is continually *praying*, when he is in the life of charity, altho' not with the mouth, nevertheleſs, with the heart, for that which is of the love is always in the thought alſo when man knows it not. *Ap. Ex.* 325. *A. C.* 1618.

Pray (to) See *Faith Alone*.

Pray (to) See *Nay I Pray*.

Pray (to) to the Father. See *To Believe in Jesus*.

Prayer, conſidered in itſelf, is diſcourſe with God, and at ſuch times a certain internal intuition of thoſe things which are the objects of *prayer*, to which correſponds a certain ſimilar principle of influx into the perception, or thought of the mind of him who *prays*; ſo that there is an opening of man's internals towards God; but this with a difference according to man's ſtate, and according to the eſſence of the thing which is the object of *prayer*; if the *prayer* be grounded in love and faith, regarding only celeſtial and ſpiritual things as its objects and ends, then in the *prayer* there exiſts ſomewhat reſembling a revelation, which is manifeſted in the affection of the perſon *praying*, as to hope, conſolation, or ſome internal joy. *A. C.* 2535.

Prayer is nothing elſe but communication. *A. C.* 3285.

Prayer. The Lord willeth that man ſhould firſt aſk and will, and the Lord afterwards anſwers and gives, for this reaſon, that it may be appropriated to him. *A. R.* 376.

Prayer to God is not attended to, beford the ſoul is waſhed and purified from its evils. *U. T.* 329.

Prayer. They who are in the Lord and the Lord in them, whatſoever they will and aſk, they obtain, becauſe they will and aſk from the Lord. *A. R.* 951.

Prayer. See *Lord's Prayer*.

Prayer. See *To Pray*.

Prayers ſig. the things which are of faith, and at the ſame time the things which are of charity. *A. R.* 278.

Prayers of the Lord (the) were diſcourſes with the divine [principle], and revelation at that time. *A. C.* 2535.

Prayers of the Lord. See *Lord*.

Prayers (the) Of every man that liveth, in a chriſtian country, and doth not believe on the Lord, are henceforth not attended to, but are in heaven like ill-ſcented odours, or like eructations from corrupted lungs; and altho' he may fancy, that his *prayer* is like the perfume of incenſe, yet in its aſcent to the angelic heaven, it is but like the ſmoak of a chimney, which by the violence of the wind is driven down into the eyes of men below, or like the incenſe from a cenſer under a monk's cloak; this is the caſe from henceforward with all worſhip which is directed towards a trinity of diſtinct perſons, and not towards a trinity conjoined in one perſon. *U. T.* 108.

Preacher of Faith and Repentance (a). See *Swedenborg*.

Preachers (all) in heaven are of the Lord's ſpiritual kingdom. *H. H.* 225.

Preachings out of the Word. Man is inſtructed by the Lord in the truths of faith mediately through *preachings* out of the word. *A. C.* 4538. *D. P.* 171.

Preachings. See *Heavens*.

Precede (to). See *Goods and Truths*.

Precepts. See *Judgments*.

Precepts. See *Ordinances*.

Precepts of the Decalogue. See *Decalogue*.

Precepts of Doctrine and Life. See *Commandments*.

Precepts of Regeneration. See *Regeneration*.

Precious Stones in Heaven (all) derive their origin from the ultimates of the word, and their tranſparency from the ſpiritual ſenſe contained in thoſe ultimates. *A. R.* 231.

Precious Stones. When ſpeaking of the word, ſig. divine truth in the literal ſenſe of the word tranſparent or tranſlucent from the divine truth in its ſpiritual ſenſe. *A. R.* 911.

Precious Stones (a covering of) (Ezek. 28. 13) ſig. the truths of intelligence. *A. R.* 90.

Precious Stones. See *Diamonds*.

Precious Stones. See *Heaven*.

Precious Stones. See *Pearls*.

Precious Stones. See *Twelve Precious Stones*.

Precious Things (Gen. 24. 53) ſig. things ſpiritual. *A. C.* 3166.

Precious Things of Heaven, the Dew and the Abyss Lying Beneath (Deut. 33. 13) ſig. divine ſpiritual and ſpiritual natural things from a celeſtial origin. *Ap. Ex.* 405. *p.* 629.

Precious Things. See *Wealth*.

Precious Wood (Rev. 18. 12) ſig. good, and at the ſame time truth rational; for *wood* ſig. goods and *precious* is pred of truth. *A. R.* 775.

Predestination, as commonly underſtood, does not exiſt. *D. P.* 322.

Predestination, all are *predeſtinated* to heaven, and none to hell. *D. P.* 329. *A. C.* 6488. *U. T.* 490.

Predestination is contrary to the divine love and wiſdom. *D. P.* 330.

Predestination. See *Elect.*

Predestination. See *Free Will.*

Predication. Such as the ſubject is, ſuch is the *predication*. *A. C.* 721.

Predication of a Subject. See *Internal Senſe.*

Preparation. See *Divine Order.*

Preparation. See *Heaven.*

Prepare (to) a Present (Gen. 43. 25.) ſig. inſinuation. *A. C.* 5671.

Prepare (to) the Way (Rev. 16. 12.) ſig. to prepare for introduction. *A. R.* 700.

Prepare (to) a Way. See *Baptiſm of John.*

Prepared for an Hour, and a Day, and a Month, and a Year, that they might Kill, &c. (Rev. 9. 15.) ſig. that they were perpetually endeavouring to take away life and light from the men of the church. Being *prepared*, ſig. to be in the endeavour. *A. R.* 446.

Prepared as a Bride adorned for her Husband (Rev. 21.) ſig. the new church apparelled for her eſpouſals, by the word of the Lord. *A. R.* 881.

Prepared (to be). See *Inſtructed.*

Presence of the Lord. The Lord is *preſent* with every one in heaven, and alſo in hell. *A. C.* 2766.

Presence of the Lord (the) implies liberty, and one is the conſequence of the other. *A. C.* 905.

Presence of the Lord. Man's proper life cannot ſuſtain the *preſence of the Lord*, ſuch as the Lord is in himſelf, yea, nor ſuch as he is, intimately in his word; for the divine love is juſt like the ſun, which no one can bear, ſuch as it is in itſelf, for he would be conſumed: this is what is meant by ſaying, "that no one can ſee God and live," Exod. 33. 20. Judges 13. 22. See alſo Luke 9. 32, 34. and Rev. 1. 17. *A. R.* 54.

Presence and Conjunction. *Preſence*, in the ſpiritual world, proceeds from remembrance of another with a deſire to ſee him; and *conjunction* proceeds from the affection which is of love. *D. P.* 326.

Presence and Conjunction of the Lord. The acknowledgment and worſhip of the Lord, and reading of the word, occaſion the *Lord's preſence*, and theſe, together with a life conformable to his precepts, form a *conjunction* with him. *A. R.* 796.

Presence and Conjunction of the Lord. The Lord is preſent to every one according to faith, and conjoined according to love. *A. R.* 937.

Presence. See *Conjunction.*

Presence of God. See *Divine Order.*

Presence of the Lord. See *Celeſtial Things.*

Presence of the Lord. See to *Come to the Lord.*

Presence of the Lord. See *Divine Preſence.*

Presence of the Lord. See *Faith.*

Presence of the Lord. See *Lord.*

Presence of the Lord. See *Veilings or Coverings.*

Presence of the Lord with Man. See *Hand.*

Present (a) (Gen. 32. 13.) ſig. initiation. *A. C.* 4262.

Present (a) (Gen. 43. 11). "And cauſe to go down to the man a *preſent*,"—ſig. to obtain grace, which appears from the ſignification of *offering a preſent to the man*, in the preſent caſe to *Joſeph*, who is called the *Lord of the land*, as denoting to obtain grace: it was cuſtomary in the ancient church, and thence in the Jewiſh, to give ſomewhat as a *preſent* to the judges, and afterwards to the kings and prieſts, when they were approached, and this was alſo commanded: the reaſon was, becauſe the *preſents* which were given repreſented ſuch things appertaining to man, as ought to be offered to the Lord when he is approached, which things are what proceed from a free principle, conſequently from the man himſelf, for his free principle is what is from the heart, and what is from the heart is from the will, and what is from the will is from the affection which is of the love, and what is from the affection which is of the love, is free, thus it is of the man himſelf, from this principle muſt be given by man a *preſent* to the Lord when he is approached; it was this *preſent* which was repreſented, for kings repreſented the Lord as to the divine truth, and prieſts as to the divine good, thoſe *preſents* were initiations, and initiations are to obtain grace [or favour]. *A. C.* 5619.

Present (a). See to *Prepare a Preſent.*

Preservation is perpetual creation. *A. C.* 4322.

Preservation (all) depends on the ſtate of ultimates. *A. C.* 9836.

Preservation of Man. See *Correſpondence.*

PRESERVATION of the UNIVERSE. See *Love.*

PRESERVED in GOOD (to be). See *To be Detained.*

PRESS (to) EXCEEDINGLY (Gen. 19. 3.) sig. a state of temptation attended with victory. *A. C.* 2338.

PRESS (to) EXCEEDINGLY (Gen. 19. 9.) sig. to do violence. *A. C.* 2374.

PRESS. By an *oil press* is sig. the good of love, and by a *wine press*, the truth of faith. *A. R.* 651.

PREVARICATIONS (Lam. 1. 14.) sig. falses. *A. C.* 3542.

PRIAPUSSES. See *Satyrs*

PRICE of REDEMPTION (the) is the Lord's merit and righteousness, by most grievous temptations, whereby he united the human essence to the divine, and the divine to the human, and this of his own proper power, and by that unition saved mankind, and especially those who are of the spiritual church. *A. C.* 2966.

PRICKLES like THORNS on the TAIL of the DRAGON, sig. falses. *A. R.* 537.

PRIDE sig. the love of self. *A. C.* 2220.

PRIDE extinguishes and suffocates the light of heaven. *A. C.* 4949.

PRIDE glues falses together so that at last they cohere like concretions formed by the foam of the sea. *A. R.* 421.

PRIDE, or SWELLING of JORDAN (the) sig. the external man continually assaulting the internal, and aspiring to dominion. *A. C.* 1585.

PRIDE. See *Explanation of Ezekiel* 16. 46, 50.

PRIDE. See *Glory Originating in Pride.*

PRIDE. See *Love.*

PRIEST. See *Marriage Ceremony.*

PRIESTHOOD (the) repr. the Lord as to the work of salvation, because that proceeded from the divine good of his divine love. *A. C.* 9809.

PRIESTHOOD (the) of Aaron, of his sons, and of the Levites, repr. the Lord's work of salvation in successive order. *A. C.* 10017. 10119.

PRIESTHOOD. See *Heavens.*

PRIESTHOOD. See *Inaugurations.*

PRIESTS repr. the Lord as to his divine good. *A. R.* 854.

PRIESTS are to teach truth, and thereby lead to good, and so to the Lord. *A. C.* 10794.

PRIESTS are not to claim to themselves any power over the souls of men. *A. C.* 10795.

PRIESTS ought to have dignity on account of holy things, but they ought not to attribute the dignity to themselves, but to the Lord, from whom alone they are holy, because the *Priesthood* is not the person, but adjoined to the person. *A. C.* 10906.

PRIESTS who do not acknowledge the Lord have, in the word, a contrary signification. *A. C.* 3670.

PRIESTS. See *Governors.*

PRIESTS. See *Priesthood.*

PRIESTS of JEHOVAH and MINISTERS of GOD (Isa. 61. 5.) *priests of Jehovah* sig. celestial men, and *ministers of God*, spiritual men. *A. C.* 1097.

PRIESTS and ELDERS (Lam. 1. 19.) *Priests* sig. those who teach good, and *Elders*, those who teach truth. *Ap. Ex.* 750. *p.* 135.

PRIESTS and KINGS. *Priests* represent the Lord, as to divine good, and *kings*, as to divine truth. *A. C.* 2015. 6148.

PRIESTS and KINGS. *Priests* are to superintend the ecclesiastical administration, and *kings*, the civil administration. *A. C.* 10793.

PRIESTS and LEVITES (Ezek. 48. 9, 20.) sig. those who are in the third heaven. *S. E. L. P. p.* 39.

PRIESTS and LEVITES in a bad sense, (as in Luke 10 29, 37.) sig. those who are in no love to the Lord, and in no charity towards their neighbour. *Ap. Ex.* 445. *p.* 90.

PRIESTS and PROPHETS. *Priests* sig. those who lead to a life according to divine truth; and *prophets*, those who teach divine truth. *Ap. Ex.* 624. *p.* 386.

PRIMARY. See *End.*

PRIMARY. See *Idea of God.*

PRIMARY MOTIONS and SENSATIONS. See *Body.*

PRIMARY and SECONDARY. What is *primary* is all in that which is *secondary*. *A. R.* 655.

PRIMARY and SECONDARY PRINCIPLES. See *Spiritual Sense.*

PRIMITIVE FORMATION. See *Brain.*

PRIMOGENITURE of FAITH and CHARITY was represented by *Ephraim* and *Manasseh*, *Jacob* and *Esau*, *Phares* and *Zarah*, &c. &c. *A. C.* 3325. 4923.

PRINCE in the word, sig. a principal truth. *A. R.* 548.

PRINCE. See *King*.
PRINCE. See *Meſſiah*.
PRINCE. See *Princes*.
PRINCE. See *Principalities, &c.*
PRINCE. See *Saviour*.
PRINCE of the BAKERS (Gen. 40.) ſig. the ſenſual things of the will part. *A. C.* 5167.
PRINCE of the BUTLERS (Gen. 40.) ſig. in general the ſenſual things ſubject to the intellectual part. *A. C.* 5165.
PRINCE of GOD (Gen. 23. 6) ſig. the Lord as to the power of truth. *A. C.* 2921.
PRINCE of the GUARDS (Gen. 40. 1) ſig. things primary for interpretation, which are thoſe which primarily conduce to interpret the word, and thus to underſtand the doctrinals of love to God and of charity towards the neighbour, which are from the word. *A. C.* 4966.
PRINCE of the HOUSE of the PRISON (Gen. 39. 23) denotes truth governing in a ſtate of temptations. *A. C.* 5047.
PRINCE of the KINGS of the EARTH (Rev. 1. 5) ſig. the Lord with reſpect to divine truth. *A. R.* 18.
PRINCES, or CHIEFS ſig. the primary things of truth which are precepts. *A. C.* 2089.
PRINCES of ZOAN and the WISE COUNSELLORS of PHARAOH (Iſa. 19. 11, 13) ſig. primary ſcientifics. *A. C.* 1482.
PRINCES and NOBLES of the PEOPLE (Num. 21, 17) ſig. thoſe who are intelligent and wiſe from the Lord, who is there ſig. by the *Lawgiver*. *Ap. Ex.* 727. *p.* 72.
PRINCES. See *Ancients*.
PRINCES. See *Principalities*.
PRINCESSES (Iſa. 49. 23) ſig. goodneſſes. *A. C.* 2015.
PRINCIPAL and INSTRUMENTAL. See *Cauſe*.
PRINCIPALITIES. The Angels are ſo called, becauſe they are in truths, and indeed, ſpiritual angels, *A. C.* 2089.
PRINCIPALITY on the SHOULDER (Iſa. 9. 5, 6) ſig. all divine truth in the heavens from the Lord himſelf, for the heavens are diſtinguiſhed into *principalities* according to truths from good; hence alſo, the angels are called *principalities*. *A. C.* 5044.
PRINCIPIATES. See *Love*.
PRINCIPLE. With the inhabitants of the ſpiritual world, the third *principle*, which is natural, is wanting. *C. S. L.* 52.
PRINCIPLE. See *Celeſtial Principle*.
PRINCIPLE. See *Conjugial Principle*.
PRINCIPLE. See *Conjunctive Principle*.
PRINCIPLE. See *Corporeal Principle*.
PRINCIPLE. See *Divine Principle*.
PRINCIPLE. See *Falſe Principle*.
PRINCIPLE. See *Feminine Principle*.
PRINCIPLE. See *General Principle*.
PRINCIPLE. See *Intermediate Principle*.
PRINCIPLE. See *Natural Principle*.
PRINCIPLE. See *Negative Principle*.
PRINCIPLE. See *Principles*.
PRINCIPLE. See *Senſual Principle*.
PRINCIPLE. See *Spiritual Principle*.
PRINCIPLES. There are three *principles* common appertaining to man, viz. the corporeal, the natural, and the rational *principles*: The *corporeal principle* is the outermoſt, the *natural* is the middle, the *rational* is the interior; ſo far as one prevails with man above the other, ſo far he is ſaid to be either *corporeal*, or *natural*, or *rational*; theſe three parts of man wonderfully communicate, viz. the *corporeal* with the *natural* and the *natural* with the *rational*. *A. C.* 403
PRINCIPLES. See *Groſſer Principles*.
PRINCIPLES. See *Hereditary Principles*.
PRINCIPLES. See *Love*.
PRINCIPLES. See *Perſuaſions*.
PRINCIPLES CONTINUED from the BRA See *Human Form*.
PRIOR. All things exiſt and ſubſiſt from wh is *prior* to themſelves. *H. H.* 37.
PRIOR. The ultimate is the complex of things *prior*. *A. R.* 678.
PRIOR. See *Given*.
PRIOR. See *Good*.
PRIOR DEGREES ACTUALLY in the LORD. *Human Nature or Principle*.
PRIOR and POSTERIOR THINGS. See *Perfecti*
PRIOR, POSTERIOR, and POSTREME. See *grees*.
PRISON (houſe of the) denotes the vaſtation the falſe, and hence, the falſe itſelf. *A.* 5085.
PRISON (to be in) (Rev. 2. 10) ſig. to be feſted by evils from hell, becauſe they are a they were bound in *priſon*, for they cannot th any thing but evil, when, nevertheleſs, they what is good, hence proceeds combat and inte anxiety. *A. R.* 99.
PRISON. See *Bound*.
PRISONS. See *Hells*.

PRISON

Prisoners, in the word fig. the same as *captives*, or those who are *cast into custody*. *A. R.* 99, 678.

Prisoners Out of the Pit Wherein is No Water (Zech. 9. 11) fig. the faithful who were kept in the inferior earth until the Advent of the Lord. *Ap. Ex.* 537. *p.* 225.

Privies. See *Habitations of those who are in Hell.*

Proceed (to) Slowly (Gen. 33. 14) fig. a successive state of preparation. *A. C.* 4381.

Proceed (to). See *To Go Forth.*

Proceed (to) from the Lord. See *Divine Truth.*

Proceeding Attributes of God. See *God.*

Proceeding Divine. See *Holy Spirit.*

Proclaim (to) See *Year.*

Proclaimed (to be). That which is *proclaimed* powerfully penetrates thoroughly into the thought. *A. R.* 258.

Procreations (the) of the human race on the earths will never cease. *L. J.* 6—13.

Prodigal Son, &c. (Luke, 15). By the *prodigal Son* are understood they who misapply spiritual riches, which are the knowledges of truth and goods, by his *return and confession to his father*, is signified penitence of heart and humiliation; by the *best robe with which he was clothed* is signified general and primary truths; by the *ring upon his hand*, the conjunction of truth and good in the internal or spiritual man; by *shoes upon his feet*, the same in the external or natural man; and by both these, regeneration; by *the fatted calf*, the good of love and charity; and *eating and rejoicing*, consociation and celestial joy. *Ap. Ex.* 279. *p.* 314.

Prodigies. See *Signs.*

Produce (to) See *To Beget.*

Produce (to) Effects. See *Causes.*

Profanation is a commixion of good and evil, as also of the truth and the false with man. *A. C.* 6348, 593, 1008, 1010, 1059.

Profanation. They are guilty of *profanation* who believe truths and live an evil life; as also they who give no credit to truths, and live external sanctity. *A. C.* 8082, 8394, 10287.

Profanation in the other life is the worst of all states. *A. C.* 571, 582, 6348, 2426.

Profanation. To prevent *profanation*, care is taken by the Lord that no one is admitted further into true acknowledgment and belief of heart than he is capable of being afterwards preserved in. *A. C.* 2357.

Profanation is meant by the Lord's words Matt. 12. 43, 45. John 5. 14. & John, 12. 40. *N. J. D.* 169.

Profanation. He who doth not acknowledge the Lord's divinity in his humanity, and falsifies the word, yet not intentionally, is indeed guilty of *profanation*, but only in a slight degree: whereas they who ascribe to themselves all the power of the Lord's divine humanity, and therefore deny his divine humanity, and who apply every thing in the word to the purpose of acquiring to themselves dominion over the holy things of the church and of heaven, and for that reason adulterate the word, these are guilty of grievous *profanation*. *A. R.* 723.

Profanation. Those in the christian world who defile the holy things of the word by unclean thoughts and discourses are guilty thereof. *A. C.* 5390.

Profanation. It is a most grevious kind thereof at one time to believe, and at another time not to believe. *A. R.* 198.

Profanation. In order to prevent *profanation*, the internal or spiritual sense of the word was not opened to the Jewish or the Christian churches: hence it was hidden from them that there was any thing as a spiritual internal sense within the natural or literal sense of the word; and that they might be held in such ignorance, it was provided, that the science of correspondences which was the chief science of the ancients should be lost, so that it was altogether unknown what is meant by correspondence, according to which the word is written. The reason why it is at this day discovered, is, because by the last Judgment, all things in heaven and hell are reduced to order, and so it is provided by the Lord that no *profanations* exist. *Ap. Ex.* 375. *p.* 515.

Profanation. See *Commixion.*

Profanation. See *Conjoined.*

Profanation. See *Deceit.*

Profanation. See *Faith Alone.*

Profanation. See *Jews.*

Profanation. See *Profanators.*

Profanation. See *Providence.*

Profanators after death being with respect to thought sometimes in heaven and at other times

times in hell, and becauſe they cannot be in one or the other, they extirpate their interiors, and become mere phantaſies. *A. R.* 202.

PROFANATORS after death are not ſpirits in an human form, as others are, but are mere phantaſies, and appear to themſelves to fly here and there, without any thought, and at length they are ſeparated from others and caſt into the loweſt hell of all; they are therefore, no more called *he*, or *ſhe*, but *it*. *Ap. Ex.* 375. *p.* 515.

PROFANE. See *Eating the Fleſh of Animals.*

PROFANE. See *Falſes.*

PROFANE. See *Profanation.*

PROFANE. See *Profanators.*

PROGRESS of FAITH. See *Faith.*

PROGRESSION (the) TOWARDS UNION of the Lord's human and divine [principle] was the ſtate of exinanition, or emptying himſelf, and the *union itſelf* was his ſtate of glorification. *U. T.* 104—106.

PROGRESSION. See *Providence.*

PROGRESSIVELY & SUCCESSIVELY. See *Creation.*

PROLIFIC. See *Prior.*

PROLIFICATION is from truth grounded in good in the intellect. *C. S. L.* 90.

PROLIFICATION corr. to the propagation of truth. *C. S. L.* 127, 137.

PROLIFICATIONS. *Spiritual prolifications* and *natural prolifications* are from the ſame origin. *C. S. L.* 115.

PROLIFICATIONS (ſpiritual) are thoſe of love and wiſdom. *C. S. L.* 51.

PROLIFICATIONS. See *Conjugial Love.*

PROLIFICATIONS. See *Conjugial Pairs.*

PROLONG (to) is pred. concerning good, and its augmentation. *Ap. Ex.* 304. *p.* 361.

PROLONGATION of DAYS ſig. the felicity of life eternal. *A. C.* 8898.

PROLONGED (to be) is pred. of good. *A. C.* 3703.

PROPER INTELLIGENCE. Thoſe things which are framed and put forth from [man's] proper intelligence have no life. *A. C.* 8941.

PROPERTIES of LOVE. See *Love.*

PROPHANATION. See *Profanation.*

PROPHANATORS. See *Profanators.*

PROPHECIES (many) concerning Judah and Iſrael in the word by no means tally with that nation, nor in the literal ſenſe, have any coincidence with their hiſtory. *A. C.* 6331, 6415, 6444.

PROPHECIES. See *Prophecy.*

PROPHECIES. See *Prophet.*

PROPHECY ſig. doctrine. *A. R.* 944.

PROPHECY. See *Prophet.*

PROPHECY. See *Seal.*

PROPHET. Where any *prophet* is mentioned by name in the word, it does not mean that *prophet*, but the prophetic word itſelf; nevertheleſs, each *prophet* hath a diſtinct ſignification. *A. C.* 3652.

PROPHET is frequently mentioned in the word, and in the ſenſe of the letter ſig. thoſe to whom revelation is made, alſo abſtractedly the revelation itſelf, but in an internal ſenſe, it ſig. one who teaches, alſo abſtractedly the doctrine which is taught. *A. C.* 2534.

PROPHET ſig. doctrine of the church derived from the word, and *prophecy*, the ſame, becauſe the word was written by *prophets*, and in heaven, a perſon is conſidered according to that which belongs to his function or office, agreeably thereto alſo, every man, ſpirit, and angel is named in heaven, wherefore when the word *prophet* is uſed, for as much as his function was to write and teach the word, the word is underſtood with reſpect to doctrine, or doctrine derived from the word: Hence it is, that the Lord for as much as he is the word itſelf was called a *prophet*. *A. R.*

PROPHET (Matt. 11. 9) ſig. the external thing of doctrine and of worſhip. *A. C.* 2576.

PROPHET. See *Diſciple.*

PROPHET. See *Idol, Prophet, and Unclean Spirit.*

PROPHET. See *Name.*

PROPHETS. See *Prieſts and Prophets.*

PROPHET. See *Prophets.*

PROPHET and DREAMER of DREAMS (Deut. 13. 2—4). *Prophet* here ſig. he who gives a ſign, and *dreamer of dreams*, one who gives a miracle. *Ap. Ex.* 706. *p.* 5.

PROPHET, JUST MAN, and DISCIPLE (Matt. 10. 41) *Prophet* ſig. the truth of doctrine, *a juſt man*, the good of love, and *diſciple*, the truth and good of the word, and the church. *Ap. Ex.* 695. *p.* 551.

PROPHETICAL DREAMS. See *Dreams.*

PROPHETICAL PARTS of the WORD. See *Hiſtorical parts of the Word.*

PROPHETICAL PARTS of the WORD. See *Internal Senſe of the Word.*

PROPHETICA

Prophetical Word. See *Man.*

Prophetical Writings. See *Diſtinction.*

Prophets ſig. all thoſe whom the Lord teaches, that is, all who are in the ſpiritual affection of truth for its own ſake. *Ap. Ex.* 624. *p.* 385.

Prophets (the) repr. the ſtate of the church as to doctrine, and the Lord repr. it as to the word. *A. R.* 8. *L.* 15—17.

Prophets ſig. thoſe who teach truths out of the word, and in an abſtract ſenſe, church-doctrine of truth, and in an extenſive ſenſe, the word itſelf. *A. R.* 943.

Prophets. When the word was revealed to the *prophets*, it was not by influx into their interior, but by emiſſary ſpirits, whom the Lord filled with his aſpect; and the ſpirit ſo filled, at that time, knew no other than that he himſelf was the Lord, till he had finiſhed his meſſage. *H. H.* 254.

Prophets. Concerning the *prophets* it is written, that they were in the ſpirit, or in viſion, alſo that the word came to them from Jehovah. When they were in the ſpirit, or in viſion, they were not in the body, but in their ſpirit, in which ſtate they ſaw ſuch things as were in heaven; but when the word came to them they were in the body, and heard Jehovah ſpeak: theſe two ſtates of the *prophets* are carefully to be diſtinguiſhed; in the ſtate of viſion, the eyes of their ſpirit were opened, and the eyes of their body ſhut, and then they heard what the angels ſpake, or what Jehovah ſpake by the angels, and alſo the things which were repreſented to them in heaven; and then they ſometimes ſeemed to themſelves to be carried from one place to another, the body ſtill remaining in its place; in ſuch a ſtate was *John* when he wrote the *Apocalypſe*, and ſometimes alſo *Ezekiel*, *Zachariah*, and *Daniel*, and then it is ſaid, that they were in viſion, or in the ſpirit. *A. R.* 36.

Prophets. Many things in their writings appear to be unconnected, which yet in the internal ſenſe have a regular and beautiful coherence. *A. C.* 7153. 9022.

Prophets. See *Law and the Prophets.*

Prophets. See *Prophecies.*

Prophets. See *Prophet.*

Prophets See *Reciprocation.*

Prophets. See *Son of Man.*

Prophets and Apostles. They who taught truths, were called *prophets* in the old Teſtament, and *apoſtles* in the new. *Ap. Ex.* 100. *p.* 86.

Prophets and Priests (Lam. 4. 13). *Prophets* ſig. thoſe who teach, and *prieſts*, thoſe who live according to what is taught. *A. C.* 382.

Prophets and Saints (Rev. 11. 18). *Prophets* ſig. thoſe who are in truths of doctrine, and *ſaints*, thoſe who are in a life conformable to them. *A. R.* 526.

Propitiation ſig. the operation of clemency and grace to prevent man from falling into damnation by ſin, and at the ſame time, to be a ſecurity againſt the profanation of holineſs, which was ſignified by the *propetiatory*, or *mercy-ſeat* over the *ark* in the *tabernacle*. *U. T.* 135.

Propitiation. See *Expiation.*

Propitiations. See *Incenſe.*

Propitiatory. See *Holy of Holies.*

Propitiatory. See *Mercy-Seat.*

Proprium with the corporeal and worldly man, is all that he hath, and he knoweth nothing elſe but *proprium*, imagining that if he ſhould loſe that, he ſhould loſe his all; with the ſpiritual man alſo, *proprium* hath a ſimilar appearance; for although he knoweth, that the Lord is the life of all, and giveth wiſdom and underſtanding, and conſequently, that he giveth power to think and to act, yet this knowledge is rather the profeſſion of his lips, than the belief of his heart; but the celeſtial man acknowledgeth that the Lord is the life of all, and that he giveth power to think and to act, for he perceiveth, that it is really ſo, and never coveteth *proprium*; and although he doth not covet *proprium*, ſtill *proprium* is given him by the Lord which is joined with all perception of what is good and true, and with all felicity: the angels are in ſuch *proprium*, and at the ſame time in the utmoſt peace and tranquillity, for in their *proprium* are contained the things which are of the Lord, who governeth their *proprium*, or them by means of their *proprium*: this *proprium* is the very eſſence of all that is celeſtial; whereas the *proprium* of the corporeal man is infernal. *A. C.* 141.

Proprium. Man's *proprium* is all evil and falſity, originating in ſelf love and the love of the world, whereby he is inclined to believe in himſelf, and not in the Lord and the word, and to ſuppoſe that what he cannot conceive ſenſually, and ſcientifically, hath no exiſtence; the fruit of ſuch incredulity muſt needs be what is evil and

falſe, and thus he ſeeth all things in a perverted view; what is evil he conceiveth to be good, and what is good, to be evil: what is falſe, to be true, and what is true, to be falſe; the things which exiſt he ſuppoſeth to be nothing, and what is nothing he ſuppoſeth to be all: he calleth hatred, love; darkneſs, light; death, life; and *vice verſa*: perſons of this deſcription are in the word called *lame* and *blind*. This then is the *proprium* of man, which in itſelf is infernal and curſed. *A. C.* 210.

PROPRIUM. Man's *proprium* is as it were deſtroyed, when it is vivified or made alive. Man's *proprium* is wholly evil and falſe, and ſo long as it remaineth, ſo long man is dead, but when he undergoeth temptations, then it is ſhook and diſperſed, that is, it is looſened and tempered by truths and goodneſſes from the Lord, and thus it is vivified, and appears as if it was not preſent, it's not appearing, and not being any longer hurtful, is ſignified by deſtroying, although it is never deſtroyed, but remaineth; in this reſpect it is with *proprium* as with black and white, which being variouſly tempered by the rays of light, are changed into beautiful colours, as into blue, yellow, purple, and the like, by which, according to their arrangement, as in flowers, divers forms of beauty and agreeableneſs are exhibited, whilſt the black and white in their root and ground ſtill remain. *A. C.* 731.

PROPRIUM OF MAN (the) hath an innate enmity againſt the divine providence. *D. P.* 211.

PROPRIUM. What is divine may be with man as an appurtenance, but not in his *proprium*, for the *proprium* of man is nothing but evil. *A. R.* 758.

PROPRIUM. The Lord is not conjoined with the *proprium* of man, but *removes* that, and gives to him a new *proprium* from himſelf in which he abides. *Ap. Ex.* 254.

PROPRIUM. Even the *proprium* of angels is nothing but what is falſe and evil. *A. C.* 633.

PROPRIUM. Man is endowed with an heavenly *proprium* by regeneration from the Lord. *A. C.* 1937, 1947, 2882, 2883, 2891.

PROPRIUM. The celeſtial marriage is ſuch, that heaven, and conſequently the church, is united with the Lord by *proprium*, ſo that it conſiſts in *proprium*, for without *proprium*, no union can exiſt, into which *proprium* when the Lord out of mercy inſinuates innocence, peace and goodneſs, in this caſe it appears ſtill as *proprium*, but celeſtial and moſt happy. But the difference between this *proprium* from the Lord, and that from man, is like that which ſubſiſts between heaven and hell. *A. C.* 252.

PROPRIUM. The Lord united by this divine power in the world, the divine celeſtial *proprium* with the human *proprium* in his human eſſence, ſo that in him they might be one. *A. C.* 256.

PROPRIUM. See to *Believe*.

PROPRIUM. See *Celeſtial*.

PROPRIUM. See *Divine*.

PROPRIUM. See *Excrement*.

PROPRIUM. See *Led*.

PROPRIUM. See *Lord*.

PROPRIUM. See *Reaſon*.

PROSPER (to) (Gen. 40. 2.) when predicated of the Lord [repreſented by Joſeph,] denotes that it was provided, viz. that he ſhould be enriched with all good, the reaſon why *cauſing to proſper* in the ſupreme ſenſe is providence, is, becauſe every thing *proſperous*, which appears in the ultimates of nature, is in its origin from the divine providence of the Lord; this is the caſe, and alſo every thing, which is ſaid to be of fortune, is from the ſame ſource. *A. C.* 4972, 5049.

PROSTITUTIONS. See *Adultry, &c.*

PROSTRATE. See *To Fall Proſtrate*.

PROTEST (to) (Gen. 43. 3) ſig. to be averſe. *A. C.* 5584.

PROTESTANT CHURCHES. See *Philiſthea*.

PROVENDER ſig. the good of ſcientific truth. *A. C.* 5670.

PROVENDER. "To give *provender* to his aſs" (Gen. 42. 27) ſig. to reflect upon ſcientifics for *provender* is the food with which aſſes are fed conſiſting of ſtraw and chaff, and hence it denotes all reflection on ſcientifics, for reflection principally feeds them. *A. C.* 5495.

PROVIDED. See *Good*.

PROVIDENCE. The *divine providence* is the government of the divine love and the divine wiſdom of the Lord. *D. P.* 1.

PROVIDENCE. The *divine providence* of the Lord cauſeth evil and its attendant falſe to ſerve for equilibrium, relation, and purification, and thereby for the conjunction of good and truth with others. *D. P.* 21.

PROVIDENCE. The *divine providence* of the Lord hath for it's end an heaven out of the human race. *D. P.* 27.

PROVIDEN

PROVIDENCE. The *divine providence*, in all that it doeth, hath reſpect to what is infinite and eternal from itſelf, eſpecially in ſaving the human race. *D. P.* 55.

PROVIDENCE. To reſpect what is infinite and eternal in forming the angelic heaven that it may be before the Lord as one man which is his image is the *intimum* of the *divine providence*. *D. P.* 64.

PROVIDENCE. The laws of the *divine providence* are what are unknown to men. *D. P.* 70.

PROVIDENCE. It is a law of the *divine providence*, that man ſhould act from liberty according to reaſon. *D. P.* 71.

PROVIDENCE. It is a law of the *divine providence*, that man, as from himſelf, ſhould remove evils as ſins in the external man, and thus, and no otherwiſe, the Lord can remove evils in the internal man, and then at the ſame time in the external. *D. P.* 100.

PROVIDENCE. It is the *continuum* [continual endeavour] of the *divine providence* of the Lord, to join man to himſelf, and himſelf to man, that he may be able to give him the felicities of eternal life; which cannot be done, but in proportion as evils with their concupiſcences are removed. *D. P.* 123.

PROVIDENCE. It is a law of the *divine providence* that man be not forced by external means to think and will, and ſo to believe and love the things which are of religion; but man may lead, and ſometimes force himſelf to it. *D. P.* 129.

PROVIDENCE. It is a law of the *divine providence*, that man be led and taught of the Lord out of heaven by the word, and by doctrine and preachings derived from the word, and this in all appearance as from himſelf. *D. P.* 154.

PROVIDENCE. It is a law of the *divine providence*, that man ſhould not perceive and feel any thing of the operation of the *divine providence*, but yet ſhould know and acknowledge it. *D. P.* 175.

PROVIDENCE. If man manifeſtly ſaw the *divine providence*, he would interfere with the order and tenor of it's progreſſion and would pervert and deſtroy it. *D. P.* 180.

PROVIDENCE. If man manifeſtly ſaw the *divine providence*, he would either deny God, or make himſelf a God. *D. P.* 182.

PROVIDENCE. It is given man to ſee the *divine providence* on the back, and not in the face, alſo in a ſpiritual ſtate, and not in his natural ſtate. *D. P.* 187.

PROVIDENCE. Self derived prudence is nothing, and only appears as if it was, and alſo ought ſo to appear: but the *divine providence* from things the moſt particular is univerſal. *D. P.* 191.

PROVIDENCE. The affections of the life's love of man are led of the Lord, through his *divine providence*, and then at the ſame time his thoughts from which human prudence is derived. *D. P.* 200.

PROVIDENCE. The Lord by his *divine providence* compoſeth the affections into one form, which is human. *D. P.* 201.

PROVIDENCE. The *divine providence* hath reſpect to things eternal, and no otherwiſe to temporary things, than ſo far as they accord with things eternal. *D. P.* 214.

PROVIDENCE. The conjunction of things temporary and eternal in man is the *divine providence* of the Lord. *D. P.* 220.

PROVIDENCE. It is ſo ordered by the Lord's *divine providence*, that they who are in evils of life ſhould never be otherwiſe than in falſes of doctrine, leſt the divine truths of the word ſhould be profaned. *D. P.* 221, 257.

PROVIDENCE. The *divine providence*, not only with the good, but alſo with the wicked, is univerſal in things the moſt particular, and ſtill it is not in their evils. *D. P.* 287.

PROVIDENCE. The *divine providence* neither appropriates evil nor good to any one, but *ſelf-derived prudence* appropriates both. *D. P.* 308, 320.

PROVIDENCE. It is of the *divine providence*, that every man is capable of being ſaved, and that they are ſaved who acknowledge a God and lead a good life. *D. P.* 325.

PROVIDENCE. The Lord cannot act againſt the laws of the *divine providence*, becauſe to act againſt them, would be to act againſt his divine love and his divine wiſdom, conſequently againſt himſelf. *D. P.* 331, 338.

PROVIDENCE. The operation of the *divine providence*, in ſaving man, begins at his birth, and continues to the end of his life, and afterwards to eternity. *D. P.* 332.

PROVIDENCE. The operation of the *divine providence* is continually effected by means out of pure mercy. *D. P.* 335.

PROVIDENCE. Except the Lord leads man every moment, yea every the moſt minute point of time, man departs from the way of reformation, and periſhes: Every change and variation of ſtate of the human mind changes and varies ſomething in the ſeries of things preſent and thereby of things conſequent; what then muſt it not do in the progreſſion to eternity. It is like an arrow ſhot from a bow, which, if its direction at firſt declines ever ſo little from the mark, at the diſtance of a mile or more, would diverge immenſely; ſo it would be if the Lord, every the leaſt moment, did not lead and govern the ſtate of human minds. This the Lord doeth according to the laws of his *divine providence*, agreeable to which, it is alſo neceſſary, that it ſhould appear to man, as if he led himſelf; but the Lord foreſeeth how he will lead (or guide) himſelf, and conſtantly *provides* accordingly. *D. P.* 202.

PROVIDENCE. See *Concluſion.*

PROVIDENCE. See *Divine Providence.*

PROVIDENCE. See *Led and Taught.*

PROVIDENCE. See *Order.*

PROVIDENCE. See *Permiſſion.*

PROVIDENCE. See *Proprium.*

PROVIDENCE. See *Word.*

PROVINCES. All the correſpondent *provinces* of the grand man of heaven have reference to the celeſtial and ſpiritual kingdoms. *A. C.* 4931.

PROVINCES. To what *provinces* the angelic ſocieties belong, may be known in the other life from their ſituation in reſpect to the human body, and alſo from their operation and influx, for they flow-in and operate upon that organ and member in which they are; but their influx and operation cannot be perceived by any others than thoſe who are in the other life, and not by man, unleſs the interiors be ſo far opened in him, and not even in this caſe, unleſs ſenſitive reflection be given him from the Lord, to which there is adjoined perception. *A. C.* 5171.

PROVISION (abundance of) (Gen. 41. 29—31) ſig. the multiplication of truth becauſe it is oppoſed to famine, which ſig. defect of truth; the expreſſion, by which in the original tongue abundance of proviſion is expreſſed, is one to which famine is oppoſed, and ſig. in the internal ſenſe full ſtore and ſufficiency of knowledges, becauſe famine ſig. the defect thereof. Knowledges are nothing elſe but truths of the natural man, but which are not yet appropriated to him, and the multiplication of ſuch truths is here meant: knowledges do not become truths with man, until they are acknowledged in the underſtanding, which is the caſe when they are confirmed by the man himſelf, and theſe truths are not appropriated to him, until he lives according to them, for nothing is appropriated to man unleſs what is made of his life, for hereby he himſelf is in them, inaſmuch as his life is in them. *A. C.* 5276.

PROVISION (Gen. 42. 2) Is here expreſſed in the original tongue by a term which ſig. *breaking*; by a like term alſo *buying* and *ſelling* are expreſſed, where it is ſaid, that the ſons of Jacob bought it in Egypt, and that Joſeph there ſold it; the reaſon is, becauſe in the ancient church bread was broken when it was given to another, and thereby was ſignified to communicate from one's own, and to appropriate good from one's own, and thus to do mutual love; for when bread is broken, and given to another, then communication is made from one's own; or when bread is broken amongſt ſeveral, in ſuch caſe one bread becomes mutual, conſequently there is conjunction by charity; hence it is evident that the breaking of bread was a ſignificative of mutual love: Inaſmuch as this rite was received and cuſtomary in the ancient church, therefore alſo by the breaking itſelf was meant the *proviſion* which was made common. *A. C.* 5405.

PROVISION (abundance of). See *Explanation of Geneſis. X. L. I.* 48.

PROVISION. See *Viaticum.*

PROVISION. See *Years of Abundance of Proviſion, &c.*

PROXIMATE SENSE, or INTERNAL HISTORICAL SENSE of the WORD (the). Is diſtinguiſhed from the *internal ſenſe*; as for example, the *proximate ſenſe* treats of the Jewiſh church in many paſſages: but the *internal ſenſe* every where reſpects all churches univerſally alike. *A. C.* 4693.

PRUDENCE corr. to providence, and what is of the divine providence, is not of man's *prudence. A. C.* 5664.

PRUDENCE and CUNNINGNESS. The former is affirmed of thoſe who are in good; and the latter of thoſe who are in evil. *Ap. Ex.* 581. *p.* 305.

PRUDENCE. See *Conjugial Semblances.*

PRUDENCE. See *Providence.*

PRUDENCE of the WIFE in MODERATING the

the AFFECTIONS of the HUSBAND. See *Conjunction.*

PRUNE and WEED (to) *Putare et Sarrire* (Iſ. 5. 6) ſig. to prepare for reception. *Ap. Ex.* 644. *p.* 433.

PRUNING HOOKS. (Iſ. 2. 4) ſig. truths of doctrine, becauſe *gardens* ſig. perceptions and knowledges of truth. *Ap. Ex.* 734. *p.* 91.

PSALM VIII. 3. See *Explanation of Pſalm* 8. 3.

PSALM L. 1. See *Explanation of Pſalm* 50. 1.

PSALM LXXXIII. 3—9. See *Explanation of Pſalm* 83. 3—9.

PSALM CXI. and CXIX. See *Alphabet.*

PSALMS of DAVID (the) treat ſolely of the Lord and of his temptations, prayers and celebrations of the divine principle, &c. *S. E. L. P. p.* 54 *to* 69.

PSALMS of DAVID. Their titles or inſcriptions are the firſt verſes of them. *Ap. Ex.* 326. *p.* 407. See alſo all the quotations from the *Pſalms* by *Emanuel Swedenborg.*

PSALMS of DAVID. See *Inſtruments.*

PSALMS of DAVID. See *Songs.*

PSALTERIES corr. to ſpiritual good. *A. R.* 276.

PSALTERIES. See *Veſſels.*

PSALTERY of TEN STRINGS (Pſ. 33. 2, 3.) ſig. ſpiritual good correſponding with confeſſion of the Lord from ſpiritual truths. *Ap. Ex.* 323. *p.* 389.

PUAH. See *Shiphrah* and *Puah.*

PUBLICANS and SINNERS ſig. the Gentiles who received the Lord, and hence the Lord ate with them. *Ap. Ex.* 617. *p.* 365.

PUL. See *Tarſhiſh, Pul, Lud, Tubal,* and *Javan.*

PULSATION. See *Reſpiration.*

PULSATIVE INSTRUMENTS have reſpect to the joy of thoſe who are of the celeſtial kingdom. *Ap. Ex.* 863. *p.* 315.

PULSE of the HERB (Gen. 9. 3) ſig. what is vile and refuſe in delights, becauſe they are only worldly and corporeal, or external; for the pleaſures, which are in things corporeal or extreme, derive their origin from interior delights in orderly arrangement; the delights which are perceived in things extreme, or corporeal, are reſpectively vile and refuſe, for every delight is of ſuch a nature, that it becomes viler the more it proceedeth to external things, and happier, the more it proceedeth to things internal. *A. C.* 996.

PULSE (Gen. 25. 29) ſig. doctrinals. *A. C.* 3316.

PULSE (2 Kings. 4. 38) ſig. an heap of ſcientifics ill-connected together. *A. C.* 3316.

PULSE. See *Beans.*

PULSE. See *Pottage.*

PULSE and RESPIRATION. The variation as to *pulſes*, and as to *reſpirations* in the heavens are manifold, being equal in number to the ſocities therein, for they are according to the ſtates of thought and affection with the angels, which ſtates are according to ſtates of faith and love. *A. C.* 3886.

PULSE and RESPIRATION. See *Death.*

PUNISH (to) the EVIL. See *Judge.*

PUNISHED (to be) See *Puniſhment.*

PUNISHED (to be not) See *Good Spirits.*

PUNISHMENT is equally the conſummation of evil; and becauſe after *puniſhment*, reformation ſucceeds, therefore it is ſaid Deut. 25. 3. "that no more than 40 ſtripes ſhould be ſtruck, leſt thy brother become vile in thine eyes;" for by *forty* is ſig. the end of evil, and alſo the beginning of good; wherefore, if *more than* 40 *ſtripes* ſhould be given, the beginning of good, or reformation could not be ſignified. *Ap. Ex.* 633.

PUNISHMENT. Every evil carries along with it its own *puniſhment*. *A. R.* 762.

PUNISHMENT. They who inflict *puniſhment* on their fellows in another life, declare that they are ſo delighted with their office, that they could wiſh it might continue even to eternity. *A. C.* 957, 959.

PUNISHMENT. No one ſuffers any *puniſhment* and *torment* in another life, on account of hereditary evils, but for the actual evils which he himſelf hath committed; when the wicked are *puniſhed*, there are always angels preſent to moderate the *puniſhment*, and to abate the pains of the ſufferers as much as may be, but they cannot remove them entirely, becauſe ſuch is the equilibrium of all things in another life, that evil *puniſhes* itſelf, and unleſs it was removed by *puniſhments*, the evil ſpirits could not be kept to eternity in any hell, but would infeſt the ſocieties of the good, and do violence to the order appointed by the Lord, on which the ſafety of the univerſe dependeth. *A. C.* 966, 967.

PUNISHMENT. See *Evil.*

PUNISHMENT. See *Hereditary.*

PUNISHMENT. See *Retaliation*.

PUNISHMENTS and THREATS cannot reform man, becauſe they force. *D. P.* 136.

PURE. No love with men or angels is altogether *pure*, nor can be *pure*, but the end, purpoſe, or intention of the will, is principally regarded by the Lord. *C. S. L.* 71, 146.

PURE TRUTH and PURE GOOD cannot be ſuſtained by man, neither is it given to him. *A. C.* 3993, 7854, 7902.

PURE LOVE from JEHOVAH, GOD is the ſun of the ſpiritual world. *I.* 5.

PURE FIRE is the ſun of the natural world. *I.* 9.

PURE and CHASTE. The word is *pure* and *chaſte* in the internal ſenſe, but liable to *impurity of conſtruction* in the ſenſe of the letter. As for example, Gen. 19. 8. and other places. *A. C.* 2362.

PURE. See *Linen clean and ſhining*.

PURGATORY is a mere Babylonian fiction invented for the ſake of gain. *A. R.* 784.

PURIFICATION from evils is effected by truths. *A. C.* 3799, 5954, 7044, 7918, 10237.

PURIFICATION. See *Baptiſm*.

PURIFICATION. See *Holy Ghoſt*.

PURIFICATION. See *Natural Man*.

PURIFICATION. See *Prayer*.

PURIFICATION. See *Repentance*.

PURIFICATIONS of the BLOOD, &c. There are in the other life ſeveral modes of vexations, and alſo ſeveral modes of inaugurations into gyres [*in gyros*]; the *purifications of the blood*, alſo of the *ſerum*, or *lymph*, and likewiſe of the *chyle* in the body repr. thoſe vexations, which *purifications* are alſo effected by various caſtigations; and the introductions of thoſe fluids afterwards to uſes repr. thoſe *inaugurations into gyres*. *A. C.* 5173.

PURIFIED. Man cannot be *purified* from evils and thence from falſes, unleſs the unclean things which are in him, are brought out even into his thoughts and are there ſeen, acknowledged, diſcerned and rejected. *Ap. Ex.* 580. *p.* 303.

PURIFIED. The internal man is *purified* by the truths which are of faith, and the external man by a life according to them. *Ap. Ex.* 475. *p.* 130.

PURIFIED (to be) from the CONCUPISCENCE of EVIL. See *Cleſed*.

PURIFIED. See *Love*.

PURITY of TRUTH. See *Internal Senſe of the Word*.

PURPLE correſponds to divine celeſtial good. *A. R.* 725, 773.

PURPLE ſig. genuine good. *Ap. Ex.* 118. *A. C.* 9467.

PURPLE and FINE LINEN (Luke 16. 19). *Purple* ſig. the knowledges of good from a celeſtial origin, and *fine linen*, the knowledges of truth from a celeſtial origin. *Ap. Ex.* 1042.

PURPLE. See *Blue*.

PURPLE. See *Scarlet*.

PURPLE. See *Works*.

PURPLE and SCARLET ſig. goods and truths from a celeſtial origin. *Ap. Ex.* 1042.

PURPOSE and INTENTION. *Purpoſe*, as diſtinguiſhed from *intention*, is what flows from the very eſſence of man's life, thus from his will or love; *intention*, denoting what flows from the form of his life, thus from underſtanding and its thought. *C. S. L.* 493.

PURPOSE. See *Intention*.

PURPOSE. See *Pure*.

PURSE and SCRIP (Luke 22. 36.) ſig. the like which is ſignified by *pieces of money* namely, the knowledges of truth and good from the word. *Ap. Ex.* 840.

PURSES (large) FULL of SILVER ſig. knowledges of truth and good in great abundance. *A. R.* 255.

PURSUE (to) (Gen. 14. 16.) ſig. a ſtate of purification; for to *purſue enemies* is here to expel evils and falſes, which were with goodneſſes and truths, and cauſed them to appear as goodneſſes and truths, and thus to deliver and purify them. *A. C.* 1710.

PURSUE (to) (Gen. 31. 23.) ſig. continued ardour of conjunction. *A. C.* 4122.

PUT (to) AWAY EVIL. See *Charity*.

PUTTING FORTH of the HAND of the PHILISTINES (the) (Iſa. 11. 14). *Moab* is ſo called on account of being eaſily ſeduced. *A. C.* 2468.

PUT OFF (to). When the Lord *put off* the maternal human, he alſo *put off* appearances of truths. *A. C.* 3405.

PUT OFF. The Lord *put off* all of what was taken from the mother. *A. C.* 2649, 3318, 6872.

PUT OFF. Man after death *puts off* all which does not agree with his love. *C. S. L.* 36.

PUT OFF (to be). The natural body muſt be *put off*, becauſe it is impoſſible for any man with his natural body, to be either in heaven or hell. *L. J.* 32.

PU

PUT OFF (to). Man after death *puts off* natural and temporal things, and *puts on* ſpiritual, and eternal things. *D. P.* 220.

PUT OFF (to be). There are two things which are *put off* by all who enter into heaven, viz. proprium and merit. *A. C.* 4007.

PUT OFF (to). See *Lord*.

PUT ON (to) (Gen. 27. 15.) ſig. to communicate. *A. C.* 3539.

PUT ON (to) (Gen. 28. 20.) ſig. to be appropriated and conjoined. *A. C.* 3735.

# Q

QUADRANGULAR. See *Fourſquare*.

QUAILS (Exod. 16 13.) ſig. the pleaſantneſs of the natural [principle] produced by good, becauſe a *quail* was a bird of the ſea, which ſig. the natural principle and its fleſh, the pleaſantneſs thereof which was deſired. *A. C.* 8452.

QUALITIES. See *Image*.

QUALITY ſig. whatſoever is in a thing as an inward principle. *A. C.* 3935.

QUALITY or TEMPER (the) of every one in another life, is known the inſtant he comes into view, whether he ſpeaks, or not. *A. C.* 194, 803.

QUALITY. See *Conjugial Love*.

QUALITY. See *Divine Human*.

QUALITY. See *Examine*.

QUALITY. See *Falſe*.

QUALITY. See *General*.

QUALITY. See *Good*.

QUALITY of ANGELIC THOUGHT and SPEECH. See *Explanation of Geneſis* 42. 26.

QUALITY of GOOD. See *Eſſe*.

QUALITY of GOOD. See *Good*.

QUALITY of LIFE. See to *Judge*.

QUALITY of LOVE and FAITH. See *Name*.

QUALITY of MAN. See *Correſpondence*.

QUALITY of MAN. See *Externals*.

QUALITY of MAN. See *Lord*.

QUALITY of SCIENCE and INTELLIGENCE. See *Bed*.

QUALITY of the SPIRIT. See *Friendſhip of Love*.

QUALITY of SPIRITS and ANGELS. See *Lord's Prayer*.

QUALITY and QUANTITY of TRUTH. See *Charity*.

QUARTER. See *Quarters*.

QUARTER. See *Southern Quarter*.

QUARTERS. In heaven, as in the world there are four *quarters*, *Eaſt*, *Weſt*, *South*, and *North*, both determined by its own ſun, in heaven by the ſun of heaven which is the Lord, in the world, by the ſun of the world; but ſtill with much difference between them. *H. H.* 141.

QUARTERS (the four) in the ſpiritual world are determined by the ſun, which is the Lord, and where the ſun is, there is the *Eaſt*, the oppoſite to which is the *Weſt*, to the right hand is the *South*, and to the left hand is the *North*. *Ap. Ex.* 422. *H. H.* 116, 125, 141.

QUARTERS. The *quarters* in the heavens which conſtitute the celeſtial kingdom of the Lord, differ from the *quarters* in the heavens which conſtitute his ſpiritual kingdom, becauſe the Lord appears to the angels who are in his celeſtial kingdom as the ſun, but to the angels who are in his ſpiritual kingdom as the moon; and the eaſt is where the Lord appears: the diſtance between the ſun and the moon there, is thirty degrees, conſequently there is the like diſtance of the *quarters*. *H. H.* 146. *Ap. Ex.* 422.

QUARTERS in the SPIRITUAL WORLD (the) are no other than various receptions of love and wiſdom, and conſequently of heat and light from the Lord as a ſun. *D. L. W.* 124.

QUARTERS. In the two *quarters* of the ſpiritual world called *eaſt* and *weſt*, the Lord flows in with divine good ſtronger than with divine truth, and in the *ſouthern* and *northern quarters*, he flows in with divine truth ſtronger than with divine good, from whence theſe are more in wiſdom and intelligence, but the others more in love and charity. *Ap. Ex.* 418. *p.* 10.

QUARTERS of the SPIRITUAL WORLD. The angels dwell according to the *quarters*; in the *eaſt*, they who are in love to the Lord; in the *weſt*, they who are leſs in that love; in the *ſouth*, they who are more in wiſdom from the Lord; and in the *north*, they who are leſs in that wiſdom. The reaſon whereof is, becauſe the Lord is the ſun of heaven from whoſe face is the *eaſt* and *weſt*, and on the ſides are the *ſouth* and *north*. The men of the church in like manner as the angels either in the *eaſt*, or in the *weſt*, or in the *ſouth*, or in the *north* of the ſpiritual world, as to their ſpirits. *A. R.* 201, 906. *H. H.* 148.

QUARTERS See *Corners*.

QUARTERS. See *Eaſt*, *Weſt*, *South*, *and North*.

QUEEN (Pſ. 45) ſig. the church as a wife. *A. R.* 620.

QUEEN of the HEAVENS (*Melecheth Cælorum*) (Jer. 44. 17—19) ſig. falſes in the whole complex. *Ap. Ex.* 324. *p.* 398. *A. C.* 4581.

QUEEN of SHEBA (the) (1 Kings, 10. 1—3.) ſig. the celeſtial things of faith. *A. C.* 117.

QUEEN of SHEBA (the) COMING to SOLOMAN to JERUSALEM with exceeding great riches, with camels carrying ſpices, gold, and precious ſtones (1 Kings, 10. 1, 2) repr. the wiſdom and intelligence which was added to the Lord in his natural man. *A. C.* 3048.

QUEENS. See *Nurſing Fathers*.

QUENCH (to) the SMOAKING FLAX. See *Bruiſed Reed*.

QUESTION. It frequently occurs in the word, that man is *queſtioned* by the Lord concerning the what and the where altho' the Lord knew all previous to his aſking the *queſtion*, but the cauſe of inquiry is to put man upon acknowledgment and confeſſion. *A. C.* 226.

QUESTION. In the ſenſe of the letter, there is a *queſtion* from the Lord, but in the internal ſenſe, there is an infinite perception of all things. It frequently occurs, in the word, that men are *queſtioned* of the Lord, concerning their ſtates, but the reaſon is, becauſe it is agreeable to man's belief, who imagines, that no one is acquainted with his thoughts, much leſs with the ſtate of his affections, a further reaſon is, that men may hence derive comfort, being enabled to lay open the ſenſations of the mind, which is commonly attended with a relief from trouble. *A. C.* 1931, 2693.

QUESTIONS and ANSWERS. The perception of a thing imbibed from hearing alone doth indeed flow in, but doth not remain, unleſs he that hears alſo thinks and *queſtions* from himſelf concerning it. *C. S. L.* 183.

QUESTION. See *Perception*.

QUESTIONS. See *Interrogations*.

QUICKLY ſig. certain and full, becauſe time ſig. ſtate and thence *quickly* and *ſpeedily*, a preſent ſtate of affection and thought, thus what is certain and full. *Ap. Ex.* 216. *p.* 222. *A. R.* 944.

QUICKLY. See *Shortly*.

QUIESCENCE of EVIL in the EXTERNAL MAN. The evil which is in the external man is incapable of being ſeparated in the caſe of any man except of the Lord, for whatever a man has once acquired, remaineth; nevertheleſs, it ſeems to be ſeparated, when it is *quieſcent* or at reſt, for thus it appears as if it was annihilated; nor is it thus *quieſcent*, ſo as to appear annihilated, except from the Lord, and when it is thus *quieſcent* then firſt good things flow in from the Lord, and affect the external man: Such is the ſtate of the angels; they know no other than that evil is ſeparated from them, whereas it is only a detention from evil, and thus it's *quieſcence*, ſo that it appears annihilated, conſequently it is an appearance, which the angels alſo know when they reflect. *A. C.* 1581.

QUILLS or FEATHERS (Pſ. 68. 14) ſig. ſpiritual good, from which truth is derived. *Ap. Ex.* 283.

QUINTATE (to) the LAND, or to TAKE a FIFTH PART (Gen. 41. 34) ſig. the like with *decimating* [tithing or taking a tenth], which in the word ſig. to make remains, and to make remains is to gather truths and goods, and afterwards to ſtore them up. *A. C.* 5291.

QUIVER (Iſa. 49. 2) ſig. the word. *Ap. Ex.* 357. *p.* 476.

QUIVERS ſig. the doctrinals of good and truth. *A. C.* 3499.

QUIVERS. See *Arrows*, *Bows*, *Weapons*, &c.

# R.

RAAMAH (the ſons of) (Gen. 10. 7) ſig. the knowledges of things celeſtial. *A. C.* 1172.

RAAMAH. See *Sheba*.

RABBAH (daughters of,) ſig. the affections of truth in the natural man. *Ap. Ex.* 435.

RABBATH of the AMMONITES ſig. the falſifications of truth. *Ap. Ex.* 163. *p.* 152.

RABBI. See *Doctor*.

RABSHAKEH BEING SENT by the KING of ASHUR to ſpeak againſt Jeruſalem and king Hezekiah, when the angel of Jehovah ſmote in the camp of the king of Aſhur 185000 (Iſa. chap. 36 & chap. 37) deſcribes the nature and quality of man's rational principle, when he reaſons concerning the truths of faith from a negative principle, and alſo the overthrow and ſlaughter of man's rational things, when he reaſons againſt divine things, howſoever it may appear to himſelf that he is wiſe in ſo doing. *A. C.* 2588.

RACHEL ſig. the affection of internal truth. *A. C.* 3782.

RACHEL and LEAH. *Rachel* ſig. the internal ſpiritual church, and *Leah* the external natural church. *Ap. Ex.* 695. *p.* 553.

RACHEL. See *Leah*.

RACHEL'S HANDMAID. See *Bilhah*.

RADIANT CIRCLES ROUND the SUN of the SPIRITUAL WORLD. See *Divine Love*.

RAGE (to) in the STREETS (Nahum, 2. 4) is ſpred. of *chariots* which denote the doctrine of truth, and which are ſaid to *rage in the ſtreets* when what is falſe takes place of what is true. *A. C.* 2336.

RAIMENT (Gen. 27. 15). *Goodly raiment* ſig. genuine truths, and *raiment* inferior truths reſpectively. *A. C.* 3537.

RAIMENT of CAMEL'S HAIR (Matt. 3. 4) ſig. the word in its literal ſenſe as to truth, which ſenſe is a cloathing for the internal ſenſe. *A. C.* 9819.

RAIMENT (ſoft) (Matt. 11. 9) repr. the internal ſenſe of the word. *A. C.* 9372.

RAIMENT. See *Garments*.

RAIN (to) ſig. influx. *Ap. Ex.* 644. *p.* 432.

RAIN (to) (Gen. 7. 4) ſig. temptation and vaſtation. *A. C.* 729.

RAIN, in a good ſenſe, means ſalvation, but in an oppoſite ſenſe damnation. *A. C.* 2443 *to* 2445.

RAIN (Gen. 2. 5. 6—Exod. 34. 25—27. and Hoſea, 6. 3) ſig. the tranquillity of peace when the combat of temptation ceaſes. *A. C.* 90.

RAIN (an inundating) ſig. the vaſtation of truth, Ezek. 3. 11—14 & chap. 38. 23. alſo temptation, Matt. 7. 24—27. *A. R.* 496.

RAIN and SNOW (Iſa. 55. 10). *Rain* ſig. ſpiritual truth which is appropriated to man; and *ſnow* natural truth, which is as *ſnow*, while only in the memory, but becomes ſpiritual by love, as *ſnow* melts into *rain-water* by the heat of the ſun. *Ap. Ex.* 644.

RAINBOW ſig. the quality of divine truth in the ſpiritual ſenſe of the word; becauſe the light of heaven, ſimilar to the light of this world, preſents variegations of colours, and alſo *rainbows* according to their incidence upon objects. *Ap. Ex.* 595. *p.* 331.

RAINBOW (Gen. 9. 12, 27) ſig. divine ſpiritual truth in the natural [mind] of man who is regenerated; for man, when he is regenerated, from natural becomes ſpiritual; and inaſmuch as then there is a conjunction of the Lord with him, therefore it is ſaid that *the bow in the cloud* ſhould be the ſign of a covenant, which ſig. conjunction or connection: and it is evident, that no conjunction of the Lord with man takes place by means of *rainbows*, in the world. *A. R.* 466.

RAINBOW (Rev. 10. 1) ſig. the Lord's divine ſpiritual principle. *A. R.* 466.

RAINBOWS. In the ſpiritual world there appear *Rainbows* of many kinds, ſome of various

colours as upon earth, and ſome of one colour only. *A. R.* 232.

RAINBOWS. See *Eye.*

RAISE UP (to) SEED to a BROTHER. See *Onan.*

RAM ſig. the Lord's divine ſpiritual principle appertaining to man. *A. C.* 2830.

RAM, ſig. the good of innocence and charity in the internal man. *A. C.* 10042.

RAM (Lev. 16. 5—24) ſig. the natural man as to the good of charity. *Ap. Ex.* 730. *p.* 88.

RAM. See *Goat.*

RAM. See *Heifer.*

RAM CAUGHT in a THICKET. See *Explanation of Geneſis.* 22. 13.

RAMS the SONS of BASHAN (Deut. 32. 14) ſig. celeſtial ſpiritual things. *A. C.* 2830.

RAM SKINS DYED RED and BADGER'S SKINS (Exod. 25. 5) ſig. external truths and goods in which [internal truths and goods are contained] *rams* ſig. the ſpiritual things of truth, and *badgers* ſig. goods. *A. C.* 9471.

RAMS. See *Lambs.*

RAMS. See *Oxen.*

RAMS. See *Ram.*

RAMS of NEBAIOTH. See *Flock of Kedar.*

RAMAH. See *Gibeah, Ramah, and Bethaven.*

RAMESES (land of) (Gen. 47. 11) ſig. the inmoſt of the ſpiritual [principle] in the rational mind. *A. C.* 6104.

RAMPART (a) (Lam. 2. 8) ſig. doctrinals. *A. C.* 402.

RANSOM (Exod. 30. 12) "They ſhall give every man a *ranſom* for his ſoul ſig. to be purified, or liberated from evil by the truth of faith, which here is to acknowledge that all truths and goods are from the Lord. *A. C.* 10418.

RAPHAEL ſig. a miniſtry in heaven, and not a ſingle angel of that name. *A. R.* 548.

RATIOCINATIONS CONCERNING SPIRITUAL THINGS. See *Reaſonings concerning Spiritual Things.*

RATIONAL. The ſuperior region of the natural degree is called *rational. D. L. W.* 254.

RATIONAL MAN. If a man be *rational*, he ſpeaks from a principle of good thought, and acts from a principle of good-will, that is, he ſpeaks from faith, and acts from charity; but if a man be not *rational*, in this caſe indeed he can act pretendedly as a *rational man*, and ſpeak in like manner, but ſtill there is nothing of life therein from the *rational principle*; for the life of evil cloſes up every way or communication with the *rational principle*, and cauſes man to be merely natural and ſenſual. *A. C.* 5128.

RATIONAL MAN. See *Interior Man.*

RATIONAL MIND of MAN (the) is opened more interiorly in proportion as he ſees truths in the word. *A. R.* 911.

RATIONAL MIND. See *Gates,*

RATIONAL MIND. See *Illuminated.*

RATIONAL PRINCIPLE (the) ſig. the natural man from knowledges and ſciences, for man who is grounded in ſciences, can ſee things in a ſeries from firſt principles and meditates to ultimates, which is called the concluſion, and from thence analytically diſpoſe, turn, ſeparate, conjoin, and at length conclude things even to the farther end, and at length to the ultimate end which is the uſe which he loves. Every ſpiritual man is alſo *rational*, but the *rational man* is not always ſpiritual alſo. *Ap. Ex.* 569. *p.* 282.

RATIONAL FACULTY [or principle] (the) is the firſt receptacle of ſpiritual truths. *A. R.* 936.

RATIONAL PRINCIPLE. The genuine *rational principle* Is, by virtue of good, and exiſts, by virtue of truth. *A. C.* 3030.

RATIONAL PRINCIPLE (the) introduces nothing into the ſpiritual, but is only a medium of introduction by which the ſpiritual principle flows into the natural. *Ap. Ex.* 569.

RATIONAL PRINCIPLE (the) conſiſts of good and of truth, that is of thoſe things which appertain to charity and faith. *A. C.* 1949.

RATIONAL PRINCIPLE (the) is conceived of celeſtial good as a father, but not of ſpiritual truth, as a mother. Which may appear from the conception of the *rational principle*, as being effected by an influx of celeſtial divine good into the affection of ſciences. *A. C.* 2557.

RATIONAL PRINCIPLE appertains to the external man which in itſelf is a kind of medium between the internal and external for the internal by means of the rational principle operates on the corporeal external. *A. C.* 268.

RATIONAL PRINCIPLE (the) is the intelligence of the external man. *A. C.* 1588.

RATIONAL PRINCIPLE (the) is imitative of intelligence, or a kind of copy and reſemblance thereof. *A. C.* 265.

RATIONAL PRINCIPLE. To cultivate the *rational principle* by ſciences, is in no wiſe forbidden

bidden, but it is forbidden to close up the mind against the admission of the truths of faith, which are the truths of the word. *A. C.* 2588.

RATIONAL PRINCIPLE. The human *rational principle*, which hath its birth from worldly things by means of the senses, and is afterwards formed of things analogous to what are worldly by scientifics and knowledges is not capable of believing divine truths. *A. C.* 2654.

RATIONAL PRINCIPLE. Unless the *rational principle* submits itself to the influences of the Lord's goodness and truth, it either suffocates, or rejects, or perverts those influences, especially when they flow into the scientific sensual things of the memory; this is signified by the seed falling in the way or on stony ground or amongst thorns." Matt. 13. 3—7. *A. C.* 1940.

RATIONAL PRINCIPLE. There appertain to every man who is regenerated, two *rational principles*, one before regeneration, the other after it. The first is procured by exercises of the sciences, the other is formed by the Lord, by the affections of spiritual truth and good. *A. C.* 2657.

RATIONAL PRINCIPLE. See *Celestial.*

RATIONAL PRINCIPLE. See *Doctrine of Faith*

RATIONAL PRINCIPLE. See *Goods and Truths.*

RATIONAL PRINCIPLE. See *Human Principle.*

RATIONAL PRINCIPLE. See *Knowledges.*

RATIONAL PRINCIPLE. See *Natural Principle.*

RATIONAL PRINCIPLE. See *Persuasion.*

RATIONAL PRINCIPLE. See *Rational Man.*

RATIONAL PRINCIPLE. See *Reason.*

RATIONAL PRINCIPLE of the LORD. See *Worldly.*

RATIONAL THINGS. See *Doctrine of Faith.*

RATIONAL TRUTHS. See *Covering.*

RATIONAL WISDOM of the HUSBAND. See *Conjunction of the Wife.*

RATIONAL and MORAL. See *Wisdom.*

RATIONAL and MORAL SPIRITUAL THINGS. See *Demonstration.*

RATIONAL, NATURAL and SENSUAL PRINCIPLES. See *Correspondence.*

RATIONAL and SCIENTIFIC THINGS. See *Disposed.*

RATIONAL, SCIENTIFIC and SENSUAL PRINCIPLE. See *To Believe.*

RATIONALITY sig. the faculty of understanding things true, and thence things false, and things good, and thence things evil. *D. L. W.* 264.

RATIONALITY. See *Understanding.*

RATIONALITY and LIBERTY. See *Faculties.*

RAVEN WHICH WENT FORTH in GOING and RETURNING (Gen. 8. 7). The spiritual man only knoweth generals from the word, and by generals hath his conscience formed, and the generals of the word are accommodated to the fallacies of the senses; therefore, innumerable falsities join themselves to, and insinuate themselves into those generals, which cannot easily be dispersed; these falsities are here signified by the *Raven which went forth in going and returning*. *A. C.* 865.

RAVENS. See *Crows.*

RAW (Exod. 12. 29.) sig. without the good of love. *A. C.* 7856.

RAYS of the SUN. See *Colours.*

REACH (to). "Her sins have *reached* unto heaven" (Rev. 18. 5.) sig. that their evils and falses infest the angels of heaven. *A. R.* 761.

REACH (to). See *Evil.*

REACTION. There is from God in every created thing a *reaction*; life alone hath action, and *reaction* is excited by the action of life: this *reaction* appears as if it appertained to the created being, because it exists when the being is acted upon; thus in man it appears as if it was his own, because he does not perceive any otherwise than that life is his own, when nevertheless man is only a recipient of life. From this cause it is that man, from his own hereditary evil, *reacts* against God, but so far as he believes, that all his life is from God, and every good of life from the action of God, and every evil of life from the *reaction* of man, *reaction* thus becomes correspondent with *action*, and man acts with God as from himself. *D. L. W.* 68.

REACTION. See *Action and Reaction.*

REACTION. See *Equilibrium.*

REACTION. See *Reagent.*

READ (to) HEAR and KEEP those things which are written in his prophecy [*the apocalypse*] (Chap. 1. 3.) sig. to desire to know the doctrine of the new Jerusalem church, to attend to the things which are therein, and to do them, in short to live according to it. *A. R.* 8.

READING of the WORD. See *Doctrine.*

READING of the WORD. See *Heaven.*

READING of the WORD. See *Lord.*

READY (Rev. 19. 7). "His wife hath made herself *ready*," sig. that they who are to be of

the new church of the Lord, will be collected, initiated, and inſtructed: and becauſe this is ſignified by *making herſelf ready*, therefore, it follows, "that, that wife was to be clothed in fine linen, clean and ſhining," by which is ſignified inauguration by inſtruction; and on this account, the *white horſe* comes preſently to be treated of, whereby is ſignified underſtanding of the word from the Lord for the members of the new church. *A. R.* 813.

REAGENT. The natural mind, foraſmuch as it is the tegument and continent of the ſuperior degrees of the human mind, is a *reagent*, and if the ſuperior degrees are not opened, it acts againſt them, but if they are opened, it acts with them. *D. L. W.* 260.

REAL. In motion there is nothing *real*, but the *conatus*. *A. C.* 5173.

REAL. The repreſentations, which exiſt in another life, are appearances, but living ones, becauſe they are from the light of life; the light of life is the divine wiſdom, which is from the Lord alone; hence all things which exiſt from that light are *real*, not like thoſe things which exiſt from the light of this world: wherefore they who are in another life ſee *real* things, and the things which man ſees are reſpectively not *real*, becauſe the former things live, and thereby immediately affect the life, whereas the latter things do not live, conſequently neither do they affect the life, unleſs ſo far, and in ſuch a ſort as the things of this world's light conjoin themſelves adequately and correſpondently with the things of the light of heaven. *A. C.* 3485.

REAL. The ſenſitive life of ſpirits is two fold, viz. *real*, and not *real*, the one is diſtinct from the other in this, that all that is *real* which appears to thoſe who are in heaven, but all that is not *real* which appears to thoſe who are in hell: for whatſoever cometh from the divine [principle], that is, from the Lord, this is *real*, inaſmuch as it cometh from the very eſſe of things, and from life in himſelf; but whatſoever cometh from the proprium [ſelf-hood] of ſpirits, this is not *real*, inaſmuch as it doth not come from the eſſe of things, nor from life in itſelf; they who are in the affection of good and truth, are in the Lord's life, thus in *real* life, for in good and truth by affection the Lord is preſent; but they who are in evil and the falſe by affection, are in the life of proprium [ſelf-hood], thus in life not *real*, for in what is evil and falſe, the Lord is not preſent. The *real* is diſtinguiſhed from the *non real* in this, that the *real* actually is ſuch as it appears, and that the *non real* actually is not ſuch as it appears. *A. C.* 4623.

REALITY. The divine truth proceeding from the Lord, is the only *reality*. *A. C.* 6880.

REAP (to) ſig. to execute judgment. *A. R.* 645.

REASON (found) is baniſhed with ſome, when omnipotence and faith are named. *C. S. L.* 182.

REASON. See *Faith*.

REASON. See *Perſuaſion*.

REASON. See *Providence*.

REASON. See *Rational*.

REASON. See *Reaſonings*.

REASON (to). See *Fallacies*.

REASON (to). See *Senſual Men*.

REASON (to) CONCERNING TRUTHS. See *Celeſtial Angels*.

REASONINGS and RATIOCINATIONS CONCERNING SPIRITUAL THINGS. *Genuine reaſonings concerning ſpiritual things*, exiſt from the influx of heaven into the ſpiritual man, and thence by the rational, into the ſciences, and knowledges, which are in the natural man, by which the ſpiritual man confirms himſelf. This way of *reaſoning* is according to order, but *ratiocinations concerning ſpiritual things*, which are made from the natural man, and more eſpecially from the ſenſual man, are altogether contrary to order, and ſpiritual influx. *Ap. En.* 569. *p.* 281.

REASONINGS. See *Interior Reaſonings*.

REASONS why the LORD was BORN on this EARTH. See *Earth*.

REASONS for the LORD'S PUTTING on the THIRD DEGREE. See *Human*.

REASONS for CALLING JEHOVAH LORD. See *Lord*.

REBECCA (Gen. 24.) ſig. divine truth which was to be conjoined to divine good of the Lord's rational principle, which is *Iſaac*. *A. C.* 3040.

REBECCA. See *Damſels of Rebecca*.

REBECCA. See *Deborah the Nurſe of Rebecca*.

REBECCA. See *Woman*.

REBEL (to) (Gen. 14. 4.) is pred. of evils appertaining to man, or of evil ſpirits, when they begin to ariſe and to infeſt, after they have been in a ſtate of ſubjection, or ſervitude. *A. C.* 1668.

Rebel (to) Man would *rebel*, if he had perception of the divine influx, becauſe he would believe that in ſuch caſe he ſhould loſe his own proprium, freedom, and delight. *A. C.* 5644 ½.

Reborn (to be). See *Correſpondence*.

Reborn (to be). See *Man*.

Rebuke of Jehovah (Iſa. 50. 2.) ſig. the deſtruction and abolition of the church, which takes place, when there is no ſaving knowledge or perception of truth and good. *Ap. Ex.* 513. *p.* 177.

Rebuke and Chaſten (to) (Rev. 3. 19). To *rebuke* is pred. of temptations with reſpect to falſes, and to *chaſten*, is pred. of temptations with reſpect to evils. *A. R.* 215.

Rebuke and Chaſten (to) (Rev. 3. 19.) are predicated of the temptations of thoſe who acquire to themſelves good, and thereby receive truths. *Ap. Ex.* 246.

Recede (to). See *Church*.

Recede (to) from Faith Alone. See *Faith Alone*.

Recede (to) from the Literal Sense of the Word. See *Doctrines of Churches*.

Receive (to) (Gen. 20. 2.) ſig. affection. *A. C.* 2511.

Receive (to). The angels are continually *receiving* divine good and truth from the Lord. *A. R.* 854.

Receive (to). There are angels and men who *receive* more of divine truth, than of divine good, and there are others who *receive* more of divine good, than of divine truth. *Dec.* 32.

Receive (to). See *Reception*.

Receive (to). See *Recipient*.

Receive (to) Comfort. See *Comfort*.

Receive (to) the Divine Influx. See *Correſpondence*.

Receive (to) What is Divine. See *Divine Worſhip*.

Received into Heaven (to be). See *Regeneration*.

Receptacle. See *Divine Order*.

Receptacle. See *Rational Principle*.

Receptacles. Spiritual heat, and ſpiritual light, are *receptacles* of love and wiſdom. *D. L. W.* 223.

Reception. The heavens are ſo formed by the Lord, that one may ſerve another for *reception*, and that at length man, as to his natural and ſenſual principle, may ſerve for ultimate *reception*. *A. C.* 4618.

Reception. The angels are not angels from themſelves. but from their conjunction with God-Man, and this conjunction is according to their *reception* of divine good and divine truth, which are God, and appear to proceed from him, although they are in him; and their *reception* is according to the application of the laws of order, which are divine truths to themſelves, from the free power of thinking and willing according to reaſon, which they poſſeſs from the Lord as their own; hereby there is a *reception* of divine good and divine truth as from themſelves, and hereby there is a reciprocation of love, for love doth not exiſt unleſs it be reciprocal. *D. L. W.* 57.

Reception. Conjunction is according to *reception*, and *reception* is according to love and wiſdom. *A. R.* 949.

Reception. It is not poſſible to enter into any one, and abide with him, unleſs there be *reception*. *Dec.* 102.

Reception and Reciprocality in man are from the Lord. See John 14. 20. and Chap. 15. 4, 5. *Dec.* 102.

Reception. See *Conjugial Love*.

Reception. See *Conjunction*.

Reception. See *Conſent*.

Reception. See *Diſſipated*.

Reception. See *Divine Good*.

Reception. See *Divine Truth*.

Reception. See *Election*.

Reception. See *Influx*.

Reception. See *Lord*.

Reception. See to *Receive*.

Reception. See *Recipient*.

Reception or Recipiency. See *Life*.

Reception of the Blood flowing from the right Ventricle of the Heart (the) corr. to the interior influx from the will into the underſtanding, alſo of the celeſtial into the ſpiritual kingdom of the Lord. *A. C.* 4931.

Reception of the Divine. See *Cloſed*.

Reception of Divine Good and Truth. See *Church*.

Reception of Divine Influx (the) is according to the ſtate of love and wiſdom in man. *I.* 13.

Reception of the Faith of Heaven. See *Conception*.

Reception of God. See *Divine Order*.

Reception of Good (the) cannot otherwiſe be given, than according to truths, for truths are what

what good flows into, good being the agent, and truth the recipient, wherefore all truths are recipient veſſels. *A. C.* 4205.

Reception of the Good Things of Love and the Truths of Faith. See *Inſtruction.*

Reception of Heavenly Influx. See *Conſcience.*

Reception of Truths. See *External or Natural Man.*

Reception and Appropriation of the Divine (principle). See *Beaſts.*

Rechoboth (Gen. 10. 11) ſig. the falſe of doctrinals proceeding from ignorance; but attended with the dominion of ſome evil luſt, ſuch as the deſire of innovation or pre-eminence. *A. C.* 1188.

Recipient. Man is an organ *recipient* of life from God. *A. R.* 875.

Recipient Form of Divine Truth & Good. See *Brain.*

Recipient Subject. See *Contrary.*

Recipient Veſſels. See *Lord.*

Recipients. All things in the created univerſe are *recipients* of the divine love and the divine wiſdom of God Man. *D. L. W.* 55.

Recipients of Divine Love and Wisdom. See *Divine Love and Wiſdom.*

Recipients of Life. See *Life.*

Reciprocal. Conjunction, that it may be really conjunction, muſt be *reciprocal* of man with the Lord, and of the Lord with man. *A. R.* 937.

Reciprocal. See *Love.*

Reciprocal Conjunction. See *Faith.*

Reciprocal Union. See *Lord.*

Reciprocality. See *Reception and Reciprocality.*

Reciprocation. There commonly occurs a ſpecies of *reciprocation* in the prophets, which is ſuch, that evil is found in the place of truth, and the falſe principle in the place of good. See Iſa. 5. 7. and alſo Deut. 32. 32. *A. C.* 2240.

Reciprocation. See *Free Will.*

Reciprocation. See *Reception.*

Recompence (Gen. 15. 1) ſig. the reward ſucceeding temptation combats or the end of victories, for the Lord (to whom it ſupremely relates) never expected any reward of victory for himſelf. The reward of his victories was the ſalvation of the whole human race out of love, to whom he engaged in combat. *A. C.* 1789.

Recompense. They who do good with a view to *recompenſe*, deſire that others ſhould ſerve them in another life, and are never ſatisfied. *A. C.* 6393.

Recompense. The happineſs of heaven conſiſts in the love of doing good without any regard to *recompenſe*. *A. C.* 6388.

Recompense. See *Merit.*

Recompense. See *Reward.*

Reconciliation of God. See *God.*

Reconciliations. See *Conjugial Semblances.*

Recreation. See *Recreations.*

Recreation. See *Refreſhment.*

Recreations (convivial) of Charity (*diverſoria*). There are *convivial recreations of charity*; conſiſting in the ordinary repaſts, called *dinners and ſuppers*, and in ſocial intercourſe. *U. T.* 433.

Rectitude (Gen. 20. 5) ſig. innocence and ſimplicity. *A. C.* 2525.

Rectum (the) in the human body correſponds to the firſt hell. *A. C.* 5175.

Rectum. See *Colon Rectum.*

Rectum. See *Inteſtines.*

Red. Is pred. of the good of love, becauſe it proceeds from the fire of the ſpiritual ſun. *A. R.* 167.

Red. Becauſe *red* ſig. the quality of a thing as to good, therefore alſo names and things which are derived from the ſame word in the original language, ſig. what proceeds from good. *Red* in the original language, is called *Adam*, from thence is the name *Adam*, and alſo the name *Edom*, thence alſo man [*homo*] is called *Adam*, the ground is called *Adam*, &c. *Ap. Ex.* 36[illegible] *p.* 487.

Red, in an oppoſite ſenſe, ſig. the infernal love of evil. *A. R.* 305.

Red (Rev. 12. 3) ſig. the falſe principle originating in the evils of concupiſcenſes which is the infernal falſe principle. *A. R.* 537.

Red. See *Colours.*

Red. See *Ram's Skins dyed Red.*

Red Heifer. See *Heifer.*

Red Sea (the) ſig. damnation and alſo temptation. *A. C.* 842.

Redness of the Blood. See *Blood.*

Redeem (to) ſig. to vindicate and to liberate, [illegible] there are two words in the original language, by which *redemption* is expreſſed. The one ſig. vindication from evil, and the other liberation from falſes. *Ap. Ex.* 328. *p.* 409.

Redeem (to). See *Redemption.*

Redeemed (the) are who are regenerated. *A. R.* 619.

Redeemed. See *Years of the Redeemed.*

Redeemer. Jehovah is called the *redeemer*, because he assumed the human nature. *A. R.* 962.

Redemption (real) consisted in bringing the hells into subjection, and the heavens into order and regulation, and thereby preparing the way for a new spiritual church. Without such *redemption*, no man could have been saved, nor could the angels have remained in a state of integrity. For hereby the Lord not only *redeemed* men but angels also. *U. T.* 115, 118, 121.

Redemption was a work purely divine. *U. T.* 123.

Redemption, (real) could not possibly have been effected, but by an incarnate God. *U. T.* 124.

Redemption equally applies to the Lord's second, as well as to his first advent. *U. T.* 772. *A. V. C. R.* 21.

Redemption. See *Holy Supper.*

Redemption. See *Last Judgment.*

Redemption. See *Passion of the Cross.*

Redemption. See *Price of Redemption.*

Redemption. See *Regeneration.*

Redemption. See *Rest.*

Redemption, Salvation and Regeneration. *Redemption* is deliverance from hell, and *salvation* by conjunction with the Lord, and this is effected by *regeneration.* *A. R.* 619.

Reed (a) or Cane, sig. feeble power, such as man hath from himself. *A. R.* 485.

Reed (a) sig. sensual truth, which is the ultimate, such as is given among natural men, also among the evil. *Ap. Ex.* 627. *p.* 395.

Reed (bruised) sig. feeble power or faculty. *A. R.* 285. 904.

Reed Shaken with the Wind (a) (Matt. 11. 7.) sig. the word, when explained *ad libitum*, for a *reed*, in the internal sense, is the word in its ultimate, or literal sense. *A. C.* 9372.

Reed being given him like unto a Rod (Rev. 11. 1.) sig. power from the Lord; that it means the faculty, and power of knowing and seeing the state of the church in heaven, and in the world, is plain, from what follows in this Chapter to the end. *A. R.* 485.

Reed. See *Reeds.*

Reed. See *Stick of a Reed.*

Reeds, Flags and Paper Reeds (*calami, ulvæ et papyri*) (Isa. 19. 6, 7.) sig. natural and sensual truths of the lowest order. *Ap. Ex.* 518. *p.* 197.

Reeds. See *Grass with Reeds and Rushes.*

Refined. See *Feasts of fat things full of marrow, and of wine on the lees well Refined.*

Reflect (to) On. See *Good.*

Reflection. All *reflection*, and consequent thought, appertaining to an inferior or exterior principle, comes from a superior or interior principle, though it appears to be from the interior or exterior. *A. C.* 5508.

Reflection, in another life, is sometimes taken away, so that spirits do not know where they are. *A. C.* 2748.

Reform (to). See *Punishment.*

Reform (to). See *Reformation.*

Reform (to). See *Reformed.*

Reform (to) and Regenerate. Man is capable of reforming and regenerating himself, as if from himself, and nevertheless from the Lord. *A. R.* 224.

Reform (to) and Regenerate men is of the Lord alone, as it is a divine work, and as omnipresence, omniscience and omnipotence must appertain thereto. *A. R.* 798.

Reformation and Regeneration. The first act of the new birth is called *reformation*, which relates to the understanding; and the second act is called *regeneration*, which relates to the will, and thence to the understanding. *U. T.* 571, 620.

Reformation and Regeneration. They who enter upon those states, at first perceive somewhat of temptation: but when they persist and conquer, then the Lord makes his abode with them, confirms them in good, introduces them to himself into his kingdom, and at the same time appropriates to them all things good and happy, and this by his divine human [principle] and holy proceeding. *A. C.* 2343.

Reformation. See *Decalogue.*

Reformation. See *Equilibrium.*

Reformation. See *External Man.*

Reformation. See *Miracles.*

Reformation. See to *Reform.*

Reformation. See *Reformed.*

Reformation. See *Regeneration.*

Reformation and Regeneration. See *Holy Spirit.*

Reformation and Salvation of Man. See *Power.*

Reformed. Man is *reformed* by truths, and by a life according to them. *A. R.* 815.

Reformed. Man who is *reformed*, first reſpects truths of doctrine, and afterwards goods of life; and when he reſpects truths of doctrine, he is like unripe fruit, and afterwards as he reſpects goods of life, he becomes like ripe fruit. His firſt ſtate is called *reformation*, but the latter *regeneration*; thus his ſtate is inverted. *A. R.* 84.

Reformed (to be). The internal man ought firſt to be *reformed*, and by it the external; thus man is *regenerated*. *U. T.* 591.

Reformed. See *Compulſion.*

Reformed See *Word.*

Reformed Church. The *reformed* conſtitute the centre or middle part in the ſpiritual world. *A. R.* 631.

Reformed Church (the) retained a blind faith, that is a faith ſeparated from underſtanding, as derived from the Roman Catholic religion, and they who retain it henceforth, cannot be enlightened by divine truths from the Lord. *A. R.* 914.

Reformed Churches. From the Babylonian religion many falſes have flowed into the *churches of the reformed*. *A. R.* 801.

Reformed Churches (the) are in the doctrine of faith alone. *A. R.* 391.

Reformed Churches. See *Apocalypſe.*

Reformed Churches. See *Church.*

Refreshment. A ſtate of celeſtial and ſpiritual things in peace, is eſſential *refreſhment*. *A. C.* 1726.

Refreshment. See *Illuſtration.*

Refreshment of the Lord (Exod. 31. 17). See *Reſt and Refreſhment of the Lord.*

Refuse (to) (Gen. 39. 7.) ſig. averſion from conjunction. *A. C.* 4990.

Refused. See *Woman.*

Regal Principle. See *Lord.*

Regenerate. Whoſoever is *regenerate* muſt needs undergo temptations, becauſe without them he cannot be *regenerate*. *A. C.* 5036.

Regenerate Man. Evils and falſes in the *regenerate man* are removed by degrees, and not on a ſudden. *A. C.* 9334. 9335.

Regenerate Man is firſt led by the Lord as a little child, then as a youth, and laſtly, as an adult perſon. *A. C.* 3665. 3690.

Regenerate Man. The truths which are derived from goodneſs in the *regenerate man*, form as it were a conſtellation, by their ſucceſſive derivations, and continually multiply round about. *A. C.* 5912.

Regenerate Man (a) hath a new will, and a new underſtanding. *U. T.* 601.

Regenerate Man and Unregenerate Man. A *regenerate man* is in communion with the angels of heaven, and an *unregenerate man* in communion with ſpirits of hell. *U. T.* 607. 610.

Regenerate Man. See *Epitomy.*

Regenerate Men paſs through a variety of ſtates, and are continually as the inner man, introduced into heaven more interiorly, and thereby brought nearer to the Lord. *A. C.* 6645.

Regenerated. All have a capacity to be *regenerated*, becauſe all are redeemed, every one according to his ſtate. *U. T.* 579, 582.

Regenerated. In proportion as a man is *regenerated*, in the ſame proportion his ſins are removed, and this removal is what is meant by the remiſſion of ſins. *U. T.* 611, 614.

Regenerated. When man is *regenerated* by the Lord, he is firſt in a ſtate of external innocence, which is his ſtate of infancy, and is afterwards ſucceſſively led into a ſtate of internal innocence, which is his ſtate of wiſdom. *A. C.* 9354. 10210.

Regenerated. See *Diſtinct.*

Regenerated. See *Jews.*

Regeneration. The whole world, from firſt to laſt, from its beginning to its ultimates, is full of repreſentations and types of *regeneration*. *U. T.* 687.

Regeneration. A right idea of the *regeneration* of man may give an idea of the glorification of the Lord's humanity; inaſmuch as the Lord regenerateth man according to the ſame proceſs whereby he glorified his own humanity. *A. C.* 3043.

Regeneration is effected, to the end that man may be received into heaven. *A. C.* 2979.

Regeneration (the work of) is employed chiefly in this, that the natural man may correſpond to the rational, not only in general but alſo in every particular, and the natural man is reduced to correſpondence of the Lord by the rational principle

principle in that good is inſinuated into the rational principle and in this good, as in ground truths are implanted and afterwards by rational truths the natural principle is reduced to obedience, and when it obeys then it correſponds; and ſo far as it correſponds, ſo far man is regenerated. *A. C.* 3286.

REGENERATION. There are two ſtates through which a man paſſeth to *regeneration*: the firſt is when he is led by truth to good; the ſecond is when goodneſs becometh his firſt and active principle, and enableth him to diſcern truth. *A. C.* 7992, 7993, 8505, 8510, 8512, 8516.

REGENERATION. The ſeveral ſtages thereof anſwer to thoſe of man's natural birth, in that he is conceived, carried in the womb, brought forth and educated. *U. T.* 583.

REGENERATION, by which the new intellectual principle and the new will-principle are formed, is not effected in a moment, but from the earlieſt infancy even to the cloſe of life, and afterwards in the other life to eternity, and this by divine means, innumerable and ineffable; for man of himſelf is nothing but evil, which continually exhales as from a furnace, and is continually attempting to extinguiſh the naſcent good and the removal of ſuch evil, and eradication of good in its place, cannot be effected but through their whole courſe of the life, and by divine means which are innumerable and ineffable; of theſe means ſcarce any are known at this time, by reaſon that man doth not ſuffer himſelf to be regenerated, neither believes *regeneration* to be any thing, becauſe he doth not believe the life after death; the proceſs of *regeneration*, which contains things ineffable, for the moſt part conſtitutes the angelic wiſdom, and is ſuch that it cannot be fully exhauſted by any angel to eternity; hence it is, that in the internal ſenſe of the word, that proceſs is principally treated of. *A. C.* 5354. *A. R.* 463.

REGENERATION is man's firſt reſurrection. *A. C.* 2916.

REGENERATION proceeds from the external man to the internal. *A. C.* 64.

REGENERATION. In the courſe of *regeneration* man firſt learns the doctrinals, of truth, next he is affected thereby, which is the good of doctrinals, afterwards by looking into doctrinals, he is affected with the truths, that are therein, which is the good of truth. Laſtly, he is willing to live according to them, which is the good of life. Thus the ſpiritual man, in the courſe of *regeneration*, proceeds from the doctrine of truth to the good of life; but when he is in the good of life, then the order is inverted, and from that good, he reſpects the good of doctrinals, and from this the doctrinals of truth, the good of life, the good of truth, and the good of doctrinals, are diſtinct from each other. The good of life flows from the will, the good of truth from the underſtanding, and the good of doctrinals from ſcience; a doctrinal is that wherein theſe things are contained. *A. C.* 3332, 3603.

REGENERATION cannot be effected without free-will in ſpiritual things. *U. T.* 615—617.

REGENERATION is not attainable without truths, by which faith is formed, and with which charity joineth itſelf *U. T.* 618—620.

REGENERATION is liberation from hell and introduction into heaven. *A. C.* 9286, 9294.

REGENERATION is the implantation of the life of heaven in man. *A. C.* 9334.

REGENERATION is the conjunction of truth and good. *A. C.* 10022.

REGENERATION is a plane or ground, for perfecting the life of man to all eternity. *A. C.* 9334.

REGENERATION (all) is effected from the Lord, by the truths of faith, and by a life according to them. *N. J. D.* 203, 209.

REGENERATION (all) proceeds from evening to morning, as it is ſix times ſaid in the firſt chapter of Geneſis, where the *regeneration* of man is treated of. *A. C.* 860.

REGENERATION. During the courſe of *regeneration* truth is not actually in the firſt place, and goodneſs in the ſecond, but only ſo in appearance. *A. C.* 3324, 3325.

REGENERATION. See *Baptiſm.*

REGENERATION. See *Church.*

REGENERATION. See *Co-operation.*

REGENERATION. See *Deſolation.*

REGENERATION. See *External.*

REGENERATION. See *Fifth ſtate of Regeneration.*

REGENERATION. See *Firſt ſtate of Regeneration.*

REGENERATION. See *Food.*

REGENERATION. See *Fourth ſtate of Regeneration.*

REGENERATION. See *Good.*

REGENERATION. See *Hereditary Principles.*

REGENERATION. See *Innocence.*

REGENERATION. See *Inſtruction.*
REGENERATION. See *Interiors.*
REGENERATION. See *Internal Man.*
REGENERATION. See *Internal ſenſe of the Word.*
REGENERATION. See *Led.*
REGENERATION. See *Liberty.*
REGENERATION. See *Lord.*
REGENERATION. See *Love.*
REGENERATION. See *Man.*
REGENERATION. See *Marriage.*
REGENERATION. See *Merit.*
REGENERATION. See *Natural Man.*
REGENERATION. See *New Birth.*
REGENERATION, See *Perfect.*
REGENERATION. See *Perſuaſions.*
REGENERATION. See *Planes.*
REGENERATION. See *Prayer.*
REGENERATION. See *Proprium.*
REGENERATION. See *Rational Principles.*
REGENERATION. See *Reaction.*
REGENERATION. See *Redemption, Salvation and Regeneration.*
REGENERATION. See *Reformation.*
REGENERATION. See to *Regenerate.*
REGENERATION. See *Regenerate Man.*
REGENERATION. See *Regenerate Men.*
REGENERATION. See *To be Regenerated.*
REGENERATION. See *Sabbath.*
REGENERATION. See *Second ſtate of Regeneration.*
REGENERATION. See *Senſual Principle.*
REGENERATION. See *Separation.*
REGENERATION. See *Seventh Day.*
REGENERATION. See *Sixth ſtate of Regeneration.*
REGENERATION. See *Spiritual Heaven.*
REGENERATION. See *Temptations.*
REGENERATION. See *Third ſtate of Regeneration.*
REGENERATION (ſix ſtates of). See *Explanation of Hoſea. XIV.* 5. 6.
REGIONS. The human mind is divided into three diſtinct *regions*, as a houſe into three ſtories, and as the abodes of the angels are into three heavens. *U. T.* 147, 148, 186.
REGULARITY. See *Internal ſenſe of the Word.*
REGULARS and IRREGULARS. See *Evil and the Falſe.*
REGULATION. Such is the form of *regulation* in another life, that good ſpirits are ſubordinate to angelic ſpirits, and angelic ſpirits to angels *A. C.* 1752.
REHOBOTH (Gen. 26. 22.) ſig. truths. *A. C.* 3433.
REIGN (to) (Rev. 5.) ſig. to be in truths and good, and thence to be in power from the Lord, of reſiſting evils and falſes which are from hell. *Ap. Ex.* 333.
REIGN (to) on the EARTH (Rev. 5. 10.) ſig. to be in the Lord's kingdom, and there one with him. See John 17. 20, 24. *A. R.* 284.
REIGN (to) and to HAVE DOMINION (Gen. 37). To *reign* implies ſubjection as to things of the underſtanding, and *to have dominion*, implies ſubjection as to things of the will. *A. C.* 4691.
REIGN (to) See *Dominion.*
REIGN (to) UNIVERSALLY. See *Brethren.*
REIGN (to) UNIVERSALLY. See to *Remember the Lord.*
REINS [kidneys] and the HEART. The *reins* ſig. the truths of intelligence and faith: for as the *reins* purify the blood from thoſe impurities which are called urinous, and as the *heart* purifies the blood from thoſe unclean things which occaſion its foulneſs, ſo the truth of faith purifies man from falſes, and the good of love from evils, hence it is, that the ancients placed love and its affections in the *heart*, and intelligence and its perceptions in the *reins*. *A. R.* 140
REINS and the HEART. By *reins* are ſignified things ſpiritual, and by *heart* things celeſtial, that is, by *reins* [kidneys] are ſignified thoſe things which are of truth, and by *heart* thoſe things which are of good; the reaſon is, becauſe the *kidneys* purify the ſerum, and the *heart* the blood itſelf, hence by *proving*, *exploring* and *ſearching* the *kidneys*, is ſignified to prove, explore, and ſearch the quantity and the quality of truth, or the quantity and quality of faith appertaining to man: that this is ſignified, is alſo manifeſt in Jeremiah 12. 2. and in David, Pſ. 51. 8. That chaſtiſement likewiſe is attributed to the *reins* [*kidneys*], is alſo clear from David, Pſal. 16. 7. *A. C.* 5385.
REINS. See *Kidneys.*
REINS. See *Loins.*
REJECT (to) the WORD. See *Diſciples.*
REJECTION of EVIL to the SIDES. See *Remiſſion of Sins.*
REJECTION of the HUMAN RACE. See *God*

Rejoice (to) and be Glad (Rev. 11. 10.) ſig. to enjoy the delight of the affection of the heart and ſoul. *A. R.* 507.

Relations. See *Memorable Relations.*

Relatives and Opposites. The relation of *relatives* is what ſubſiſts between the greateſt and the leaſt of every thing; whereas *contraries* ariſe from an *oppoſite* principle in contrariety thereto. *C. S. L.* 425.

Relatives and Opposites. *Relatives* have reſpect to the diſpoſal of a variety and multiplicity of things in ſuitable and agreeable order. *Relatives* exiſt in each *oppoſite*, both in the good and in the evil, in the true and in the falſe, conſequently both in heaven and hell; but the *relatives* in hell are all *oppoſite* to the *relatives* in heaven. *U. T.* 62.

Religion (all) hath relation to life, and the life thereof is to do good. *Dec.* 1.

Religion conſiſts in ſhunning evil, and in doing good. *A. R.* 564.

Religion. Where *religion* is not, there neither is conjugial love given; for with conjugial pairs, *religion* conſtitutes their chaſtity. *C. S. L.* 152, 239.

Religion. In a *married* ſtate, when one of the parties is of one *religion*, and the other party of another *religion*, there cannot ſubſiſt conjugial love. *C. S. L.* 242.

Religion and the Church. The *church* is one thing, and *religion* is another: the *church* is called *church* from doctrine, and *religion* is called *religion* from a life conformable to doctrine. *A. R.* 923.

Religion. See *Chriſtian World.*

Religion. See *Church.*

Religion. See *Commandments.*

Religion. See *Conjugial Love.*

Religion. See *Conjugial Principle.*

Religion. See *Conſcience.*

Religion. See *Decalogue.*

Religion. See *Good.*

Religion. See *Idea.*

Religion. See *Mahometan Religion.*

Religion. See *Religious Good.*

Religion. See *Roman Catholics.*

Religions. See *God.*

Religious Good. It is one of the myſteries of faith in the preſent church, that *religious good*, or ſuch good as contributes to ſalvation, cannot be done by man. *A. R.* 484, 675.

Religious Notion (a). See *Doctrine.*

Remain (to) Gen. 24. 55. ſig. to be detained. *A. C.* 3175.

Remain (to). Whatever a man doeth from liberty according to his reaſon *remains*, for no one thing which man hath appropriated to himſelf can be eradicated, inaſmuch as it is made an object of his love, and at the ſame time of his reaſon, or of his will, and at the ſame time of his underſtanding, and thence of his life: this may indeed be removed, but yet not caſt out, and when it is removed, it is transferred as it were from the centre to the circumference, and there it abides: this is meant by its *remaining*. *D. P.* 79. *A. C.* 7398.

Remain (to). See *Fear.*

Remains or Remnants, are the knowledges of truth and goodneſs; theſe knowledges are, in Gen. 1. 2. called the face of the waters. *A. C.* 10.

Remains means every good and truth which lie concealed in a man's memory and life. *A. C.* 468, 2284.

Remains ſig. things of a three-fold kind, viz. the good things of infancy, the good things of ignorance, and the good things of intelligence. *A. C.* 2280.

Remains are the goodneſſes and truths which a man hath learnt from his infancy out of the Lord's word, and alſo ſtates thence derived, as thoſe of innocence from infancy, ſtates of love towards parents, &c. *A. C.* 468, 560, 561.

Remains. In caſe a man had in him no *remains*, he would not be a man, but much viler than a brute; and the fewer *remains* there are, the leſs he is a man, and the more *remains* there are, the more he is a man. *A. C.* 530.

Remains alone are receptive of ſpiritual and celeſtial life. *A. C.* 560.

Remains. The light of goodneſs and truth enters by influx, from or by the *remains* in man from the Lord. *A. C.* 530.

Remains with the Lord, were acquiſitions of celeſtial good things by which he united the human eſſence to the divine. *A. C.* 1963.

Remains. See *Deceit and Profanation.*

Remains. See *Explanation of Geneſis* 41. 48.

Remains. See *Interiors of the Interior natural Principle.*

Remains. See *Spiritual Heavens.*

Remaliah. See *Rezin.*

Remanded to Hell (to be). See *Delight.*

Remember (to). And God *remembered* Noah, &c. (Gen. 8. 1.) sig. an end of temptation and a beginning of renovation, *God's remembering* in particular, sig. that he is merciful for his *remembrance* is mercy, which is predicated especially after temptation, because then new light shineth forth, whereas before the Lord appeared to be absent, tho' in reality more immediately present. *A. C.* 840.

Remember (to) a Covenant (Gen. 9. 15.) being pred. of the Lord sig. the Lord's mercy, in particular towards the regenerate, and those who are capable of being regenerated, for with the Lord, to *remember* is to be merciful; to *remember* cannot be pred. of the Lord, because from eternity he knoweth all things both in general and in particular; but to be merciful may be predicated, because he knoweth that man is of such a nature, that his proprium is infernal, and that it is his real hell, for by his will proprium he hath communication with hell, with will proprium, by virtue of such communication, and of itself also, is of such a quality, that it wisheth nothing more earnestly than to precipitate itself into hell, nor is it content with this, but wisheth also to draw all others in the universe along with it: whereas man of himself is such a devil, and the Lord knoweth this, it follows of consequence, that to *remember the covenant* means nothing else than to be merciful, and by divine means to regenerate, and to draw towards heaven with a mighty power, in proportion as man is capable of such attraction. *A. C.* 1049.

Remember (to). (Gen. 30. 22) sig. foresight.

Remember (to) me with thee) (Gen. 40. 14) sig. the reception of faith; for to *remember and recollect the Lord* is from no other source than from faith. The case with faith is this; he who receives it, and who hath it, is continually in the *remembrance of the Lord*, and this also when he is thinking and discoursing on other subjects, and likewise when he is engaged in his public, or private, or domestic duties, and altho' he is ignorant at the time that he doth *remember the Lord*; for the *remembrance of the Lord*, on the part of those who are in faith, is a principle reigning universally, and what reigns universally is not apperceived, unless at such times as the thought is determined to that particular object. *A. C.* 5130.

Remember (to cause to) (Gen. 40. 14) sig. communication. *A. C.* 5133.

Remember (to) (Gen. 41. 9) sig. conjunction. The reason why *remembering* denotes conjunction is, because the *remembrance* of any one in the other life conjoins, for as soon as any spirit *remembers* another, he is presented at hand, and also so present that they discourse together; hence it is, that angels and spirits can meet with all whom they have known, and of whom they have heard, can see them present, and discourse with them, when the Lord grants to *remember* them. *A. C.* 5229.

Remember (to) (Gen. 42. 9) sig. presence, for the thing, of which there is *remembrance*, is presented present. *A. C.* 5430.

Remembrance of Another. See *Presence.*

Remembrance of Things Internal. See *Covenant.*

Remission of Evils. See *Evils.*

Remission of Evils. See *Remission of Sins.*

Remission of Sins is a detaining of man from evil, and a keeping him in good by the Lord. *A. C.* 8391, 8393, 9014, 9450.

Remission of Sins. Whensoever sins are removed they are also *remitted* or forgiven: for repentance precedes *remission*, and without repentance there is no *remission*, wherefore the Lord commanded the disciples, that they should preach repentance for the *remission of sins* (Luke 3. 3). The Lord forgives every one his sins, neither doth he accuse or impute, but nevertheless sins cannot be taken away except by the laws of the Lord's divine providence, for when Peter asked him how often he was to forgive his brother, whether seven times, he said, not only seven times, but even seventy times seven, Matt. 18. 21. What, therefore, must not the Lord's forgiveness be, who is mercy itself? *D. P.* 280.

Remission of Sins (the) is the separation of evil from good, and the rejection of evil to the sides. *A. C.* 9013. *p.* 253.

Remission of Sins. It is a sign of the *remission of sins*, to judge from a principle of good, and not from a principle of evil. *A. C.* 7697. *N. J. D.* 170.

Remission of Sins. See *Faith.*

Remission of Sins. See *Holy Spirit.*

Remission of Sins. See *Lord.*

Remission of Sins. See *Regenerated.*

Remnant (the) who were *Affrighted* &c. (Rev. 11. 13.) ſig. thoſe who joined ſome goods of charity unto faith. *A. R.* 517. *Ap. Ex.* 676.

Remnant (Rev. 19. 21.) ſig. all thoſe of various hereſies among the reformed, who have not lived according to the commandments of the Lord in the word which they knew, which are the commandments of the decalogue, conſequently who do not ſhun evils as ſins. *A. R.* 836.

Remnants. See *Name and Remnant, Son and Nephew.*

Remnants of Jacob, dew from Jehovah, and the Drop upon the Herb (Micah 5. 7, 8). *The remnants of Jacob* ſig. the truths and goods of the church; *the dew from Jehovah*, ſpiritual truth; and *the drop upon the herb*, natural truth. *Ap. Ex.* 278. *p.* 311.

Remnants. See *Remains.*

Remnants. See *Remnant.*

Remote from the Divine. See *Exteriors.*

Remote from the Senſe of the Letter. See *Internal ſenſe of the Word.*

Removal. See to *Remove.*

Removal of Evils. See *Evils.*

Removal of Evils and Falſes. See *Lord.*

Removal and Concealment of the Lord. See *Joſeph and Benjamin.*

Remove (to) far Off (Gen. 21. 16) ſig. to be abſent. *A. C.* 2685.

Remove (to) Thence (Gen. 26. 22.) ſig. to things inferior ſtill, which appears from the ſignification of *removing*, or transferring, as denoting to other things which follow in the ſeries, therefore in the preſent caſe, to inferior or exterior truths, becauſe the ſubject before treated of has been concerning ſuperior or interior truths. *A. C.* 3431.

Remove (to) (Gen. 30. 35.) ſig. to ſeparate. *A. C.* 4005.

Remove (to). They who are in good and truth *remove* thoſe who are in evil and the falſe, but do not deſtroy them. *A. C.* 9320.

Remove (to) a Covering. See *Covering.*

Remove (to) and go into Captivity. See *Exile and Captivity.*

Removed. See *Falſes.*

Removed. See to *Remain.*

Rendering unto every one According to his Work (Rev. 22. 12.) ſig. according to his conjunction with the Lord by faith in him, and by a life according to his commandments. *A. R.* 949.

Rending the Garments ſig. zeal for doctrine and truth, alſo humility. *A. C.* 2576.

Renew (to) Strength (Iſa. 40. 31.) ſig. to grow in a will to what is good. *A. C.* 3901.

Renovation. See *Holy Spirit.*

Renounce (to) the Devil. So far as any one *renounces the devil*, ſo far he is adopted by the Lord, and by him is taught, guided, preſerved from evils, and ſupported in what is good; this and no other, is the way which leads from hell to heaven. *A. R.* 531.

Renounce (to) Marriage. See *Celibacy.*

Renounce (to) the World is to remove ſelfiſh and worldly love from the heart. *N. J. D.* 128. *A. C.* 9382.

Renunciation of the World muſt be united with a life in the world and is not a ſtate of abſtraction from ſociety. *N. J. D.* 123. *H. H.* 529.

Repair (to) ſig. to raiſe up that which is fallen, and is predicated in the word of both evils and falſes. *A. C.* 153.

Repeated. See *Repetitions.*

Repeated. See *Twice.*

Repent (to) (Jer. 18. 8.) ſig. to be merciful. *A. C.* 588.

Repent (to) (Rev. 2. 16). ſig. to take heed of meretorious hypocritical works, and do works which are good. *A. R.* 116.

Repent (to) (Rev. 3. 3.) ſig. to put life into dead worſhip, by means of truths out of the word, and a life conformable to them. *A. R.* 162.

Repent (to) (Rev. 16. 9.) ſig. to depart from evils. *A. R.* 693.

Repent (to) (Rev. 16. 11.) ſig. to give up. *A. R.* 698.

Repent (to). See to *Grieve.*

Repent (to). See *Repentance.*

Repent (to). See *Zealous.*

Repentance. The mere confeſſion of being a ſinner is not *repentance*. *U. T.* 516.

Repentance is the removal of evils becauſe they are ſins againſt God. *D. P.* 113.

Repentance is the beginning and foundation of the church in man. *U. T.* 510. 511.

Repentance. The knowledge of ſin, and the ſearching out particular ſins in a man's ſelf, is the beginning of *repentance*. *U. T.* 525, 527.

Repentance (actual) conſiſts in a man's examining himſelf, in knowing and acknowledging his ſins, making himſelf guilty, confeſſing them before the Lord, imploring help and power to reſiſt them, and thus in deſiſting from them and leading a new life, and all this as from himſelf. *A. R.* 531. *U. T.* 528.

Repentance (true) conſiſteth in a man's examining, not only the actions of his life, but the intentions of his will. *U. T.* 532—534.

Repentance. They alſo do the work of *repentance* who do not examine themſelves, but nevertheleſs refrain from evils, becauſe they are ſins: and this work of *repentance* is done by thoſe who perform works of charity from religious motives. *U. T.* 535—537.

Repentance is an eaſy duty where it hath been ſometime practiſed, but meeteth with violent oppoſition from thoſe who never have practiſed it. *U. T.* 561—563

Repentance. He who never did the work of *repentance*, and never looked into and examined himſelf, cometh at laſt not to know the nature either of damnable evil, or of ſaving good *U. T.* 564—566.

Repentance. Man without it, is in the evils in which he is born; hence unleſs evils are removed by actual *repentance*, they remain. *A. R.* 531, 836.

Repentance. It is well to be attended to, that man, in doing the work of *repentance*, ought to look up to the Lord only: if he looks up to God the Father only, he cannot be purified: nor if to the Father for the ſake of the Son; neither if to the Son as a man only. *D. P.* 122.

Repentance. They who acknowledge faith alone as the only means of ſalvation, neither think of *repentance*, nor will it. *A. R.* 450.

Repentance. They in the church, who confirm themſelves hereafter in faith alone, cannot recede from it, but by *ſerious repentance*. *A. R.* 563.

Repentance. The Lord loves all, but he cannot be conjoined with them, ſo long as they are in evils, wherefore men muſt firſt perform *repentance*. *A. R.* 937.

Repentance. They who perform *repentance*, perceive what good is, and come into good, and are ſaved. *A. R.* 379.

Repentance was repreſented by various things among the Children of Iſrael. *A. R.* 492.

Repentance. See *Baptiſm*.

Repentance. See *Confeſſion*.

Repentance. See *Contrition*.

Repentance. See *Decalogue*.

Repentance. See *Faith*.

Repentance. See *Heaven*.

Repentance. See *Lord*.

Repentance. See *New Church*.

Repentance of Jehovah (Gen, 6. 6.) fig. the Lord's mercy. *A. C.* 586, 590.

Repentance of Jehovah. See *Jehovah*.

Repetition. Whenever ſuch an one occurs in the word, of the ſame perſon and thing, as in Gen. 2. 1, 2. concerning the *man and his wife* then a different ſignification is intended to be conveyed in the internal ſenſe of each paſſage, but the particular ſignification of each, can only be known from the internal ſenſe. The ſeries itſelf of the things treated of, in like manner confirms the ſignification, moreover it is to be obſerved, that *man and his wife*, are general expreſſions, ſignifying the church, as a productive ſubject. *A. C.* 435.

Repetitions, in the word, have reſpect to the two faculties in man, the will and the underſtanding; and the word treateth diſtinctly of each. *A. C.* 707, 2516, 8339.

Rephaims are they who are in a dire perſuaſion of the falſe. *Ap. Ex.* 304.

Rephaim. See *Giants*.

Rephaim. See *Hittite*.

Rephaims, Susims and Emims (Gen. 14. 5 fig. a race ſimilar to the *Nephilims*, (Gen. 6. 4 *A. C.* 1673.

Rephaims. See *Emims*, *Rephaims*, *Enakim and Samſummims*.

Rephaims. See *Perezites*.

Rephidim (Exod. 17. 1.) fig. the quality of temptation as to truth. *A. C.* 8561.

Reply. See *Queſtion*.

Represent (to). He who *repreſents* thoſe who are principled in good, fig. alſo that good itſelf in which they are principled. *A. C.* 239

Represent (to) Man. See *Created things*.

Representation. Internal things are the ſubjects *repreſented*, and external things are the ſubjects *repreſenting*. *A. C.* 4292.

Representation is, whatever exiſts in the things appertaining to the light of the world, i. whatever exiſts in the external or natural man conſidered in reſpect to the things appertaning to the light of heaven, i. e. appertaining to the in

ter

ternal or ſpiritual man. *A. C.* 3225.

Representations are nothing elſe but images of ſpiritual things in natural, and when the latter are rightly *repreſented* in the former, they then correſpond. *A. C.* 4044.

Representations. In the ſpiritual world all things appear at a diſtance according to correſpondences, and when they appear in forms, they are called *repreſentations* of ſpiritual things in objects ſimilar to natural. *A. R.* 655.

Representative (a) is nothing elſe but an image of what is *repreſented*, and in the image is the [being] himſelf who is preſented to view. *A. C.* 3393.

Representative. See *Church*.

Representative. See to *Come to paſs*.

Representative. See *Lord*.

Representative. See to *Repreſent*.

Representative. See *Repreſentation*.

Representative. See *Repreſentatives*.

Representative. See *Significative*.

Representative Church (a) is when internal worſhip is in external; but the *repreſentative of a church*, is when there is no internal worſhip, yet nevertheleſs external. *A. C.* 4288.

Representative Church. A church merely *repreſentative*, is but a reſemblance of a church and not a real church. *A. C.* 3480.

Representative Church. All the churches which were before the advent of the Lord, were *repreſentative*, and only ſaw divine truth in a ſhade, but after his advent, a church was inſtituted by him, which could ſee divine truth in the light. *S. S.* 20.

Representative Church had it's commencement in Abraham, and was afterwards eſtabliſhed amongſt the poſterity of Jacob. *A. C.* 1409.

Representative Church. See *Chriſtian Church*.

Representative Church. See *Laws*.

Representative Churches. See *Externals*.

Representative Humanity. Before the incarnation, there was not any divine humanity, except a *repreſentative* one, by means of ſome angel whom Jehovah the Lord filled with his ſpirit, and foraſmuch as that was *repreſentative*, therefore all things of the church at that time were *repreſentative*, and like ſhadows; but ſince the incarnation, *repreſentatives* have ceaſed, as the ſhadows of evening, or night, at the riſing of the ſun. But the *repreſentative humanity*, in which Jehovah was manifeſted in the world before his actual advent, was not of ſuch efficacy as that it could ſpiritually enlighten men; wherefore illumination was then effected only by types and figures. *N. Q. No.* 6.

Representative Rites in the Jewish Church. There were ſome which originated in *repreſentative* appearances in the world of ſpirits, and ſome which did not. *Circumciſion* was one that did. *A. C.* 2039.

Representative World. See *Order and the Repreſentative World*.

Representatives. Every king, whoſoever he was, whether in Judah or in Iſrael, or even in Egypt, and other places, might repreſent the Lord; their royalty *(regium)* itſelf was *repreſentative*. This was the caſe with the very worſt of kings, as with Pharaoh, Nebuchadnezzar, Saul, &c. In like manner all prieſts, whether good or bad, repreſented the Lord, the prieſtly office itſelf being *repreſentative*; for the nature and quality of the perſon is not at all reflected on. *A. C.* 1361, 1409.

Representatives. All things that appear among the angels are *repreſentatives*. *A. C.* 971, 3213 *to* 3226, 9576, 9577.

Representatives are realities, as being from the light of heaven. *A. C.* 3485.

Representatives. The divine influx aſſumes the form of *repreſentatives* in the ſuperior heavens, and deſcends thence to the inferior. *A. C.* 2179, 3213, 9577.

Representatives are more beautiful and perfect in proportion, as they have a more interior birth and exiſtence in the heavens. *A. C.* 3475.

Representatives of the Church and its Worship ceaſed when the Lord came into the world, becauſe he opened the internal things of the church, and becauſe all things appertaining to that church regarded him in a ſupreme ſenſe. *A. C.* 4838.

Representatives. In the moſt ancient church their method of expreſſing themſelves was ſuch, that when they made mention of earthly and worldly things, they thought of the ſpiritual and celeſtial things *repreſented* thereby; ſo that they not only expreſſed themſelves by *repreſentatives*, but alſo reduced their thoughts into a kind of hiſtorical ſeries, or arrangement, in order to give them life; and in this they found the ſweeteſt

delight

delight and entertainment. Thoſe *repreſentatives* are called in David "*hidden* ſayings of old" Pſ. lxxviii. 2, 3, 4. *A. C.* 66.

REPRESENTATIVES. The word is *repreſented* before the angels under the moſt beautiful and agreeable forms. *A. C.* 1767.

REPRESENTATIVES of the WORD, in the literal ſenſe, are not underſtood, unleſs the hiſtorical expreſſions are no otherwiſe attended to than as objects, like the objects of ſight, which ſuggeſts matter and occaſion of thinking concerning things more ſublime. *A. C.* 2143.

REPRESENTATIVES. See *Children.*

REPRESENTATIVES. See *Communication.*

REPRESENTATIVES. See *Correſpondences.*

REPRESENTATIVES. See *Heaven.*

REPRESENTATIVES. See *Hiſtorical Truths.*

REPRESENTATIVES. See *Lord.*

REPRESENTATIVES. See *To Repreſent.*

REPRESENTATIVES. See *Repreſentation*

REPRESENTATIVES. See *Repreſentative.*

REPRESENTATIVES. See *Significatives.*

REPRESENTATIVES and TYPES of REGENERATION. See *Regeneration.*

REPRESENTED (to be). See *Divine.*

REPRESENTED (to be). See *Repreſentation.*

REPRESENTING. See *Repreſentation.*

REPROACH (a) (Gen. 38. 23,) ſig. a diſgrace. *A. C.* 4898.

REPTILE. See *Creeping Thing.*

REPTILES of the EARTH. See *Fowls of Heaven.*

RESEMBLANCE of HEAVEN. See *Good.*

RESEN between NINEVEH and CALAH (Gen. 10. 12.) ſig. falſe doctrinals of life, originating in the falſes ſignified by *Nineveh* and *Calah*. *A. C.* 1184.

RESIDE (to) and to INHABIT. To *reſide* is pred. of truth, and to *inhabit*, of good. *A. C.* 4600.

RESIDENCE of EVILS and FALSES. See *Evils and Falſes.*

RESIDUE of the MEAT OFFERING (Lev. 6. 16). Aaron and his ſons eating the *reſidue of the meat offering*, ſig. man's reciprocality and appropriation and conſequent conjunction by love and charity, hence it was commanded to be eaten in an holy place. *A. C.* 2177.

RESIDUE of his PEOPLE (Iſa. 28. 5.) ſig. thoſe among whom the Lord's church will be. *A. R.* 189.

RESIN (Gen. 37.) ſig. interior truths in the natural principle, but which are from good in that principle. *A. C.* 4748.

RESIN (Ezek. 27. 17.) ſig. truth grounded i good. *A. C.* 4748.

RESIST (to) EVIL. See to *Force.*

RESIST (to) EVIL. See *Freedom.*

RESPECTIVE SENSE of the WORD. See *S preme ſenſe of the Word.*

RESPIRATION. Man hath a two-fold *reſpir tion*, one of his ſpirit, and the other of his bod the former depends on the fibres from the brai and the latter on the blood veſſels from the hea and from the *vena cava* and *aorta*. *D. L.* 412.

RESPIRATION correſponds to the underſtandi conſequently to perception, and thought, a likewiſe to faith, becauſe faith is of the thou according to the perception of the underſtandi *A. R.* 708.

RESPIRATION. In the ſpiritual world, ev one's faith or reception of truth, may be perce ed by the *reſpiration* of his *lungs*, and the qual of his charity by the *pulſation* of his *heart*. *F.*

RESPIRATION is the life of the body cor ponding to ſpiritual things, as the motion of heart is the life of the body correſponding to thi celeſtial: the man of the moſt ancient chu had internal *reſpiration*, conſequently ſuch as in concord with, and ſimilar to the *reſpiratio* angels, this *reſpiration* was varied accordin all the ſtates of the internal man: but in proc of time, amongſt ſucceeding generations, it changed, till it was become ſuch with the poſterity, in whom every thing angelic periſh that they could no longer *reſpire* with the ang heaven; this was the genuine cauſe of their tinction, and hence it is ſaid, "that they expi and that they died, in whoſe noſtrils was breath of the ſpirit of lives." Gen. 7. 21, After theſe times internal *reſpiration* ceaſed, therewith communication with heaven, co quently heavenly perception, and external *r ration* ſucceeded; and whereas hereby commu cation with heaven ceaſed, the men of the a ent, or new church, could no longer be celeb men, like the moſt ancient people, but ſpiritu *A. C.* 805.

RESPIRATION. The moſt ancient church internal *reſpiration*, and none external, but w was tacit and imperceptible: wherefore they not converſe ſo much by expreſſions of ſpeech was the caſe afterward, and at this day, but id

ideas, like the angels. There are alſo many inhabitants of other earths, who have diſcourſed in like manner, and who continue to diſcourſe thus at this day. *A. C.* 607.

RESPIRATION. See *Perſuaſion.*

RESPIRATION. See *Pulſe and Reſpiration.*

RESPIRATION. See *Wind.*

RESPLENDENT. All uſes in heaven are *reſplendent.* *A. R.* 940.

REST and REFRESHMENT of the LORD. It is ſaid (Exod. 31. 17.) that on the ſeventh day (after the Lord made heaven and earth) *he reſted and was refreſhed*, becauſe the Lord, after he had finiſhed the work of redemption, and had glorified his humanity, by temptation, combats, and victories (ſignified by the ſix days labour preceding the ſabbath), was then above all infeſtation from hell, and having reduced all things to order there and alſo in heaven, he had gained a total victory over the hells, to keep them in eternal ſubjection. Therefore he ſays, "all power is given unto me in heaven and in earth," and as all this was done for the ſalvation of man, thence it appears, that the *reſt of the Lord* is the peace and ſafety of the angels in the heavens, and of men in the earths, *A. C.* 10374.

REST of JEHOVAH and the ARK of his STRENGTH (Pſ. 132. 8). The *reſt of Jehovah* ſig. the union of his humanity with his divinity; and *the ark of his ſtrength*, is heaven and the church. *Ap. Ex.* 684. *p.* 533.

REST (to) not DAY and NIGHT (Rev. 4. 8). The animals *not reſting day and night*, ſig. that the word continually, and without intermiſſion teaches. *A. R.* 247.

REST (to) not DAY and NIGHT (Rev. 4. 8.) ſig. that the divine providence and protection of the Lord never *reſts*, nor ceaſes to eternity. *Ap. Ex.* 285. *p.* 328.

REST [remainder] of the DEAD (Rev. 20. 5.) ſig. thoſe who are alſo rejected, by thoſe who are principled in faith alone, becauſe they worſhipped the Lord, and lived according to his commandments, but who were not yet proved and explored, to ſee what ſort of perſons they were. *A. R.* 870.

REST [remainder] of the MEN WHO WERE NOT KILLED (Rev. 9.) ſig. thoſe who are not altogether in a ſenſual and inverted ſtate, but yet take faith alone the head of their religion. *A. R.* 456.

REST. See *Odour of Reſt.*

RESTORATION. See *Univerſal Reſtoration.*

RESTORATION of CONJUGIAL LOVE. See *Glorification of the Lord.*

RESTRAIN (to) the EVILS of SELF LOVE and the LOVE of the WORLD. See *Governments.*

RESTRAINTS. See *Celeſtial Man.*

RESURRECTION is only the continuation of life in the ſpiritual world. *N. J. D.* 221. *A. C.* 2119, 5079.

RESURRECTION. By *reſurrection* is ſig. ſalvation and life eternal; and by firſt *reſurrection* mentioned in his Rev. 20. 5, 6. is not meant the firſt *reſurrection*, but the real and primary eſſential *reſurrection*, conſequently ſalvation and life eternal; for there is only one *reſurrection* unto life, neither is there given a ſecond, neither is there a ſecond any where mentioned in the word. *A. R.* 851.

RESURRECTION. Few in the chriſtian world believe that man *riſes* again immediately after death. *A. C.* 4622.

RESURRECTION. Man *riſes* again as to his ſpirit, and is *buried* as to his body. *A. C.* 2916.

RESURRECTION and entrance into the ſpiritual world generally happens on the third day after death. *U. T.* 138, 281. *A. R.* 153.

RESURRECTION. See *Death.*

RESURRECTION. See *Lord.*

RESURRECTION. See *Lord's Reſurrection.*

RESURRECTION. See *Odour.*

RESURRECTION. See *Spiritual Body.*

RESURRECTION. See *Man.*

RESURRECTION of the LORD. See *Morning.*

RETALIATION (the law of) conſiſts in this, that evil carries along with it its own puniſhment, and this law of *retaliation* derives its origin from the following divine law, "*all things whatſoever ye would that men ſhould do to you, do you even ſo to them; this is the law and the prophets,*" Matt. 7. 12. Luke 6. 31. This law in heaven, is the law of mutual love or charity, from which is produced what is oppoſite in hell, viz. that what any one doeth to another, the ſame is done to himſelf; not that they who are in heaven do it, but they who are in hell do it to themſelves, for the retribution of *retaliation*, grounded in their oppoſition to the above law of life in heaven, is as it were inherent in their evils. *A. R.* 762.

RETRIBUTION. See *Retaliation.*

RETRIBUTION. See *Year of Retribution.*

RETURN (to) (Gen. 18. 10.) fig. the conjunction of the divine with the human [principle]. *A. C.* 2193.

RETURN (to) (Gen. 22. 19.) fig. to be conjoined. *A. C.* 2856.

RETURN (to) (Gen. 28, 21.) fig. to be united, *A. C.* 3736.

RETURN (to) to his PLACE (Gen. 31. 55.) fig. an end of repreſentation. *A. C.* 4217.

RETURN (to) (Gen. 38. 22.) fig. reflection. *A. C.* 4894.

RETURN (to) (Gen. 43. 10.) fig. thence to live. *A. C.* 5614.

RETURN (to) and SPEAK (Gen. 42. 24). "And *returned* to them and *ſpake* to them,"—fig. influx which appears from the ſignification of *returning* to them, and *ſpeaking* to them, after that he had turned himſelf from over them, as denoting influx; for the celeſtial of the ſpiritual principle, or truth from the divine [being or principle], which is repreſented by Joſeph, flows in into the truths which are in the natural principle: this is expreſſed in the ſenſe of the letter by *returning* to them, and *ſpeaking* to them: to *ſpeak* denotes alſo to flow-in. *A. C.* 5481.

RETURN (to) to the CREATOR. See *Creation.*

RETURN (to) to the CREATOR. See *Everlaſting Conſervation.*

REVEALED. Internal truths are not *revealed*, before the church is vaſtated, becauſe in this caſe, good and truth can no longer be prophaned. *A. C.* 3757.

REVELATION. The knowledge of God, and a conſequent acknowledgment of him, are not attainable without a *revelation*; nor is a knowledge of the Lord, and a conſequent aknowledgment that, "in him dwelleth all the fullneſs of the godhead bodily," attainable, except from the word of God, which is the crown of *revelations*. For by the help of *revelation* man is enabled to approach unto God, and to receive influx from him, and thereby from natural to become ſpiritual. In the earlieſt ages of the world, therefore, a *revelation* was publiſhed, and made univerſal; but it was perverted by various artifices of the natural man, whence have ariſen all the diſputes, diſſentions hereſies, and ſchiſms, that have in all times divided the church. *U. T.* 11.

REVELATION in the moſt ancient church was immediate; in the ancient church, by correſpondencies in the Jewiſh church, by a living voice; and in the chriſtian church, by the word. *A. C* 10355, 10632. *H. H.* 306.

REVELATION. There is at this day a *revelation* begun amongſt the Africans, which is communicated from the place of its commencement to all the regions round about, but doth not extend to the countries bordering on the ſea. The angels rejoice at this *revelation*, becauſe thereby a communication is opened with the rational principle in man, which hath heretofore been cloſed up by this tenet univerſally received, that the underſtanding ſhould be kept in obedience to faith, as taught by eccleſiaſtics. The things contained in the doctrine of the new Jeruſalem concerning the Lord, concerning the word, and in the doctrine of life, for the new Jeruſalem, lately publiſhed, are now revealed by word of mouth, by angelic ſpirits, to the inhabitants of that country. *U. T.* 840. *C. L. J.* 76.

REVELATION on our earth is effected by writing and preaching from the word, and not by immediate commerce with ſpirits and angels; and what is written may be printed and publiſhed, and thus be read and comprehended by whole ſocieties, whereby the life may be corrected and amended: on this earth, where corporeal and terreſtrial things are ſo much loved, divine things from heaven could not otherwiſe flow in, and be received: and it would be dangerous for perſons in ſuch circumſtances, to diſcourſe with angels. *E. U.* 155.

REVELATION. There is at this day an immediate *revelation* made, becauſe it is this which is underſtood by the advent of the Lord. *H. H.* 1

REVELATION. Inaſmuch as the ſtate of the church, with reſpect to love and faith, is deſcribed in the ſpiritual ſenſe of the *book of revelation* therefore no one can know what is ſignified and implied, by the contents thereof in regular ſeries, except him who has received a *revelation* from heaven, and to whom it has been given at the ſame time, to know the internal or ſpiritual ſenſe of the word. *L. J.* 41.

REVELATION of JESUS CHRIST (Rev. 1. 1) fig. predications from the Lord concerning himſelf and his church, and particularly, its laſt time. *A. R.* 2.

REVELATION. See *Prayer.*

REVELATION. See *Revealed.*

REVELATION. See *Revelations.*

REVELATION (book of). See *Apocalypſe.*

REVELATO

Revelation (book of). See *Kingdom of God.*

Revelation i. 14. See *Explanation of Revelation* i. 14.

Revelation vi. 16. See *Explanation of Revelation* 6. 16.

Revelation viii. 8. See *Explanation of Revelation* 8. 8.

Revelation ix. 13. See *Explanation of Revelation* 9. 13

Revelation x. 2. See *Explanation of Revelation* 10. 2.

Revelation x. 3. See *Explanation of Revelation* 10. 3.

Revelation xii. 7. See *Explanation of Revelation* 12. 7.

Revelation xii. 16. See *Explanation of Revelation* 12. 16.

Revelation xii. 17. See *Explanation of Revelation* 12. 17.

Revelations (various) have ſucceſſively been made to the inhabitants of this earth. *A. C.* 355.

Revelations are either from perception, or from diſcourſe with the angels through whom the Lord ſpeaks; they who are in good and thence in truth, eſpecially they who are in the good of love to the Lord, have *revelation* from perception; whereas they who are not in good and thence in truth, may indeed have *revelations*, yet not from perception, but by a living voice heard in them, thus by angels from the Lord; this latter *revelation* is external, but the former internal; the angels, eſpecially the celeſtial, have *revelation* from perception, as alſo the men of the moſt ancient church had, and ſome alſo of the ancient church, but ſcarce any one at this day; whereas very many have had *revelations* from diſcourſe without perception, even who have not been principled in good, in like manner by viſions or by dreams; ſuch were moſt of the *revelations* of the Prophets in the Jewiſh church, they heard a voice, they ſaw a viſion, and they dreamed a dream; but inaſmuch as they had no perception, they were *revelations* merely verbal or viſual without a perception of what they ſignified; for genuine perception exiſts through heaven from the Lord, and effects the intellectual principle ſpiritually, and leads imperceptibly to think as the thing really is, with an internal aſſent, the ſource of which it is ignorant of; it ſuppoſes that it is in it, and that it flows from the connection of things, whereas it is a dictate through heaven from the Lord, flowing into the interiors of the thought, concerning ſuch things as are above the natural and ſenſual principle, that is, concerning ſuch things as are of the ſpiritual world, or of heaven. *A. C.* 5121.

Revelations. The Lord acquired to himſelf intelligence and wiſdom by continual *revelations* from the divine [principle]. *A. C.* 3382.

Revere (to) Man. See *To Fear God.*

Reu (Gen. 11. 18.) ſig. worſhip more external than that ſignified by *Peleg*. *A. C.* 1347.

Reuben (Rev. 7. 5). By *Reuben* in a ſupreme ſenſe is ſignified omniſcience; in a ſpiritual ſenſe, wiſdom, intelligence, and ſcience, as alſo faith; in a natural ſenſe, ſight; but hereby *Reuben* is ſignified wiſdom, becauſe it follows after *Judah*, by whom is ſignified celeſtial love, and celeſtial love produceth wiſdom, for there doth not exiſt any love without its conſort, which is ſcience, intelligence and wiſdom; the conſort [or conjugial companion] of natural love is ſcience, the conſort of ſpiritual love is intelligence, and the conſort of celeſtial love is wiſdom. The ground and reaſon why theſe are ſignified by *Reuben*, is, becauſe he was ſo named from ſeeing or ſight, and ſpiritual natural ſight is ſcience, ſpiritual ſight is intelligence, and celeſtial ſight is wiſdom. Moreover *Reuben* was the firſt born of Jacob, and was therefore called by Iſrael *his might, the beginning of his ſtrength, excelling in eminence, and excelling in worth*, Gen. 49. 3; for ſuch is wiſdom originating in celeſtial love; and whereas *Reuben* on account of his *primogeniture* repreſented and conſequently ſignified the wiſdom of the men of the church, he therefore exhorted his brethren not to kill Joſeph, and was grieved when Joſeph was not found in the pit, Gen. 37. 21, 22. and therefore his tribe encamped on the ſouth, and was called the camp of *Reuben*, Num. 2. 10, to 16; moreover, the ſouth ſig. wiſdom originating in love; for which reaſon, they who are in that wiſdom in heaven, dwell to the ſouth. This wiſdom is ſignified by *Reuben*, in the prophecy of Deborah and Barak, by theſe words, "*in the claſſes of Reuben, ſtatutes of the heart are of great* [*eſtimation*]; *wherefore thy ſeat, O Iſſachar is between the burdens to hear the bleatings of the flocks*; *in the claſſes of Reuben where ſearchings of the heart are of great* [*eſtimation*], Judges 5. 15, 16. The *claſſes of Reuben* are knowledges of all kinds, which appertain unto wiſdom; but the *tribe of*

*Reuben*, in an oppoſite ſenſe, ſig. wiſdom ſeparated from love, and conſequently alſo faith ſeparated from charity: on which account he was curſed by his father Iſrael, Gen. 49. 3, 4; and was therefore deprived of his birth right, 1 Chron. 5. 1. for which reaſon an inheritance was given him on the other ſide Jordan, and not in the land of Canaan; and alſo inſtead of *Reuben* and *Simeon* the ſons of Joſeph, *Ephraim* and *Manaſſes* were acknowledged, Gen. 48. 5. nevertheleſs he retained the repreſentation and conſequent ſignification of wiſdom. *A. R.* 351.

Reuben, Simeon and Levi, anſwer to *Peter*, *James* and *John*, according to the ſpiritual ſenſe. *A. C.* 3869.

Reward ſig. in a ſupreme ſenſe, the divine good of truth, and truth of good, in an internal ſenſe, conjugial celeſtial love, and in an external ſenſe, mutual love. Frequent mention is made in the word of *reward (mercies)*, but few know what is ſignified by the expreſſion as there applied: it is a known thing in the church, that by the goods which man doeth, he can merit nothing, for the goods which he doeth are not his, but the Lord's; it is known alſo that meriting or merit hath reſpect to man, thus, that it joins itſelf with ſelf love, and with an idea of ſelf pre-eminence, conſequently with contempt of others, wherefore works, which are done for the ſake of *reward*, are not good in themſelves, inaſmuch as they do not flow from a genuine fountain, viz. from charity towards our neighbour; ſuch charity hath in it this principle, that it wills good to its neighbour as well as to itſelf, and with the angels that it wills better to its neighbour than to itſelf; ſuch alſo is the affection of charity; wherefore the affection of charity likewiſe is averſe to all merit, conſequently to every good deed which reſpects *reward*: the *reward* which they have, who are principled in charity, is that they are able to do good, and that it is allowed to do good, and that the good deed is accepted; this is the eſſential delight, yea the bleſſedneſs, which they enjoy who are in the affection of charity; hence it may appear what the *reward* is which is mentioned in the word, viz. that it is the delight and bleſſedneſs of the affection of charity, or what is the ſame thing, the delight and bleſſedneſs of mutual love, for the affection of charity and mutual love are the ſame thing; from theſe conſiderations it is evident, that by *reward* in an external ſenſe is ſig. mutual love. That by *reward* in a ſtill ſuperior ſenſe, or in an internal ſenſe, is ſig. conjugial celeſtial love, may appear from the heavenly marriage, viz. that it is the conjunction of good and truth, and mutual love is derived from that conjunction or from that marriage, hence it may appear that *reward*, in an internal ſenſe, denotes conjugial celeſtial love. That *reward*, in a ſupreme ſenſe, denotes the divine good of truth, and truth of good, appears from this conſideration, that hence comes the heavenly marriage; for that union is in the Lord and proceeds from him, and when it flows into heaven, it conſtitutes the conjugial principle of good and truth, and by this principle, mutual love. *A. C.* 3956.

Reward ſig. a means of conjunction; for *reward* ſerves as a means, or medium of conjunction with thoſe who are not as yet initiated, for they who are not as yet initiated in good, and the affection thereof, that is, who are not as yet fully regenerated, cannot do otherwiſe than think alſo of *reward*, becauſe in doing good, they do it not from the affection of good, but from the affection of ſomewhat bleſſed and happy in regard to themſelves, and at the ſame time from a principle of fear in reſpect to hell; but when man is regenerated, this principle is then inverted, and becomes the affection of good, and in this caſe he no longer hath reſpect to *reward*. *A. C.* 3816.

Reward (mercies) Pſ. 109. 18. 20. and Hoſea 9. 1, 2. ſig. hell. *Ap. Ex.* 695. *p.* 555.

Reward. See *Good*.

Reward. See *Iſſachar*.

Reward. See *Recompence*.

Rezin and the Son of Remaliah (Iſa. 7. 4) *Rezin*, king of Syria, ſig. the knowledges of evil and the *ſon of Remaliah* king of Syria, the knowledges of the falſes. *A. C.* 6952.

Rib (Gen. 2. 21.) ſig. man's proprium, wherein there is but little of any vital principle, but which indeed is dear to him; for a *rib* is a bone of the breaſt, and the breaſt with the moſt ancient people ſig. charity, inaſmuch as it is the ſeat both of the heart and lungs: and bones ſig. things of a viler nature, becauſe there is very little of any vital principle in them. *A. C.* 148.

Rib. By *rib of the breaſt*, in the word, in the ſpiritual ſenſe, is ſignified, natural truth; this is ſignified by the *ribs* which the bear carried between

tween his teeth, (Dan. 7. 5.) for by *bears* are signified those who read the word in its natural sense, and see truths therein, without understanding; by the *breast of the man*, (Gen. 2.) is signified wisdom, for truth sustains wisdom, as a *rib* sustains the breast. *C. S. L.* 193.

Rib. See *Flesh in the place of the Rib.*

Rib. See *Ribs.*

Rib made Flesh (a). See *Explanation of Jeremiah* 31. 22.

Ribs repr. knowledges imbibed in this life from the word. *Ap. Ex.* 781.

Ribs (Dan. 7. 5). The three *ribs* which the bear carried between his teeth sig. appearances and fallacies. *A. R.* 574.

Ribs. See *Bones.*

Rich Man. See *Explanation of Matthew* 29. 24.

Rich Man and Lazarus (Luke 16. 19, 20). By the *rich man* is meant the Jewish nation, who are called *rich*, because they were in possession of the word, in which are spiritual *riches*. By the *purple*, and *fine linen*, with which the *rich man* was cloathed, are signified the good and truth of the word, by *purple*, its good, and by *fine linen*, its truths, by *faring sumptuously every day*, is sig. the delight which the Jewish people took in possessing the word, and hearing it often read in their temples and synagogues; by the poor *Lazarus*, are meant the Gentiles, because they were not in possession of the word; by *Lazarus lying at the rich man's gate* is meant, that the Gentiles were despised and rejected by the Jews; by being *full of sores*, is sig. that the Gentiles, by reason of their ignorance of truth, were under the influence of many falses. *U. T.* 215.

Rich Men. See *Men.*

Riches sig. the knowledges of good and truth. *A. R.* 206.

Riches, when pred. concerning the Lord, (Rev. 5.) sig. his divine omniscience. *Ap. Ex.* 138.

Riches and Honours are not real blessings in themselves, and are therefore given alike both to the good and bad. *A. C.* 8939, 10775, 10776.

Riches and Merchandize (Ezek. 26. 12, 13). Riches (opes) sig. the knowledges of truth; and merchandize (merces) the knowledges of good. *Ap. Ex.* 1145. *p.* 61.

Riches. See *Honours and Riches.*

Riches. See *Treasures.*

Riches. See *Wealth.*

Ride (to) sig. to be elevated as to the intellectual principle. *A. C.* 3190.

Ride (to) upon a Cherub (Ps. 18. 9, 10.) denotes the Lord's providence, to prevent man's entering of himself into the mysteries of faith contained in the word. *A. C.* 2761.

Ride (to) upon the Clouds (Isa. 19. 1.) sig. to be in the wisdom of the word. *A. R.* 24.

Ride (to) upon the High Places of the Earth (Isa. 58. 13, 14.) sig. the peace and internal felicity of the celestial man. *A. C.* 85.

Ride (to) upon the Word of Truth and of Meekness of Righteousness (Ps. 45. 1, 5.) is to teach the doctrine of truth and goodness. *A. C.* 1288.

Right or Rectitude is pred. of truth. *A. C.* 612, 5434.

Right. See *Conscience.*

Right Hand (the) sig. the all of man as to intellectual power, consequently as to faith. *A. R.* 605.

Right Hand. To place it on the head of any one, sig. to esteem in the first place. *A. C.* 6292.

Right Hand (Man of the) (Ps. 80. 18.) sig. the Lord with respect to the word, he is called *man of the right hand*, because the Lord hath power by virtue of divine truth, which also is the word, and he had the divine power itself, when he fulfilled the whole word; hence also he said, that, "they should see the son of man sitting in power, on the *right hand of the Father*. *L.* 27.

Right Hand of God. To sit on the *right hand of God*, (Mark 16. 19.) sig. divine omnipotence. *L.* 35.

Right Hand. See *Hand.*

Right Hand. See *Mark on the right Hand.*

Right Hand. See *Shade upon the right Hand.*

Right Hand of Jehovah. See *Jehovah.*

Right Hand and Left Hand. *Right hand* in a bad sense, sig. evil from which the false is derived, and the *left hand*, sig. the false by which evil is produced. *A. C.* 10061.

Right Hand and Left Hand (Gen. 24. 49). By not receding and declining to the *right hand or to the left*, is sig. not to go any other way than that which the Lord himself, and which the good and truth of heaven, and the church lead. *Ap. Ex.* 600. *p.* 341.

Right Hand and Left Hand. To go to the

the *right, or to the left* (Gen. 13. 9.) sig. separation. *A. C.* 1582.

RIGHT HAND and LEFT HAND. In the spiritual world the south is on the *right hand*, and the north is on the *left*. *A. R.* 933.

RIGHT SIDE of the HUMAN BODY. See *Organs*.

RIGHTEOUS is pred. of what is good. *A. R.* 173.

RIGHTEOUS. See *Good and Righteous*.

RIGHTEOUS MAN. See *Name of a Prophet, &c.*

RIGHTEOUSNESS. By the *righteousness* which exceedeth that of the scribes and pharisees, in Matt. v. 20. is meant interior *righteousness*, in which man is principled who is in the Lord. *Dec.* 84.

RIGHTEOUSNESS. To bring in everlasting *righteousness*, (Dan. 9. 24.) sig. the last judgment, when to every one is given according to his deeds. *Ap. Ex.* 624. *p.* 388.

RIGHTEOUSNESS. The Lord only is *righteousness*. *A. R.* 86.

RIGHTEOUSNESS. The Lord was not born *righteousues* as to his human essence, but was made *righteousness* by temptation, combats, and victories, and this by his own proper power; and as often as he fought and conquered, it was imputed to him for *righteousness*, that is, it was added to the *righteousness* which he was to be made, as a continual increase, until he became pure *righteousness*. *A. C.* 1813.

RIGHTEOUSNESS. See *Garments of Salvation*.

RIGHTEOUSNESS. See *Government*.

RIGHTEOUSNESS. See *Robe of Righteousness*.

RIGHTEOUSNESS (fruit of). See *Gall and Wormwood*.

RIGHTEOUSNESS and PRAISE (Ps. 35. 28). *Righteousness* is pred. concerning the good of the church; and *praise* is pred. concerning its truth, as also in other parts of the word. *Ap. Ex.* 455. *p.* 114.

RING (Gen. 41. 42. and Luke 16. 22). To give a *ring* sig. what is confirmative of power. *A. C.* 5317.

RING upon the HAND. See *Prodigal Son*.

RINGS (Exod. 25. 12). By *rings* are sig. the conjunction of good and truth, and here, that of divine truth with divine good. *A. C.* 9493.

RINGS. See *Earrings*.

RIPE is pred. of the final state of the church. *A. R.* 650.

RIPEN (to) (Gen. 40. 10.) denotes the progress of the rebirth, or regeneration, even to the conjunction of truth with good. *A. C.* 5117.

RIPHATH (Gen. 10. 3.) was one of those several nations, which were principled in external worship, and which sig. so many several doctrinals, which respected ritual observances, derived from external worship prevailing with *Gomer*, as appears from the prophetical writings, where the same nations are also mentioned, and by them are signified doctrinals, or rituals, in each sense, sometimes in the genuine sense, sometimes in the opposite, as is usual with the prophets. *A. C.* 1154.

RISE (to) (Gen. 27. 19.) sig. somewhat of elevation. *A. C.* 3552.

RISE (to) (Gen. 31. 35.) sig. to reveal or to discover. *A. C.* 4160.

RISE (to) EARLY in the MORNING sig. confirmation in good and truth. *A. C.* 2332.

RISE (to) out of the EARTH. See *Beast that rose out of the Earth*.

RISE (to) UP (Gen. 18. 16.) sig. that perception was finished. *A. C.* 2218.

RISE (to) UP for EVER and EVER (Rev. 19. 3 "Her smoke shall *rise up for ever and ever*," sig. her damnation to eternity. *A. R.* 807.

RISE (to) UP to MEET. See to *Meet*.

RISING of the SUN. See *Sun*.

RITES. See *Representative Rites*.

RITUAL, when any arcanum is represented by *ritual*, each single thing of that *ritual*, until it is completed, involves somewhat of that arcanum. *A. C.* 4496.

RITUAL OBSERVANCES. See *Church*.

RITUALS were accounted holy, in consequence of their representing the holy things of heaven and the church by correspondence. *A. C.* 458

RITUALS. See *Externals of the Representative Churches*.

RITUALS of the ISRAELITISH CHURCH (the contained many arcanas relating to the Lord glorification. *L.* 14.

RITUALS or REPRESENTATIVES (the) of the Jewish church, contained in them all the arcana of the christian church. *A. C.* 3478.

RITUALS of the JEWISH CHURCH. See *Christian Church*.

RITUALS of WORSHIP MERELY SCIENTIFIC are pred. of those who wish to explore things spiritual and celestial, by means of reasonings and thence frame to themselves worship: the *rituals of that worship*, being grounded in reasonings, [illegible] call

called *ſcientific rituals*, wherein there is nothing ſpiritual and celeſtial, becauſe they proceed from the ſelf of man, hence came the idols, and hence the magic arts of the Egyptians, &c. *A. C.* 1195.

Rivers ſig. divine truths in abundance, becauſe by waters of which a *river* conſiſts, are ſignified truths. *A. R.* 832.

Rivers. See *Rivers*.

River of Delights (Pſ. 36. 8.) ſig. the ſpiritual [principle] which hath relation to faith originating in love. *A. C.* 353.

River out of Eden (Gen 2. 10.) ſig. wiſdom proceeding from love which is *Eden*. *A. C.* 107.

River Gihon. See *Gihon*.

River Euphrates (Gen. 31. 29.) ſig. conjunction with the divine principle. *A. C.* 4116.

River (great) and River Euphrates (Joſh. 1. 4.) the *great river* ſig. the influx of ſpiritual [things] into rational things, and the *river Euphrates*, the influx of rational [things] into natural, and both together, the influx of ſpiritual things through the rational, into natural things. *Ap. Ex.* 569. *p.* 284.

River Euphrates. See *Euphartes*.

River Hiddekel. See *Hiddekel*.

River Jordan (the) ſig. divine truth. *A. R.* 367.

River Jordan. See *Jordan*.

River Nile. See *Nile*.

River Piſon. See *Piſon*.

River of Water of Life (Rev. 22. 1.) ſig. in particular the divine truths in abundance, now revealed by the Lord in the apocalypſe. *A. R.* 932.

Rivers ſig. truths in abundance ſerving the rational man, conſequently the underſtanding. for the purpoſe of doctrine and of life. *A. R.* 683.

Rivers or Floods ſig. temptations. *A. R.* 409.

Rivers and Waters ſig. difficulties, and alſo falſes: *A. C.* 790.

Rivers. See *River*.

Rivers. See *Syria of Rivers*

Roar (to) as a Lion (Iſa. 31. 4.) which is predicated of Jehovah, ſignifies the ardent affection of defending heaven and the church againſt evils and falſes. In an oppoſite ſenſe, the *roaring of a lion* ſignifies the deſire of deſtroying and of making deſolate. *Ap. Ex.* 278, 304, 605.

Roar (to) as a Lion (Rev. 10. 3.) ſig. grievous lamentation concerning the ſtate of the church; for *a lion roareth* when he ſees his enemies, and is aſſaulted by them, and ſees his whelps and his prey taken from him; and ſo doth the Lord comparatively, when he ſees his church taken from him by devils, as is evident from many other paſſages. *A. R.* 471.

Roast and Boiled (Exod. 12. 9). In the word a diſtinction is made between theſe expreſſions, the former repreſents good, and the latter, truth; and hence the paſchal Lamb which repreſented the good of innocence, was commanded to be *roaſted with fire, and not ſodden at all with water*. *A. C.* 7852.

Robbers. See *Grape-gatherers, Thieves and Robbers*.

Robe [Aaron's] *(pallium)* ſig. divine truth in its internal form, which is the medium of the ſpiritual kingdom: thus the truth itſelf which is therein. *A. C.* 9825.

Robe of Righteousness (Iſa. 61. 10.) ſig. the good of charity. *A. C.* 2576.

Robe. See *Prodigal Son*.

Robes (Rev. 7.) ſig. truths of defence in general, and before they were *waſhed*, falſes; for they who are in falſes from ignorance, in the ſpiritual world, appear firſt in obſcure garments of diverſe colours, and while they are in temptations, in filthy garments; but when they come out of temptations, they appear in *white robes*, clean according to their purification from falſes. *Ap. Ex.* 475. *p.* 128.

Robes, Mantles and Cloaks ſig. truths in common, becauſe they were garments common to the whole body and covered over all. *A. R.* 328.

Rock ſig. the Lord as to the divine truth of the word. *A. R.* 915.

Rock. See *God of Iſrael and Rock*.

Rock. See *Hole and Cleft of a Rock*.

Rock. See *Inhabitants of the Rock*.

Rock. See *Rock of Iſrael*.

Rock. See *Rocks*.

Rock of Israel (the) (2 Sam. 23. 3, 4.) ſig. the Lord. *A. R.* 53.

Rock of Israel (Iſa. 30. 29.) ſig. the Lord with reſpect to the good things of charity. *A. C.* 795.

Rocks ſig. the good and truth of faith. *A. C.* 8581, 10580.

Rocks. See *Heaven*.

Rod or Staff fig. power and is pred. concerning divine ſpiritual truth. *Ap. Ex.* 726. *p.* 66.

Rod of Iron (Rev. 2. 27). "And he ſhall rule all nations with a *rod of iron*. By *ruling with a rod of iron* is ſignified to rule by truths from the literal ſenſe of the word, and at the ſame time by rational principles derived from natural light. *A. R.* 148.

Rod of Iron (Rev. 12. 5). *To feed all nations with a rod of iron*, ſignifies that truths from the literal ſenſe of the word, and at the ſame time confirmed by rational arguments, grounded in natural light, will convince all who are in dead worſhip, by reaſon of faith ſeparate from charity, in caſe they are willing to be convinced. *A. R.* 544.

Rod of the Mouth of Jehovah and the Spirit of his Lips (Iſa. 11. 4). *Rod of the mouth of Jehovah* fig. here the divine truth, or the word in the natural ſenſe, and *the ſpirit of his lips* fig. divine truth or the word in its ſpritual ſenſe. *Ap. Ex.* 727. *p.* 72.

Rod coming out of the ſtem of Jeſſe (Iſa. 11. 5.) fig. the Lord in his divine humanity. *A. R.* 46, 954.

Rod and Staff (Pſal. 23. 3) fig. the divine truth and good to which belongeth power. *A. C.* 4876.

Rod and Staff have an oppoſite ſenſe. (Iſa. 14. 5. Pſ. 125. 3. &c. &c.) *Ap. Ex.* 727. *p.* 73.

Rods (twelve) (Num. 17. 6) fig. the ſame as the twelve tribes becauſe the ſame word in the original language is uſed for *rod* as for *tribe*. Num. 1. 16. ch. 2. 5. 7. *Ap. Ex.* 727. *p.* 73.

Roll (to) away the Stone from the Door of the Lord's Sepulchre (Matt. 28. 2) fig. to remove every falſe which cloſed up the paſſage to the Lord, and to open divine truth in the church. *Ap. Ex.* 400. *p.* 594.

Roll (to) away the Stone from the Door of the Lord's Sepulchre. See *Angel*.

Roll (to) away the Stone from over the Well's Mouth (Gen. 29. 10) fig. to uncover the word as to its interior contents. *A. C.* 3798.

Roll (to) down upon us and to cast himself upon us (Gen. 43. 18) fig. that on that account they ſhould be reduced under abſolute power, which appears from the ſignification of rolling down upon any one, as denoting to preſent him in fault; and from the ſignification of caſting himſelf upon any one, as denoting to reduce under power, in this caſe abſolute power, for it follows, "to take us for ſervants, and our aſſes." *A. C.* 5650.

Roll (the) in Ezekiel and the Little Book in the Apocalypse, fig. the divine truth. *A. C.* 5620.

Roll. See *Volume or Roll*.

Roll which Jehoiakim Burnt. See *Jehoiakim*.

Rolls of Parchment. See *Book*.

Roman Catholic Religion. See *Roman Catholics*.

Roman Catholic Religion. See *Underſtanding*.

Roman Catholics (the) before the reformation, held and taught exactly the ſame things as the reformed did after it, in reſpect to theſe four articles, namely, a trinity of perſons in the Godhead, original ſin, the imputation of the merit of Chriſt, and juſtification by faith therein, only with this difference, that they conjoined that faith with charity or good works. *B. E.* 1

Roman Catholics at this day know nothing of the imputation of and the merit of Chriſt, and of juſtification by faith therein, into which their church was firſt initiated, becauſe if it is intirely concealed under their external forms of worſhip, which are various; for which reaſon, therefore, if they recede *in part*, from their external forms of worſhip, and immediately approach God the Saviour Jeſus Chriſt, and adminiſter the holy euchariſt in both kinds: They may be brought into the New Jeruſalem or the New Church of the Lord more eaſily than the reformed. *B. E.* 105.

Roman Catholics. It is not called the *Roman Catholic Church*, but the *Roman Catholic Religion*, becauſe they do not approach the Lord, nor read the word, and becauſe they invoke the dead, and a church is a church in conſequence of being derived from the Lord and the word, and its perfection is in proportion to its acknowledgment of the Lord, and its underſtanding of the word. *A. R.* 718.

Roman Catholics. See *Church*.

Roman Catholics. See *Papiſts*.

Roman Catholics. See *Word*.

Roof of an House fig. what is inmoſt in the mind of man. *A. C.* 3652. 10184.

Root (Mal. 4. 1) ſig. charity. *A. C.* 1861.

Root Dried up (Hoſea 9. 16. 17) ſig. charity which could not bear fruit. *A. C.* 382.

Root of David ſig. the Lord as to divine good united to divine truth in his humanity. *Ap. Ex.* 310. *A. R.* 266.

Root of Hereditary Evil (the) lies deeply hid, for the very interior form receptive of good and truth from heaven, or through heaven from the Lord, is depraved, and if I may uſe the expreſſion, detorted, ſo that when good and truth flows in from the Lord, it is either reflected, or perverted, or ſuffocated. *A. C.* 4317.

Root of Isaac (Iſa. 11. 10) ſig. the Lord. *Ap. Ex.* 175. *p.* 159.

Root of Jesse ſig. the Lord. *A. C.* 2468, 3794.

Root of Man's Life. The proprium, or ſelf of man conſtitutes the firſt *root* of his life. This *root* is not removed, and a new one implanted in it's ſtead, unleſs man regards the evils, which conſtitute the *root*, as deſtructive to his ſoul, and on that account is deſirous to remove them; but inaſmuch as they appertain to his proprium, and conſequently are delightful to him, he cannot remove them without a degree of unwillingneſs, and of ſtruggle againſt them, and thus of combat. *Dec.* 93.

Root of the Serpent (Iſa. 14. 29) ſig. ſcientifics. *A. C.* 1197.

Roots of the Tree (Dan. 4. 15) See *Stump of the Roots of the Tree which ſhould be left in the Earth.*

Roses (bed of) ſig. the delights of the truth of wiſdom. *C. S. L.* 293.

Rosin, or Gum [*reſina*] (Gen. 43. 11) ſig. the truth of good, or the truth derived from good, becauſe it ranks amongſt ointments, and alſo amongſt aromatics; *aromatics* ſig. ſuch things as are of truth derived from good, and eſpecially when they are alſo ointments, and partake ſomewhat of oilineſs, for *oil* ſig. good; that this *roſin*, or *gum*, was an aromatic, may be ſeen, Gen. 37. 25. and on this account alſo the ſame expreſſion in the original tongue ſig. *balſam*; that it was an ointment, or groſſly oily and manifeſt; hence then it is, that by *roſin*, or *gum*, is ſignified the truth of good which is in the natural principle, becauſe it is ſet in the firſt place, and is adjoined to *honey*, which is delight in that principle. *A. C.* 5620.

Rough Places made Plain (Iſa. 40. 4) ſig. the falſes of ignorance turned into truths. *A. C.* 3527.

Round. What is *round* is pred. of good. *A. C.* 8458.

Round About. See *Border.*

Round About. See *To Stand Round About.*

Round Thing (a ſmall) (Exod. 16. 14) is predicated concerning the good of truth in its firſt formation, for what is *ſmall*, is predicated of truth, and what is *round* is predicated of good. *A. C.* 8458.

Royal Diadem. See *Crown of Glory.*

Royalty of the Lord ſig. heaven and the church. *A. R.* 664.

Ruby (*rubinus*) ſig. the truth of celeſtial good. *A. C.* 9865. *Ap. Ex.* 364.

Ruby is the appearance of the Lord's divine ſphere repreſented in the celeſtial heavens. *A. R.* 232.

Ruby. The word is as a *ruby*, by virtue of its celeſtial flame. *S. S.* 42.

Ruddiness or Redness is pred. of good. *A. C.* 3812.

Ruin See *Day of Ruin.*

Rule, grounded in truths alone, would condemn every one to hell, but *rule* grounded in goodneſſes raiſeth up out of hell, and elevateth into heaven. *A. C.* 2015.

Rule (to) all Nations with a Rod of Iron. See *Rod of Iron.*

Rule, or Law. See *Divine Worſhip.*

Ruler of the Feast [*archiclitinus*] (John 2. 9) ſig. thoſe who are in the knowledges of truth: by his ſaying to the bridegroom, *every man at firſt doth ſet forth good wine, and when men have well drank, then that which is worſe, but thou has kept the good wine until now,*" is ſig. that every church commences in truths from good, but declines into truths without good, but that nevertheleſs now in the end of the church truth from good, or genuine truth is given, namely from the Lord. *Ap. Ex.* 376. *p.* 535.

Ruler, or Governor. See *King.*

Rulers. See *Captains and Rulers.*

Rulers. See *Kings of the Earth.*

Ruling End of Man's Life (the) communicates it's influence to all his thoughts, nay to the ſmalleſt [conſtituent] of his thoughts, as is univerſally the caſe with whatever hath the ſu-

preme *rule* in the mind; this does not appear so manifestly in the life of the body, as in another life, where the *ruling principle* in man manifests itself by a kind of sphere, which is perceived by all around him, and is similar to his *ruling principle*, inasmuch as it exhale from every particular of his constitution. *A. C.* 1316.

Ruling Evil (the) in the posterity of the most ancient church, was self love, and not so much the love of the world, as at this day, for they lived apart from each other, according to their houses and families, and had no desire to accumulate wealth. The *ruling evil* in the most ancient church which was immediately before the flood, and in the ancient church, which was after the flood, and also in the Jewish church, and afterwards in the new church established amongst the gentiles, after the coming of the Lord, was this, that they did not believe the Lord or the word, but themselves and their senses: hence faith became annihilated, and in consequence thereof neighbourly love was annihilated, so that nothing remained but falsehood and evil; and this incredulity is also the *ruling evil* of the present church, however, in the present church, the *evil* is much greater than in former times, inasmuch as men at this day can confirm the incredulity of the senses by scientifics unknown to the ancients, which have given birth to an undescribable darkness, whereat mankind would be astonished, did they but know how great and terrible it is. *A. C.* 230, 232.

Ruling Love of Man. The end proposed *ruleth* in all and every thing that a man thinketh and doeth; the angels attendant on man, being angels of the Lord, *rule* and govern only the ends proposed by man, knowing that whilst they *rule* and govern these, they *rule* and govern also his thoughts and actions, inasmuch as all his thoughts and actions are dependant on the ends proposed: the end proposed by man is his very essential life, and all things which he thinketh or doeth derive life from it, because, as was observed, they are dependant thereon, wherefore, such as is the end proposed, such is the life of man; the end proposed, is nothing else but the *ruling love*, for it is not possible that man should regard any thing as an end but what he loveth; he whose thoughts and actions are at variance, still regardeth as an end the object which he loveth, and even in his hypocrisy and artifice there is an end proposed, which is self-love, or the love of the world, and the delight of life thence derived: hence it may be concluded, that such as man's *ruling love* is, such is his life. *A. C.* 1317.

Ruling Love of Man. See *Disposition.*

Ruling Love of Man. See *Love.*

Rumah (Nahor's concubine) (Gen. 22) sig. the Gentiles who are in idolatrous worship and principled in good: her name implies her quality, namely, exaltation. *A. C.* 2868.

Ruminatory Stomach of Beasts & Birds. See *Memory.*

Rumour and Violence (Jer. 51. 46) a rumour sig. such things as belong to understanding, *violence*, such things as belong to will. *A.* 623.

Run (to) (Gen. 24. 28) sig. somewhat of propensity, or of mind. *A. C.* 3127.

Run (to) to Meet (Gen. 24. 17) sig. exploration. *A. C.* 3088.

Run (to) to Meet any One (Gen. 29. sig. agreement. *A. C.* 3806.

Run (to) to Meet (Gen. 33. 4) sig. influ *A. C.* 4350.

Run (to) and tell (Gen. 29. 12) sig. affection of making known. *A. C.* 3804.

Run (to) and not be weary, and walk and not faint, (Isa. 40. 31) *To and not be weary* hath respect to the will; to *walk and not faint* hath respect to the understanding. *A. C.* 3901.

Rushes. See *Grass with Reeds and Rushes.*

Rye (Exod. 9. 32) sig. the truth of the terior natural principle corresponding to the g which is signified by *wheat*. *A. C.* 7605.

# S

SABŒANS. See *Cush and the Sabœans.*

SABŒANS. See *Egypt.*

SABBATH DAY. "Remember that thou keep holy the *ſabbath day*, &c." By this commandment, in the natural ſenſe, which is that of the letter, is meant, that ſix days are for man, and his labours, and that the ſeventh is for the Lord, and man's reſt in dependance on the Lord; for the word *ſabbath*, in the original tongue, ſig. reſt. The *ſabbath* among the children of Iſrael was the ſanctity of ſanctities, becauſe it repr. the Lord, *ſix days* being ſignificative of his labours and combats with the hells, and the *ſeventh* of his victory over them, and of the reſt which he thereby attained; and whereas that day was repreſentative of the cloſe and period of the whole act of redemption, which the Lord accompliſhed, therefore it was eſteemed very and eſſential holineſs. But when the Lord came into the world and in conſequence thereof made all repreſentations of himſelf to ceaſe, that day was then made a day of inſtruction in divine things, and thereby alſo a day of reſt from labours and of meditation on ſubjects that concerned ſalvation and eternal life, and alſo a day for the exerciſe of love towards our neighbour. By this commandment, in a ſpiritual ſenſe, is ſig. the reformation and regeneration of man by the Lord; by *ſix days* of labour, his warfare againſt the fleſh and its concupiſcencies, and at the ſame time againſt evils and falſes which are ſuggeſted to him from hell; and by the *ſeventh day*, is ſig. his conjunction with the Lord and regeneration thereby. The reaſon why the reformation and regeneration of man are ſignified, in a ſpiritual ſenſe, by this commandment, is, becauſe they coincide with the labours and combats of the Lord againſt the hells, and with his victory over them, and the reſt into which he then entered. In a celeſtial ſenſe, by this commandment, is meant, conjunction with the Lord and its attendant peace, in conſequence of the divine protection from the powers of hell; for the *ſabbath* is ſig. reſt, and in this higheſt ſenſe peace, on which account the Lord is called "the Prince of peace," and ſtileth himſelf peace in the abſtract. Hence alſo the Lord ſtileth himſelf "Lord of the *ſabbath*." *U. T.* 301, 303.

SABBATH DAY. *To do no work on the ſabbath day*, ſignifies that nothing ſhould be done from proprium, but from the Lord. *A. C.* 8495.

SABBATH DAY. See *Lord's Day.*

SABBATH DAY. See *Reſt.*

SABBATHS. (Exod. 31. 13.) "verily my *ſabbaths* ye ſhall keep," ſig. holy thought continually concerning the union of the Lord's divine principle with his human. *A. C.* 10356.

SABTHAH. See *Seba, Havilah, Sabthah, Regmah and Sabthecha.*

SABTHECHA. See *Seba, Havilah, Sabthah, Regmah and Sabthecha.*

SACK (Gen. 42. 25.) ſig. a receptacle, and here a receptacle in the natural principle, becauſe the ſubject treated of is concerning the truths and ſcientifics which are in the natural principle; *Sack* in this paſſage ſpecifically ſignifies the ſcientific principle, by reaſon that as a *ſack* is a receptacle of corn, ſo the ſcientific principle is a receptacle of good, in the preſent caſe of the good which is from truth. That the ſcientific principle is a receptacle of good, is known to few, becauſe few reflect upon ſuch things; yet it may be known from the following conſiderations: the ſcientifics which enter into the memory, are always introduced by ſome affection; thoſe which are not introduced by ſome affection, do not abide there, but paſs away; the reaſon is becauſe in affection there is life, but not in ſcientifics, except

cept by affection; hence it is evident, that ſcientifics have always ſuch things conjoined to them as are of affection, or what is the ſame thing, which are of ſome love, conſequently ſome good, for every thing which is of love is called good, whether it be good, or be ſuppoſed to be good; ſcientifics therefore form as it were a marriage with thoſe goods: hence it is, that when that good is excited, inſtantly the ſcientific alſo is excited, with which it was conjoined: as alſo *vice verſa*, when a ſcientific is recalled, the good likewiſe comes forth which was conjoined to it; this every one may experience within himſelf, if he be ſo diſpoſed. Hence then it is, that with the unregenerate, who have rejected the good of charity, the ſcientifics, which are the truths of the church, have adjoined to them ſuch things as are of ſelf-love and the love of the world, thus evils which, by reaſon of the delight which is in them, they call goods, and alſo by ſiniſter interpretations make goods; theſe ſcientifics come forth in apparent elegance, when thoſe loves univerſally reign, and according to the degree in which they reign; but with the regenerate, the ſcientifics, which are the truths of the church, have ſuch things adjoined to them, as are of love towards the neigbour, and of love to God, thus genuine goods; theſe goods are ſtored up by the Lord in the truths of the church with all who are regenerate: wherefore, when the Lord with ſuch perſons inſinuates a zeal in favour of good, thoſe truths in ſuch caſe come forth in their order, and when he inſinuates a zeal in favour of truth, that good is preſent, and kindles it. From theſe conſiderations it may be evident how the caſe is with ſcientifics and with truths, that they are the receptacles of good. *A. C.* 5489.

Sack (Gen. 42. 35.) ſig. a receptacle, which it may be expedient briefly to explain. The natural principle of man is diſtinguiſhed into it's receptacles, in each receptacle there is ſome common [or general] principle, in which common [or general] principle are arranged things leſs common, or particulars, and in theſe ſingulars; every ſuch common principle, with it's particulars and with it's ſingulars, hath it's receptacle, within which it can put itſelf in action, or vary it's forms and change it's ſtates: thoſe receptacles, with the man who is regenerated, are as many in number as the common [or general] truths appertaining to him, and each receptacle correſponds to ſome ſociety in heaven: ſuch is the arrangement which hath place with the man who is principled in the good of love and thence in the truth of faith: from theſe conſiderations it may in ſome ſort be manifeſt what is meant by the receptacle of each, when it is predicated of the common [or general] truths in the natural principle, which are repreſented by the ten ſons of Jacob. *A. C.* 5489, 5531.

Sack. See *To open a Sack.*

Sackcloth. By being cloathed in *ſackcloth* is ſignified lamentation on account of the devaſtation of truth in the church. *A. R.* 492.

Sackcloth (Rev. 6. 12.) is pred. of deſtroyed good. *A. C.* 4779.

Sacrament (a) is nothing elſe but a binding. *A. C.* 3046.

Sacrament (a) (Gen. 26. 29.) ſig. conſer of doctrinals with the literal ſenſe of the word. *A. C.* 3452.

Sacraments. Baptiſm and the holy ſupper are *ſacraments of repentance*. *A. R.* 531.

Sacraments. The *ſacraments* of baptiſm and the holy ſupper are the moſt holy inſtitutions of worſhip in the chriſtian church. *U. T.* 699.

Sacraments of Baptism and the Holy Supper. See *Spiritual Senſe of the Word.*

Sacred Scripture. See *Heaven.*

Sacred Scripture. See *Holy Scripture.*

Sacred Scripture. See *Scripture.*

Sacrifice. See *Fleſh of the Sacrifice.*

Sacrifice. See *Sacrifices.*

Sacrificed. See *Beaſts.*

Sacrificed. See *Goat.*

Sacrifices. To eat, when ſpoken of *ſacrifices*, ſig. to appropriate to himſelf what is holy and *to eat things ſacrificed unto idols*, which belonged to the *ſacrifices* of the Gentiles, ſig. to defile and profane what is holy. *A. R.* 114.

Sacrifices were not commanded, but permitted. *A. C.* 922, 923, 2180.

Sacrifices and Burnt Offerings. The whole proceſs of regeneration is deſcribed by every ritual of every *ſacrifice* and *burnt offering* and is laid open, when the repreſentatives are unfolded by the internal ſenſe. They alſo ſig. the glorification of the Lord's humanity. *A. C.* 10042.

Sacrifices. See *Burnt Offerings and Sacrifices.*

Sacrifices. See *Church.*

Sacrifices of other Gods. See *Eating of the Sacrifices of other Gods.*

Saddle (to) (Gen. 22. 3.) sig. to prepare. *A. C.* 2781.

Sadness. See *Indignation.*

Sailors. See *Mariners.*

Saints sig. those who are in divine truths from the Lord. *A. R.* 586.

Saints and the Righteous. *Saints* sig. those who are of the Lord's spiritual kingdom, and the *righteous*, those of his celestial kingdom. *A. R.* 393.

Saints. See *Camp of the Saints.*

Saints. See *Prophets and Saints.*

Salem, or Schalem, sig. a state of peace and perfection, or the tranquillity of peace. *A. C.* 1726, 4393.

Salt sig. the desire of conjunction of truth with good, hence nothing but *salt* will conjoin water, which corresponds to truth, and oil, which corresponds to good. *A. C.* 10300.

Salt, in a genuine sense, sig. the affection of truth, and in an opposite sense, the vastation of the affection of truth, that is, of good in truth. Inasmuch as *salt* sig. vastation, and *cities* sig. doctrinals of truth, therefore in old time they sowed with *salt* cities that were destroyed, to prevent their being rebuilt. See Judges 9. 45. *A. C.* 2455.

Salt (Ezek. 47. 11). "The miry places and marshes of Engedi and Eneglaim shall be given to *salt*," sig. not to receive spiritual life, but to remain in a life merely natural. *Ap. Ex.* 342. *p.* 446.

Salt. See *Jericho.*

Salt. See *Sulphur and Salt.*

Salvation to the Lord our God (Rev 19. 1.) sig. an acknowledgment and confession that there is *salvation* from the Lord. *A. R.* 804.

Salvation is not effected by looking unto the Father and praying him to have mercy for the sake of the Son; inasmuch as the Lord saith, "*I am the way, the truth and the life. No man cometh unto the Father but by me.*" John 14. 6. *A. C.* 2854.

Salvation of Man (the) is a continual operation of the Lord in man, from his earliest infancy to the latest period of his life, and this is such a divine work, that it is at once the work of omnipresence, omniscience and omnipotence; and the reformation and regeneration of man, consequently his *salvation* is all a work of the divine providence of the Lord. The very coming of the Lord into the world was solely for the sake of man's *salvation*; on this account he assumed the human nature, removed the hells, and glorified himself, and invested himself with omnipotence even in ultimates, which is meant by his sitting at the right hand of God. *A. R.* 798.

Salvation. See *Baptism.*

Salvation. See *Charity.*

Salvation. See *Cup of Salvation.*

Salvation. See *Divine Essence United to the Human Essence.*

Salvation. See *Equilibrium.*

Salvation. See *Evils and Falses.*

Salvation. See *Force.*

Salvation. See *Garments of Salvation.*

Salvation. See *Helmet of Salvation.*

Salvation. See *Holy Spirit.*

Salvation. See *Imputation.*

Salvation. See *Intercession.*

Salvation. See *Momentaneous Salvation.*

Salvation. See *Redemption, Salvation and Regeneration.*

Salvation. See *To be Saved.*

Salve. See *Eye Salve.*

Samaria (Amos 4. 11. and Ch. 6. 1.) sig. the spiritual church perverted. *A. C.* 2220.

Samaria (woman of) sig. the church to be raised up among the Gentiles. *Ap. Ex.* 537.

Samaria and Jerusalem (Ezek. 23). *Samaria* is the church which is in the affection of truth, and *Jerusalem* is the church which is in the affection of good. *A. C.* 2466.

Samaria. See *Calves of Egypt and Samaria.*

Samaria. See *Jerusalem and Samaria.*

Samaritans (city of the) [Matt. 10, 5.] sig. the false doctrine of those who reject the Lord. *Ap. Ex.* 223. *p.* 224.

Same. The divine esse, which in itself is God, is the *same*, not simply the *same*, but infinitely the *same*; that is, the *same* from eternity to eternity, it is the *same* every where, and the *same* with every one and in every one, and all variety and variableness is in the recipient; the state of the recipient is the cause of this. *A. R.* 961.

Same Principles. See *One.*

Samson repr. the Lord, who, by virtue of the natural man as to truth, fought with the hells and

and ſubdued them, and this, before he put on divine good and truth, alſo as to the natural man. *A. C.* 3301. *Ap. Ex.* 619. *p.* 376.

SAMSON. See *Hairs of the Head.*

SAMUEL in a repreſentative ſenſe, ſig. the word. *Ap. Ex.* 750.

SANCTITY. See *Infancy.*

SANCTITY (external). See *Profanation.*

SANCTIFICATION and JUSTIFICATION. See *Holy Spirit.*

SANCTUARY ſig. the truth of heaven and the church. *A. C.* 8330. *Ap. Ex.* 768. *p.* 158.

SANCTUARY (Ezek. 24. 21.) ſig. the word. *Ap. Ex.* 724. *p.* 60.

SANCTUARY in the MIDST of THEM (Ezek. 37. 26, 28.) ſig. love. *A. C.* 1038.

SANCTUARY and HABITATION (*ſanctuarium and habitaculum*) ſig. heaven and the church, *ſanctuary*, as to the good of love, and *habitation*, as to truths of that good: for the Lord dwells in truths from good. *Ap. Ex.* 701. *p.* 588.

SANCTUARY. See *Holy.*

SANCTUARY. See *Waters iſſuing out of the Sanctuary.*

SAND UPON the SEA-SHORE (Gen. 22.) ſig. a multitude of correſponding ſcientifics, for *ſea* denotes ſcientifics in general on their gathering together, and *ſand* denotes ſcientifics in particular; ſcientifics are compared to *ſand* becauſe the little ſtones of which *ſand* conſiſts, in the internal ſenſe are ſcientifics. *A. C.* 2850.

SAND. "Treaſures hid in the *ſand*" (Deut. 33. 19.) ſig. the ſpiritual things which lie hid in the literal ſenſe of the word. *Ap. Ex.* 445. *p.* 92.

SAND (Matt. 7. 27.) ſig. faith ſeparate from charity. *Ap. Ex.* 212. *p.* 220.

SAND of the SEA (Rev. 13. 1.) ſig. a ſtate ſpiritual-natural, ſuch as theirs is, who are in the firſt or ultimate heaven. *A. R.* 565 ½.

SAPPHIRE STONE (Exod. 24. 10.) ſig. ſpiritual good. *A. C.* 9407.

SAPPHIRE STONE (work of a) [Exod. 24. 10.] Is the quality of the literal ſenſe of the word, when the internal ſenſe is perceived therein. *A. C.* 9407.

SAPPHIRE STONE and ONYX STONE. *Sapphire ſtone*, in a general ſenſe, ſig. the external of the celeſtial kingdom of the Lord, and the *onyx ſtone*, the external of his ſpiritual kingdom. *A. C.* 9873.

SAPPHIRE and ONYX STONES involve a which the reſt in their order ſignify, mention in Exod. 28. *A. C.* 9873.

SARAH ſig. divine truth. *A. C.* 2063.

SARAH as a MOTHER repr. truth divine. *A. C.* 3210.

SARAH as a WIFE (Gen. 18, 6.) ſig. ration truth appertaining to the Lord. *A. C.* 2173.

SARAH as a WIFE, ſig. truth intellectual, ſpiritual, conjoined to divine good, or what is c leſtial. *A. C.* 2507.

SARAH as a SISTER, denotes the rational pri ciple. *A. C.* 1495, 2508, 2531.

SARAH ſaid, "I did not laugh," ſig. that t human rational truth was willing to excuſe itſe *A. C.* 2214, 2215.

SARAI, as a MISTRESS, repr. and ſig. truth a joined to good which is intellectual truth in a g nuine ſenſe. *A. C.* 1895.

SARAI, as a WIFE, is truth about to be join to what is celeſtial; *Sarai*, as a ſiſter is intelle tual truth. *A. C.* 1402, 1465, 1468, 14 1470.

SARAI. "Thou ſhalt not call her name *Sar* but *Sarah* ſhall her name be," ſig. that t Lord ſhall put off the humanity, and put on t divinity. *A. C.* 2060, 2063.

SARAI. See *Sarah.*

SARDINE STONE, becauſe it is red, indicates t things which appertain to the good of love, the goods of the word in ultimates. *A. R.* 2

SARDIS. The church in *ſardis* (Rev. 3. fig. thoſe who are in dead worſhip. *A. R.* 1

SARDIS. The church in *ſardis* (Rev. 3. fig. thoſe who live a moral life, but not a ſpi tual life. *Ap. Ex.* 182.

SAREPTA. See *Zarephath.*

SATAN is the love of poſſeſſing the good others by evil arts, and ingenious malices cunnings are his crew. *D. L. W.* 273.

SATAN. See *Devil and Satan.*

SATAN. See *Hells.*

SATAN. See *Satans.*

SATAN. See *Synagogue of Satan.*

SATAN and DEVIL. *Satan* has reſpect to fa and *devil* to evils. *C. S. L.* 492.

SATANS ſig. thoſe who are in the pride of derived intelligence. *A. R.* 97.

SATIATED (to be) (Rev. 19. 21.) ſig. to nouriſhed with concupiſcences as it were, an draw them in with delight. *A. R.* 837.

SATI

Satiety is pred. of the reception of good, for good is the ſpiritual nouriſhment of the ſoul, as natural food is the nouriſhment of the body. *Ap. Ex.* 376. *p.* 537.

Satisfaction of Co-habitation. See *Conjugial Love.*

Satisfied with Favour and full with the Bleſſing of the Lord. To be filled with the good of love is underſtood by being *ſatisfied with favour*, and to be filled with truths thence, by being *full with the bleſſing of the Lord. Ap. Ex.* 439. *p.* 76.

Saturn. The inhabitants of this planet are upright and modeſt, and inaſmuch as they eſteem themſelves little, therefore, they alſo appear little in another life. In acts of divine worſhip they are exceedingly humble, for on ſuch occaſions they account themſelves as nothing. They worſhip our Lord, and acknowledge him as the only God; the Lord alſo appears to them at times under an angelic form, and thereby, as a man, and at ſuch times the divine [nature or principle] beams forth from the face and effects the mind. The inhabitants alſo when they arrive at a certain age, diſcourſe with ſpirits, by whom they are inſtructed concerning the Lord, how he ought to be worſhipped, and likewiſe how they ought to live, when any attempt is made to ſeduce the ſpirits who come from the earth *ſaturn*, and to withdraw them from faith in the Lord, or from humiliation towards him, and from uprightneſs of life, they ſay that they would rather die. The inhabitants and ſpirits of the planet *ſaturn* have relation, in the grand man, to the middle ſenſe between the ſpiritual and the natural man, but to that which recedes from the natural, and accedes to the ſpiritual. The great belt which appears from our earth to riſe above the horizon of that planet, and to vary its ſituations, does not appear to them as a belt, but only as ſomewhat whitiſh like ſnow in the heavens in various directions. *E. U.* 97, 98, 102, 104.

Satyrs (Iſ. 13. 21.) ſig. goods adulterated. *Ap. Ex.* 1029. *p.* 480.

Satyrs and Priapusses are thoſe who are particularly addicted to obſcenity. *C. S. L.* 44.

Satyrs. See *Tziim and Jiim.*

Save (to). See *To Juſtify.*

Save (to) the Human Race. See *Divine Love.*

Saved (to be). Perſons of every religion are *ſaved*, if ſo be by a life of charity, they have received remains of good and of apparent truth. *A. C.* 2284.

Saved (to be). See *Freedom.*

Saved (to be). See *Gentiles*

Saved (to be). See *Good (Divine).*

Saved (to be). See *Power of the Lord.*

Saved (to be). See *Will and Underſtanding.*

Saviour. The Lord from the eſſential divine, through the divine human, is the *Saviour. A. R.* 961.

Saviour. The Lord became a *Saviour*, by his ſpiritual temptations, or combats. *L.* 33.

Saviour and Prince, (Iſ. 19. 18, 25). *Saviour* is predicated of the Lord as to the good of love; and *prince*, as to the truths of faith from him. *Ap. Ex.* 654. *p.* 473.

Saviour of the World. See *To believe in Jeſus.*

Savory Meats (Gen. 27.) ſig. the agreeable things which are of truth. *A. C.* 3536.

Saul, as a king, repr. divine truth. *A. R.* 166.

Saul (1 Sam. 16. 23.) repreſented the falſes which are oppoſite to ſpiritual truths, and which were diſſipated by the ſound of David's harp, for harp correſponds to the affection of ſpiritual truth. But then it was ſo done, becauſe among the children of Iſrael, all things were repreſentative and from thence ſignificative. It is otherwiſe at this day. *Ap. Ex.* 323.

Saul Rending the Skirt of Samuel's Coat (1 Sam. 15. 26, to 28.) repreſented what Samuel ſaid, viz. "that the kingdom ſhould be cut off from him, and that he ſhould not any longer be the king of Iſrael." *A. C.* 4763.

Saul and Jonathan. *Saul*, as a king, ſig. truth from good, and *Jonathan* the ſon of a king, ſig. the truth of doctrine. *Ap. Ex.* 357. *p.* 475.

Saul. See *Bow of Jonathan.*

Saul. See *Lamentation of David over Saul.*

Saw, preter. tenſe of to See. I Saw, whereſoever it occurs in the writing of John who wrote the Apocalypſe, ſig. to be in the ſpirit and in a viſion. *A. R.* 36.

Say (to) in the hiſtorical parts of the word, denotes perception and conſequently revelation, for this is internal perception and derived from perception, *ſaying* denotes to perceive becauſe in heaven the very thoughts, from which ſpeech

flows are perceived, otherwiſe than in the world; hence it is that to perceive, in the ſpiritual ſenſe, is to *ſpeak or ſay* in the literal ſenſe, or what is the ſame thing, in the natural ſenſe. *A. C.* 5111, 5687.

SAY (to) when pred. of Jehovah means that it was ſo done, or came to paſs; for with Jehovah TO BE [eſſe] is all. *A. C.* 708.

SAY (to) alſo, when pred. of Jehovah, ſig. foreſight, and providence. *A. C.* 6946.

SAY (to) ſig. to perceive, and to *ſpeak* ſig. to *think*, as for example, when it is ſaid, in the word, that Jehovah *ſaid*, it ſig. that he perceives from the divine celeſtial principle, and when it is ſaid, that he *ſpeaks*, it means thought from the divine celeſtial principle, by the divine ſpiritual, ſee (Gen. 21. 1.) When, however, there is mention made of *ſaying* alone, it ſometimes ſig. to *perceive*, and ſometimes to think, becauſe *ſaying* involves both. *A. C.* 2619.

SAY (to) "And Jehovah *ſaid* to Abram" (Gen. 12. 1) ſig. the firſt animadvertence, or the turning or attention of the mind to any thing. *A. C.* 1410.

SAY (to) "God *ſaid* to Abraham" (Gen. 17. 15). When another ſubject begins to be treated of in the word, it commences with a new perception, which is thus expreſſed, or in a ſimilar manner. *A. C.* 2061.

SAY (to). In every perception there is a propoſition and a reply; the perception of each is expreſſed. (Gen. 17. 18, 19) In the hiſtorical ſenſe, by "Abraham's *ſaying* unto God," and by "God's *ſaying* unto Abraham." *A. C.* 2079.

SAY (to) (Gen. 19. 7) ſig. exhortation. *A. C.* 2358.

SAY (to) (Gen. 19. 12) ſig. to advertiſe or admoniſh. *A. C.* 2387.

SAY (to) (Gen. 24. 2) ſig. to command or to flow in. *A. C.* 3019.

SAY (to) (Gen. 31. 26) denotes communication. *A. C.* 4131.

SAY (to) TO HIS HOUSE AND TO ALL WHO WERE WITH HIM, (Gen. 34. 2) ſig. arrangement. *A. C.* 4543.

SAY (to) "Judah *ſaid*" (Gen. 38. 25) ſig. ſentence from the religious principle of the Jewiſh nation. *A. C.* 4905.

SAY (to). "He *ſaid* unto me, it is done." (Rev. 21. 6) ſig. that it is divine truth, becauſe the Lord *ſaid* a third time, he *ſaid* unto me, alſo becauſe he *ſaid* "it is done," in the preſent tenſe; and what the Lord *ſaith* a third time, is what ought to be believed, becauſe it is divine truth, as alſo what he *ſaith* in the preſent tenſe; for three times ſig. what is compleat to the end, in like manner when being about to do a thing he *ſaith* "it is done." *A. R.* 887.

SAY (to) AND SHEW (Rev. 17. 1). ſig. a revelation. *A. R.* 719.

SCAB (a) (Iſa. 5. 7) ſig. evil. *A. C.* 2240.

SCALES [of a fiſh] *Squamæ* (Ezek. 29. 4) ſig. ſcientifics of the loweſt order, ſuch as the fallacies of the ſenſes are. *Ap. Ex.* 654.—*p.* 485.

SCANDAL OF REASON. See *Eſſences.*

SCAPE GOAT. See *Goat.*

SCARLET COLOURED BEAST. (Rev. 17. 3) By *ſcarlet* is ſignified truth of the word proceeding from a celeſtial origin. By the *ſcarlet beaſt* is ſignified the word with reſpect to divine celeſtial truth, which at firſt thought ſeems farfetched and foreign to the purpoſe, yea, inconſiſtent, becauſe it is called a *beaſt*; but by *beaſts* in a ſpiritual ſenſe, is ſignified natural affection, and the expreſſion is applied to the word, to the church, and to man. The four animals, whereof one was a lion, another a calf, and the fourth an eagle, ſig. the word, and are likewiſe called *beaſts* in Ezekiel. A *horſe*, which is alſo a *beaſt*, ſig. intellectual knowledge or underſtanding of the word. That *lamb* ſig. the Lord, *ſheep*, a member of the church, and *flock*, the church itſelf, is a known thing: theſe conſiderations are ſuggeſted, that no one may be ſurpriſed that *ſcarlet beaſt* ſig. the word: and inaſmuch as the Roman Catholic religion reſts its ſtrength and dignity upon the word, therefore that woman appeared ſitting upon a *ſcarlet beaſt*, as ſhe had appeared before upon many waters, verſe 1. by which waters are ſignified truths of the word adulterated and prophaned. That by that *beaſt* is ſignified the word, appears manifeſtly from the things ſaid of it in the following paſſages of this chapter, as in verſe 8, 11, 12, 13, 17. Which things can only be ſaid of the word. *A. R.* 723.

SCARLET DOUBLE DYED (Gen. 38. 28) ſig. ſpiritual good. *A. C.* 4922.

SCARLET AND PURPLE (Iſ. 1. 8) ſig. falſe and evil. *Ap. Ex.* 1042. *p.* 490.

SCATTERED ABROAD OVER THE FACE of the WHOLE EARTH (Gen. 11. 4) ſig. not to be received and acknowledged. *A. C.* 1309.

SCATTERED. See *Explications of the Word.*

SCATTERED and UNCONNECTED. See *Internal Senſe of the Word.*

SCENT ſig. perception. *A. R.* 611.

SCEPTRE and STAFF (*ſceptrum and baculus*) *ſceptre* ſig. divine truth as to government, and *ſtaff*, divine truth, as to power. *Ap. Ex.* 431. *f.* 43.

SCEPTRE OUT OF ISRAEL. See *Star out of Jacob and Sceptre out of Iſrael.*

SCHADDAI (Gen. 43. 14) ſig. temptation, and after temptation conſolation, in the preſent caſe therefore conſolation after the hardſhips which they ſuffered in Egypt, that conſolation after hardſhips is denoted, is evident alſo from the words which immediately follow, "Give you mercies before the man." The reaſon why *Schaddai* ſig. temptation and after temptation conſolation, is, becauſe the ancients marked the one only God by various names, according to the various things which are from him; and inaſmuch as they believed alſo that temptations are from him, they called God on this occaſion *Schaddai*, yet by this name they did not mean another God, but the one only God as to temptations; but when the ancient church declined, they began to worſhip as many Gods as there were names of the one only God, and they alſo of themſelves ſuper-added ſeveral more; this cuſtom was at length ſo prevalent, that every family had it's own God, and he was diſtinguiſhed altogether from the reſt who were worſhipped by other families: the family of Terah, from which Abraham came, worſhipped *Schaddai* for it's God, hence not only Abraham, but alſo Jacob, acknowledged him as their God, and alſo in the Land of Canaan; howbeit this was permitted them, leſt they ſhould be forced from their religious principle, for no one is forced from what he regards as holy; but whereas the ancients by *Schaddai* underſtood Jehovah himſelf or the Lord, who was ſo named when they underwent temptations, therefore Jehovah or the Lord took this name, in appearing to Abraham, (Gen. ch. 17. 1) and alſo in appearing to Jacob, (Gen. chap. 35. 11) The reaſon why not temptation only, but alſo conſolation, is ſig. by *Schaddai*, is, becauſe all ſpiritual temptations are ſucceeded by conſolation, for when any one in another life ſuffers hardſhips from evil ſpirits, by infeſtations, excitations to evils, and perſuaſions to falſes, no ſooner are the evil ſpirits removed, than he is received by the angels, and is brought into a ſtate of comfort by delight agreeable to this genius and temper. *A. C.* 5628.

SCHALEM (Pſ. 76. 3.) ſig. the Lord's ſpiritual kingdom where there is genuine truth. *Ap. Ex.* 357. *p.* 481.

SCHECHEM or SHECHEM (Gen. 12. 6). By Abram's paſſing through the land unto the place *Schechem*, is ſignified a new ſtate of the Lord, when the celeſtial things of love appeared to him, which is ſignified by *Schechem*, which is the firſt ſtation as it were in the land of Canaan, in coming from Syria, or from Haran; and whereas by the land of Canaan is ſignified the celeſtial things of love, it is evident that by *Schechem* is ſignified the firſt appearing of things celeſtial; Jacob when he returned from Haran to the Land of Canaan, in like manner, came to *Schechem*, as may appear from Gen. 33. 17, to 20. where alſo by *Schechem* is ſignified the firſt dawn of light. So in David, Pſalm 60. 6 *to* 8. Pſalm, 108. 7 *to* 9 where by *Schechem* alſo the like is ſignified. That *Shechem* was made a city of refuge, (Joſh. 20. 7) and alſo a city of prieſts, (Joſh. 21. 21) and that there a covenant was made, (Joſh. 24. 1. 25) implieth alſo the like ſignification. *A. C.* 1441.

SCHECHEM (Gen. 37. 12) ſig. truth from the ancient divine ſtock, and doctrine, in the preſent caſe, firſt rudiments, *viz.* of the doctrine concerning faith; firſt rudiments are alſo the common [or general] principles of doctrinals, theſe common [or general] principles are what are firſt received, ſpecial [or particular] principles follow afterwards. *A. C.* 4707.

SCHECHEM the ſon of Hamor (Gen. 34. 2) ſig. the truth of the church from ancient [time], the ground and reaſon of this repreſentation is, becauſe there were ſtill the remains of a church with that nation where *Schechem* was; that it was amongſt the well diſpoſed nations, is evident from the ſincerity out of which Hamor and *Schechem* ſpake to Jacob and his ſons, verſes 8 *to* 12, and from the condeſcenſion that *Schechem* might receive Dinah for a wife, verſe 18 *to* 24; and this being the caſe, the truth of the church was repreſented by them. Hence by *Schechem* was

ſignified the firſt of light, conſequently interior truth, for this is the firſt light. *A. C.* 4430.

SCHECHEM. See *Hamor the Father of Schechem.*

SCHRECH OWL. See *Schreech Owls.*

SCHRECH OWL. See *Ziim and Ijim.*

SCHRECH OWLS. Devils may be compared to them. *A. R.* 312.

SCIENCE. See *Faith.*

SCIENCE. See *Good and Truth.*

SCIENCE. See *Sciences.*

SCIENCE. See *Scientific Principle, &c.*

SCIENCE. See *Scientifics.*

SCIENCE from AFFECTION. See *Beaſts.*

SCIENCE of CORRESPONDENCES is more excellent than all other *ſciences*, inaſmuch as without it the word cannot be underſtood. *A. C.* 4280.

SCIENCE of CORRESPONDENCES which is the *ſcience* of repreſentations, the very eſſential *ſcience* of the wiſe, was principally cultivated by the Egyptians, whence their hieroglyphics were derived. By virtue of that *ſcience* they knew what was ſignified by animals of every kind, alſo what by trees of every kind, &c. *C. S. L.* 342.

SCIENCE of CORRESPONDENCIES. See *Correſpondencies.*

SCIENCE of CORRESPONDENCIES. See *Egypt.*

SCIENCE of CORRESPONDENCIES. See *Internal and External Man.*

SCIENCES after death are of no account, but only thoſe things which man hath imbibed in his underſtanding and life by means of *ſciences*. *A. C.* 2480.

SCIENCES. See *Rational Principles.*

SCIENCES CORRESPONDING to the LOVE of LIFE. See *Beaſts.*

SCIENCES of THINGS. See *Chaldeans.*

SCIENTIFIC PRINCIPLE is the natural principle, becauſe the *ſcientific principle* is truth appearing in the light of the world, but the truth of faith inaſmuch as it is of faith with man, is in the light of heaven. *A. C.* 9568.

SCIENTIFIC PRINCIPLE. See *Sack.*

SCIENTIFIC RITUALS of WORSHIP. See *Rituals of Worſhip merely* Scientific.

SCIENTIFIC TRUTH. Is all *ſcientifics* by which ſpiritual truth is confirmed, and derives its life from ſpiritual good. *Ap. Ex.* 507. *p.* 172.

SCIENTIFIC TRUTHS are the moſt common [or general] truths, which appear in natural light, which is from the light of the world, but to make them appear, viz. that they are truths, there muſt be common [or general] influx from the interna that is, illuſtration from the light of heaven. *A. C.* 5670.

SCIENTIFIC and SENSUAL TRUTHS. See *Good Divine.*

SCIENTIFICS are either the means of becom ing wiſe, or the means of becoming inſane. *C.* 4156, 8628, 9922.

SCIENTIFICS are the veſſels of things ſpiritu *A. C.* 1435.

SCIENTIFICS. The ſame *ſcientifics* whi with evil men are falſe, becauſe applied to evi are with the good men true, becauſe applied goods. *A. C.* 6917, 10331.

SCIENTIFICS are of three kinds, intellectu rational and ſenſual, all of which are ſown in t memory [of man] or rather in his memories, a in the regenerate are thence called forth of t Lord, by the internal man, theſe *ſcientifics* whi have their birth from things ſenſual, come man's ſenſation or perception during his life the body, for they are the ground of his thoug the reſt, which are more interior, do not ſo co to his ſenſation, or perception, before he puts the body, and enters into another life. *A.* 991.

SCIENTIFICS. To enter from the truths faith into *ſcientifics*, is agreeable to order, but *vice verſa*. *A. C.* 10236.

SCIENTIFICS are what firſt enter in at ſenſes, and thereby open the way to the interio it being a known thing, that the external ſen als are firſt opened with man, and next the in rior ſenſuals, and finally the intellectuals, when the intellectuals are opened, that theſe ter are repreſented in the former, that they m be capable of being apprehended: the reaſon becauſe intellectual things ariſe out of the thi of ſenſe by a method of extraction, for intell tual things are concluſions, and when concl ons are made, they are ſeparated and ſublimat this is effected by the influx of things ſpirit which influx is through heaven from the Lo *A. C.* 5580.

SCIENTIFICS muſt be arranged into orde the natural principle, before the arrangement the truths of the church can be effected, bec the latter are to be apprehended by the form for nothing can enter the underſtanding of m without ideas acquired from ſuch *ſcientifi*

man hath procured to himſelf from infancy; man is altogether ignorant that every truth of the church which is called a truth of faith, is founded upon his *ſcientifics*, and that he apprehends it, and keeps it in the memory, and calls it forth from the memory, by ideas wrought from the *ſcientifics* appertaining to him; what the quality of thoſe ideas is, in the other world is wont to be ſhewn to the life to thoſe who deſire it, for ſuch things are preſented manifeſtly to the ſight in the light of heaven; and on ſuch occaſions it alſo appears with what ſhades, or with what rays of light, the truth with them had been beſet, which had been of the doctrine of the church; with ſome it appears amongſt falſes, with ſome amongſt things ludicrous, alſo amongſt ſcandals, with ſome amongſt the fallacies of the ſenſes, with ſome amongſt apparent truths, and ſo forth: if man had been principled in good, that is, if he had lived the life of charity, in this caſe, by virtue of that good, as from flame which is from heaven, truths are illuminated, and the fallacies of the ſenſes in which they are, are beautifully irradiated; and when innocence is inſinuated from the Lord, thoſe fallacies appear as truths. *A. C.* 5510.

SCIENTIFICS. The doctrinals of the church and it's rituals, and alſo the knowledges what and how theſe repreſent things ſpiritual, and the like, are nothing but *ſcientifics*, until man ſees from the word whether they are true, and thence appropriates them to himſelf. *A. C.* 5402.

SCIENTIFICS (the), to which thoſe things that are of faith and charity can be in-applied, are very many, as all the *ſcientifics* of the church which are true concerning correſpondencies, concerning repreſentatives, concerning ſignificatives, concerning influx, concerning order, concerning intelligence and wiſdom, concerning affections, yea all truths of interior and exterior nature, as well viſible as inviſible, becauſe theſe correſpond to ſpiritual truths. *A. C.* 5213.

SCIENTIFICS abide after death, but are quiſcent. *A. C.* 2476 to 2479. 2481 to 2486.

SCIENTIFICS (the interior of) are thoſe which accede nearer to ſpiritual things, and are applications of *ſcientifics* to things celeſtial; for theſe latter are the things which the internal man ſees: when the external ſees only the *ſcientifics* in the external form. *A. C.* 4965.

SCIENTIFICS (interiors of). The interiors [or interior things] of *ſcientifics* are thoſe things which are ſpiritual in the natural principle, and ſpiritual things are in the natural principle, when the *ſcientifics* in that principle are illuſtrated by the light of heaven, and they are then illuſtrated by the light of heaven, when man hath faith in the doctrinals which are from the word, and he then hath faith when he is in the good of charity; for in ſuch caſe truths, and thereby *ſcientifics*, are illuſtrated by the good of charity, as by flame, and hence have their ſpiritual light: hence it may be manifeſt what is meant by the interiors of *ſcientifics*. *A. C.* 5637.

SCIENTIFICS and KNOWLEDGES are the firſt things on which are raiſed and grounded the civil, moral and ſpiritual life of man, but they are to be learned for the uſe of life as their end. *A. C.* 1489.

SCIENTIFICS and KNOWLEDGES FROM the WORD. By *ſcientifics from the word* are underſtood all things contained in the literal ſenſe, in which no doctrinal appears; but by the *knowledges of truth and good*, are underſtood all things of the literal ſenſe, in which, and from which, there is ſomewhat doctrinal. *Ap. Ex.* 345. *p.* 249.

SCIENTIFICS. See *To Call Forth.*

SCIENTIFICS. See *Doctrinals from the Word.*

SCIENTIFICS. See *Elevated.*

SCIENTIFICS. See *Knowledges and Scientifics.*

SCIENTIFICS. See *Sedge.*

SCIENTIFICS CONFIRMED. See *Believed.*

SCIENTIFICS of the MEMORY. See *External Man.*

SCORCH (to) MEN WITH FIRE (Rev. 16. 8.) ſig. to torment thoſe who are in concupiſcences of evils originating in the delight of ſelf love. *A. R.* 691.

SCORPION ſignifies deadly perſuaſion; for a *ſcorpion*, when he ſtings a man, induces ſtupor upon the limbs, and if he be not cured, death. *A. R.* 425, 427.

SCORTATIONS correſpond with the violation of ſpiritual marriage. *C. S. L.* 515 to 520.

SCORTATIONS and ADULTERIES. See *Conjunctions with Affections merely Natural.*

SCORTATORY LOVE, which is oppoſite to conjugial love, means the love of adultery, whilſt it is ſuch as not to be reputed as ſin, nor as evil and diſhonourable, contrary to reaſon, but as allowable with reaſon. *C. S. L.* 423 to 444.

SCORTATORY LOVE. The delights thereof,

commence from the flesh, and they are of the flesh, even in the spirit, but the delights of conjugial love, commence in the spirit, and they are of the spirit, even in the flesh. *C. S. L.* 439.

Scortatory and Conjugial Love. See *Imputation of Scortatory and Conjugial Love.*

Scourge (to), Kill and Crucify (Matt. 23. 34). To *scourge* repr. the perversion of the written word, to *kill* sig. to extinguish, and to *crucify* sig. to destroy. *Ap. Ex.* 655. *p.* 495.

Scourged. See *Mocked, Scourged and Crucified.*

Scribes and Pharisees. See *Phylacteries.*

Scribes and Pharisees. See *Righteousness which exceedeth that of the Scribes and Pharisees.*

Scrip. See *Purse and Scrip.*

Scripture (sacred). The *sacred scripture*, or *word*, is divine truth itself. *U. T.* 189.

Scripture (the sacred) is a repository of things divine, which are made manifest to good spirits and angels. *A. C.* 1885.

Scripture (sacred). The whole *sacred scripture* treateth solely concerning the Lord. *L.* 1, 2, 7, 37.

Scripture (sacred). The whole *sacred scripture* is nothing else but the doctrine of love and charity. *N. J. D.* 9.

Scripture. See *Holy Scripture.*

Scripture Passages. See *Collation of Scripture Passages.*

Scrowl (Rev. 6. 14). *The heaven departed as a scrowl rolled together*, sig. the separation from heaven and conjunction with hell, of those on whom the last judgment was executed. *A. R.* 335.

Scum. See *Uncleanness and Scum.*

Sea (the) in which waters terminate and are collected, sig. divine truth in its terminations. The *sea* is an appearance of the divine truth proceeding from the Lord in its terminations, and divine truth in its terminations in the spiritual world, causes the appearance of a *sea*, forasmuch as by *sea* is sig. divine truth with those who are in the terminations or boundaries of heaven, therefore by *Tyre* and *Zidon*, inasmuch as they were beside the *sea*, is sig. the church as to knowledges of things good and true; and also for the same reason, by the *isles of the sea*, are sig. those who are in a more remote kind of worship, and therefore the *sea* in the *Hebrew language* is called the West, that is, where the light of the sun declines towards evening, or truth into obscurity; *sea* also sig. the natural [part or principle] of man separated from the spiritual, and consequently hell. *A. R.* 238.

Sea (the) sig. the external of heaven and of the church, in which are the simple, who have thought naturally, and but little spiritually of things relating to the church. *A. R.* 878.

Sea (the) respectively to *water*, sig. the scientific principle in general, and respectively to the *waves*, disputing ratiocination which is done by scientifics, because both are in the natural man, therefore, the *sea* sig. the natural man. *Ap. Ex.* 511. *p.* 175.

Sea (Rev. 18. 17.) sig. the Roman Catholic Religion. *A. R.* 786.

Sea (Rev. 19. 13). "The *sea* gave up the dead that were in it," sig. the external and natural men of the church called to judgment. *A. R.* 869.

Sea. See *Beast Ascending out of the Sea.*

Sea. See *Desert of the Sea.*

Sea. See *Earth and Sea.*

Sea. See *Fishes of the Sea.*

Sea. See *Red Sea.*

Sea. See *Sand of the Sea.*

Sea. See *Sea of Glass, &c.*

Sea. See *Seas.*

Sea-shore. See *Sand upon the Sea-shore.*

Sea of Glass Mingled with Fire (Rev. 15. 2). By *sea of glass*, chap. 4, 6. is sig. the new heaven of christians, who were in truths of a common or general nature from the literal sense of the word; they who are in common truths, are also in the borders of heaven, wherefore at a distance they seem to be in the *sea*; but in the present instance, by *sea of glass* is sig. the ultimate boundary of the spiritual world, where they were collected who had religion and consequent worship, but not good of life: inasmuch as a collection of these is sig. therefore it is said *as it were a sea of glass*, and moreover it appears *mingled with fire*, and by *fire* there is signified the love of evil, and consequent evil of life, of course not the good of life, for where there is not good, there is evil: that a collection of these is here understood by *as it were a sea of glass mingled with fire*, appears also from what next follows, as that, *they who had gotten the victory over the beast, and over his image stood beside this sea*, by whom are signified they who, in consequence

of the rejection of faith ſeparated from charity, were in good of life, and thence in heaven. It is this *ſea* alſo which is meant in chap. 21. 1 *by the ſea which was no more*; they who were in this *ſea* were ſuch as had ſome religion, frequented churches, heard preachings, received the Lord's ſupper, and had never thought any thing further about God, ſalvation and life eternal, being ſo ignorant as not even to know what ſin is: wherefore they were men in regard to their faces, and for the moſt part alſo as to civil and moral life, but not at all ſo in regard to ſpiritual life, by virtue of which nevertheleſs man is man. *A. R.* 659.

SEA of GLASS. See *Glaſs*.

SEA (Zech. 14. 8) ſig. the natural man in whom thoſe things deſcend which are in the ſpiritual principle; the *eaſtern ſea* ſig. the natural man as to good and the *hinder ſea*, the natural man as to truth. *Ap. Ex.* 275. *p.* 305.

SEA (red) in which Pharaoh was drowned ſig. hell. *A. C.* 7273.

SEA (red), the SEA of the PHILISTINES, and the RIVER EUPHRATES (Exod. 23. 31). The *red ſea* ſig. ſcientific truth, the *ſea of the Philiſtines*, the knowledges of truth and good from the literal ſenſe of the word, and the *river Euphrates*, the rational principle; for ſcientifics ſerve the knowledges of truth and good from the word, and theſe with them ſerve the rational, and the rational ſerves for intelligence which is given by ſpiritual truths conjoined to ſpiritual good. *Ap. Ex.* 518, *p.* 194.

SEA and DRY LAND. See *Heavens and the Earth*.

SEA and EARTH. The *ſea* ſig. the external of the church, conſequently the church, as conſiſting of thoſe who are in its externals; and the *earth* ſig. the internal of the church and conſequently the church as conſiſting of thoſe who are in its internals; wherefore the *ſea* ſig. the church among the laity, becauſe they are in its externals, and the earth the church among the clergy, becauſe they are in its internals. *A. R.* 398, 680.

SEA and EARTH (Rev. 10. 2). *Sea* denotes natural truths, and *earth* natural goodneſſes. *A. C.* 2162.

SEA and the WAVES ROARING (Luke 21. 25) ſig. that hereſies and controverſies, in general within the church, and in particular in every individual, ſhall be thus noiſy and outrageous. *A. C.* 2120.

SEAS in the ſpiritual world are boundaries of the eaſtern and weſtern parts of the earth there. *Ap. Ex.* 406. *p.* 643.

SEAL (to) ſig. to diſtinguiſh and ſeperate one from the other according to the love. *A. R.* 347.

SEAL (to) up the VISION and PROPHECY (Dan. 9. 24) ſig. to conclude thoſe things which are ſaid in the word concerning the Lord and to fulfil them. *Ap. Ex.* 375. *p.* 320.

SEAL UP THOSE THINGS WHICH the SEVEN THUNDERS UTTERED and WRITE THEM NOT (Rev. 10. 4) ſig. that they will not be committed to the heart and received till after the dragon, the beaſt, and falſe prophet are caſt out of the world of ſpirits, becauſe there would be danger if they were received before. *A. R.* 473.

SEAL not the WORDS of the PROPHECY of this BOOK (Rev. 22. 10) ſig. that the Apocalypſe muſt not be ſhut, but that it is to be opened. *A. R.* 947.

SEAL of the LIVING GOD (Rev. 7. 2). By having *the ſeal of the living God*, as ſpoken of the Lord, is meant to know all and every one, and to be able to diſtinguiſh and ſeparate the ſervants of God from thoſe who are not the ſervants of God. *A. R.* 345.

SEAL of the LIVING GOD (the) (Rev. 7. 2) ſig. the commands which proceed immediately from his divine love which are all things of his divine will, and the Lord is therefore called the *living God* from his divine love, for love is the very life of man, and divine love is the origin of all life. *Ap. Ex.* 423. *p.* 30.

SEAL BEING SET UPON the DRAGON (Rev. 20. 3) ſig. that all communication with others was entirely caſt off. *A. R.* 843.

SEAL. See *Engravings of a Signet, or Seal*.

SEAL. See *Seals*.

SEALED out of the TWELVE TRIBES of ISRAEL. See *Hundred and forty four Thouſand Sealed out of the Twelve Tribes of Iſrael*.

SEALS (the ſeven) mentioned in the Apocalypſe, being opened, ſig. the exploration of the quality and ſtate of thoſe upon whom the laſt judgment was executed, anno. 1757. *A. R.* 259.

SEALS. See *To Open and Looſe the Seals*.

SEARCH (to) (Rev. 2. 23) ſig. to ſee. *A. R.* 140.

SEARCHINGS.

SEARCHINGS of HEART. See *Diviſions and ſearchings of Heart.*

SEAT. See *Mercy-ſeat.*

SEATS of thoſe who SOLD DOVES. See *Explanation of Matthew* 21. 12.

SEBA, HAVILAH, SABTHAH, REGMAH and SABTHECHA (the ſons of Cuſh) (Gen. 10. 7) were ſo many ſeveral nations who were not principled in internal worſhip, but in the knowledges of faith, in the poſſeſſion whereof they made religion to conſiſt. In an internal ſenſe, by the ſame nations, are ſignified the knowledges themſelves. *A. C.* 1168.

SEBA. See *Sheba and Seba.*

SECOND COMING of the LORD (the) is now accompliſhed. *U. T.* 115.

SECOND COMING of the LORD (the) is in order to ſeparate the evil from the good, and that they may be ſaved who have believed, and who do believe on him, and that of them may be formed a new angelic heaven, and a new church on the earths, and without this *coming* no fleſh could be ſaved. (Matt. 24. 22) *U. T.* 772.

SECOND COMING of the LORD (the) is not a *coming* in perſon, but in the word, which is from him, and is him. *U. T.* 776.

SECOND COMING of the LORD. See *Advent of the Lord.*

SECOND COMING of the LORD. See *Coming of the Lord.*

SECOND DEATH. See *Death.*

SECOND MONTH (Gen. 8. 14) ſig. every ſtate before regeneration, which appears from the ſignification of *two* in the word; *two* ſig. the ſame as *ſix*, that is, combat and labour which precede regeneration, conſequently in the preſent caſe every ſtate which precedeth before man is regenerate. *A. C.* 900.

SECOND STATE of the REGENERATION of MAN is, when a diviſion or diſtinction taketh place between the things which are of the Lord, and the things which are proper or appertaining to man: the things which are of the Lord are called in the word *remains*, or *remnants*, and are here particularly the knowledges of faith, which have been learnt from infancy, and which are concealed ſo as not to appear, till man cometh to this ſtate; which ſtate at this day ſeldom exiſteth without temptation, misfortune, or ſorrow, whereby it is effected, that the things appertaining to the body and the world, that is, ſuch as form the proprium or ſelf of man, are brought into a ſtate of reſt, and as it were of death: thus the things which belong to the external man are ſeparated from the things which belong to the internal; in the internal; are the *remains*, which were kept concealed by the Lord till this time, and for this purpoſe. *A. C.* 8.

SECRET. See *To ſhoot in Secret.*

SECRETIONS and EXCRETIONS. See *Bladder.*

SECURITY. See *Peace and Security.*

SECURITY of EASE. See *Explanation of Ezekiel* XVI. 46 *to* 50.

SECURITY of SOCIETY. See *Order.*

SEDGE. "And they fed in the *ſedge*" (Gen. 41. 2). To feed ſig. to be inſtructed, and *ſedge*, or the larger graſs, which is near rivers, ſig. ſcientifics which are of the natural man; that graſs or herb denotes ſcientifics, is clear from the word; to feed therefore in the *ſedge* is to be inſtructed in ſcientifics, and by ſcientifics concerning truths and goods; for ſcientifics are mediums, and as it were mirrors, in which an image of interior things preſents itſelf, and in this image, as again in a mirror, are preſented and repreſented the truths and goods of faith, conſequently thoſe things which are of heaven and are called ſpiritual; but this latter image, inaſmuch as it is more inward, doth not appear to any except thoſe who are in faith grounded in charity; this in the genuine ſenſe is ſignified by feeding in the *ſedge*. *A. C.* 5201.

SEDUCE (to) (Rev. 12. 9) ſig. to pervert. *A. R.* 551.

SEDUCE (to) (Rev. 13.) ſig. to lead into errors. *A. R.* 600.

SEDUCE (to) (Rev. 20. 8) ſig. to bring over to their party. *A. R.* 858.

SEDUCE. See *To Teach and Seduce.*

SEDUCTION (Gen. 27. 12) ſig. what is contrary to order. *A. C.* 3528.

SEE (to) correſponds to the affection of underſtanding, and when predicated of God, means that he knows all and every thing from eternity. *A. C.* 626.

SEE (to) (Gen. 16. 13). "*Thou God ſeeing me*" ſig. influx. *A. C.* 1954.

SEE (to) (Gen. 19. 1) ſig. conſcience. *A. C.* 2325.

SEE (to) (Gen. 22. 8) ſig. to foreſee and to provide. *A. C.* 2807.

SE

SEE (to) (Gen. 38. 14) ſig. a clear view. *A. C.* 4862.

SEE (to) (Gen. 38. 15) ſig. to conſider. *A. C.* 4864.

SEE (to) AFAR OFF (Gen. 22. 4) ſig. to foreſee. *A. C.* 2790.

SEE, (to) (Gen. 41. 33). "And now let Pharaoh *ſee*,"—ſig. proſpection of the natural principle, which appears from the ſignification of *ſeeing*, as denoting to look before, for *ſeeing* here involves an active principle, viz. that it may do, but when *ſeeing* doth not involve ſomething to be done, it ſig. to underſtand and apperceive with the proſpection of the natural principle, the caſe is this; man's natural principle, or his natural mind, which is beneath his rational mind, doth not exerciſe any proſpection from itſelf, nevertheleſs it appears as if it was from itſelf, but it's proſpection is from an interior principle, which exerciſes proſpection in an exterior principle, almoſt as man doth in viewing himſelf in a mirror, in which the image appears as if it was there; this is alſo exhibited in the internal ſenſe by the circumſtance of Joſeph ſpeaking it to Pharaoh, and by Joſeph is repreſented the celeſtial of the ſpiritual principle which is the interior principle, and by Pharaoh the natural principle which is the exterior, and Joſeph ſeemed to Pharaoh that very man *(vir)* intelligent and wiſe, who is here ſpoken of. *A. C.* 5286.

SEE (to) (Exod. 32. 5.) ſignifies approbation. *A. C.* 10410.

SEE (to) (Rev. 14. 1.) by I *ſaw*, are ſig. the things which follow in this chapter. *A. R.* 612.

SEE (to) FROM HEAVEN. Whatſoever is given to *ſee from heaven*, the ſame is repreſentative of heaven, and thence of the church. *A. R.* 585.

SEE (to) the FACE of GOD and the LAMB (Rev. 22). By *ſeeing the face of God and of the Lamb*, or of the Lord, is not meant to *ſee his face*, becauſe no one can *ſee his face*, ſuch as he is in his divine love, and in his divine wiſdom, and live, he being the ſun of heaven and of the whole ſpiritual world, for to *ſee his face*, ſuch as he is in himſelf would be as if any one ſhould enter into the ſun, by the fire whereof he would be conſumed in a moment; nevertheleſs the Lord ſometimes preſents himſelf to be *ſeen* out of his ſun, but then he veileth himſelf, and ſo preſenteth himſelf to their ſight, which is done by means of an angel, as he alſo did in the world to Abraham, Hagar, Lot, Gideon, Joſhua, and others, for which reaſon thoſe angels were called angels, and alſo Jehovah, for the preſence of Jehovah at a diſtance was in them. But by *ſeeing his face* here, is not meant to ſo *ſee his face*, but to *ſee* the truths which are in the word from him, and thro' them to know and acknowledge him; for the divine truths of the word make the light which proceeds from the Lord as a ſun, in which the angels are, and whereas they make the light, they are like glaſſes, in which the Lord's face is *ſeen*. *A. R.* 938.

SEE (to) GOD FACES to FACES. See *Faces*.

SEE (to) the SALVATION of the LORD. See *To Stand*.

SEED ſig. love, and alſo every one who hath love. See Gen. 12. 7. ch. 13. 15, 16. *A. C.* 1025.

SEED ſig. faith grounded in charity. *A. C.* 3038.

SEED ſig. all who conſtitute the Lord's ſpiritual kingdom. *A. C.* 3187.

SEED, in an oppoſite ſenſe, ſig. the falſe of doctrine, and the infernal falſe. *Ap. Ex.* 768. *p.* 157.

SEED. See *Coriander Seed*.

SEED. See *Created*.

SEED. See *Eradicated*.

SEED PRODUCING FRUIT. See *Fruit*.

SEED. See *Herb Bearing Seed*.

SEED. See *Human Seed*.

SEED. See *To multiply Seed*.

SEED. See *Muſtard Seed*.

SEED. See *Seeds*.

SEED of the BLESSED of JEHOVAH. See *To Generate*.

SEED of EVIL DOERS (a) and CHILDREN that are CORRUPTERS (Iſ. 1. 4). A *ſeed of evil doers* ſig. the falſe of thoſe who are in evils; and *children that are corrupters*, the falſes of thoſe who are in falſes from that evil. *Ap. Ex.* 768. *p.* 157. *A. C.* 622.

SEED of HOLINESS (Iſa. 6. 13.) ſig. a remnant or remains. *A. C.* 468.

SEED of MAN *(vir)* is his ſoul in a perfect human form, covered with ſubſtances from the pureſt principles of nature, whereof a body is formed in the womb of the mother. *C. S. L.* 183.

SEED of the SERPENT (the) (Gen. 3. 15.) ſig. all infidelity. *A. C.* 250.

SEED

SEED of the WOMAN (the) (Gen. 3. 15.) sig. faith towards the Lord. *A. C.* 250.

SEED of the WOMAN (Rev. 12. 17.) sig. those who are of the new church, and are principled in the truths of its doctrine. *A. R.* 565.

SEED as the SAND, and the OFFSPRING of the BOWELS as GRAVEL (Isa. 48. 19). *Seed as the sand* denotes good, and the *offspring of the bowels as gravel* denotes truth, or those who are principled in love to the Lord and towards their neighbour, for such alone are principled in the love of goodness and truth. *A. C.* 1803.

SEED and OFFSPRING (Is. 65. 23). *Seed* sig. divine truth, and *offspring* a life according to it. *Ap. Ex.* 768. *p.* 152.

SEED-TIME and HARVEST (Gen. 8. 22.) sig. Man about to be regenerated, and the church thence derived. In general this passage treateth of every man, in that *seed* will never cease to be sown into him by the Lord, whether he be within the church, or out of the church, that is, whether he hath been made acquainted with the word of the Lord, or not; without *seed* sown in him by the Lord, it is impossible for man to know what is good in any respect; all the good of charity, even amongst the Gentiles, is *seed* from the Lord, and although they have not the good of faith, as those who are within the church may have, yet they are nevertheless capable of receiving the good of faith: for the Gentiles who have lived in charity, as they usually do in the world, embrace and receive the doctrine of true faith, and the faith of charity, much more easily than christians do, when they are instructed therein by angels in another life; this passage treateth in particular concerning man as about to be regenerated, in that it will never happen but of a church will exist in some part of the earth, which is here signified by *seed time and harvest never ceasing all the days of the earth.* The perpetual existence of *seed time and harvest*, or a church, hath respect to what was said in the preceding verse, viz. that man could not any more so destroy himself, as did the last posterity of the most ancient church. *A. C.* 932.

SEEDS spiritually understood, are truths. *C. S. L.* 220.

SEEDS sig. the ultimate and primary principles of man. *A. R.* 936.

SEEDS of GOODNESS and TRUTH. See *External Man.*

SEEK (to) See *To Desire.*

SEEK (to) See *To Love and Serve.*

SEEK (to) DEATH. See *Death.*

SEERS. See *Prophets.*

SEETHE (to) a KID. See *Kid.*

SEIR (Gen. 33. 14) sig. the conjunction of spiritual things with celestial in the natural principle, that is, of the truth which is of faith with the good which is of charity; the good to which truth is conjoined in the natural principle, and in the supreme sense the Lord's divine natural as to good conjoined to truth therein, is what is properly signified by *Seir* in these passages in the word, Deut. 33. 2, 3. Num. 24. 17, 18. Judges 5. 4, 5. and Isaiah, 21. 11, 12. *A. C.* 4384.

SEIR (Gen. 14. 6) sig. self love. *A. C.* 1675.

SEIR. (Deut. 33. 2) To arise and go forth out of *Seir* sig. that the Lord would make the natural principle divine, that hence also he might become light, that is, intelligence and wisdom, and thus Jehovah, not only as to the human rational, but also as to the human natural [principle]; wherefore it is said, "Jehovah arose from *Seir*, and went forth from *Seir*." *A. C.* 4240.

SEIR (the land of) sig. in a supreme sense celestial natural good of the Lord: the reason why *the land of Seir* hath this signification is, because *Mount Seir* was the boundary of the land of Canaan on one part, see (Josh. 11. 16, 17) and all the boundaries, as rivers, mountains, and lands, represented those things which were ultimates, for they put on representations from the land of Canaan which was in the midst, which represented the Lord's celestial kingdom, and in a supreme sense, his divine human [principle]; the ultimates, which are boundaries, are those things which are called natural principles, for in natural principles, spiritual and celestial principles terminate; this is the case in the heavens, for the inmost or third heaven is celestial, because principled in love to the Lord, the middle or second heaven is spiritual, because principled in neighbourly love: the last or first heaven is celestial and spiritual natural, because principled in simple good, which is the ultimate of good therein; the case is similar with a regenerate man who is a little heaven: from these considerations then it may appear, what is the ground and reason why the *Land of Seir* sig. celestial natural good

good: Eſau alſo, who dwelt there, repreſented that good, hence alſo the ſame good is ſignified by the land where he dwelt, for lands put on the repreſentations of thoſe who dwell therein. By the *Land of Seir*, in a reſpective ſenſe, is properly ſignified the Lord's kingdom with thoſe who are out of the church, that is, with the Gentiles when a church is eſtabliſhed amongſt them, the former, or old church falling away from charity and faith; that in ſuch caſe they who are in darkneſs have light, appears from ſeveral paſſages in the word; this is properly ſignified by ariſing out of *Seir*, and going forth out of *Seir*, and departing from the field of Edom, alſo that *Seir* ſhall be an inheritance, and likewiſe by what is ſaid in Iſa. 21. 11, 12. Inaſmuch as ſeveral expreſſions in the word have alſo an oppoſite ſenſe, ſo likewiſe hath *Seir*, as in Ezek. chap. 25. 8. chap. 35. 2—15; and in the hiſtoricals of the word throughout. *A. C.* 4240.

SEIR (Mount) repr. the things appertaining to the Lord's human eſſence. *A. C.* 1675.

SEIR and MOUNT PARAN (Deut. 33. 2). *Seir* hath reſpect to celeſtial love and *Mount Paran* to ſpiritual love. *A. C.* 2714.

SELAH (Gen. 11. 12) ſig. what appertains to ſcience. *A. C.* 1339.

SELF to do good and to think and ſpeak truth from *ſelf*, is not good and true. *A. C.* 874.

SELF DERIVED INTELLIGENCE is the proprium of the underſtanding of man. *A. R.* 452.

SELF DERIVED INTELLIGENCE. No falſe doctrine hath any other origin, than in *ſelf-derived intelligence*. *A. R.* 571.

SELF DERIVED INTELLIGENCE (the things of) have no life in themſelves, becauſe from man's proprium or ſelf-hood there proceeds nothing that is good. *A. C.* 8941, 8944.

SELF DERIVED INTELLIGENCE. See *Love Celeſtial and Spiritual.*

SELF DERIVED PRUDENCE is nothing, and only appears as if it was, and alſo ought ſo to appear, but the divine providence from things the moſt particular is univerſal. *D. P.* 191.

SELF DERIVED PRUDENCE is from the proprium of man, which is his nature, and is called his ſoul derived from the parent: this proprium is the love of ſelf, and the love of the world thence derived, or the love of the world, and the love of ſelf thence derived: when the love of ſelf inſpires its love into the underſtanding, its conſort, there becomes conceit, which is the conceit of ſelf derived intelligence, from which *ſelf derived prudence* proceeds. In every evil, by virtue of its origin, *ſelf derived prudence* lies concealed. *D. P.* 206.

SELF DERIVED PRUDENCE. See *Providence.*

SELF EXAMINATION. In *ſelf-examination*, previous to repentance, man ought to *examine* the ends of his life, and what he would do, if he were under no external reſtraints. *N. J. D.* 164.

SELFHOOD. See *Proprium.*

SELFISH and WORLDLY LOVE. See *Excited.*

SELFLOVE conſiſteth in wiſhing well to ourſelves alone. *N. J. D.* 65.

SELFLOVE more than any other, *love* is contrary to *mutual love*, which is the life of heaven. *A. C.* 1506 to 1508.

SELFLOVE disjoins the internal and external man. *A. C.* 1594.

SELFLOVE. No one interiorly rejects the holy things of the church, and denies the divinity of the Lord, but he who is principled in *ſelf love*. *Ap. Ex.* 655. *p.* 468.

SELFLOVE. All they who are in *ſelf love*, if they ſtudy the word, falſify its truths, becauſe all truth is from the Lord out of heaven, and nothing thereof from man's proprium, and they who are in *ſelf love*, are immerſed in their own proprium and thence derive every idea of their thought concerning the word. *Ap. Ex.* 517.

SELFLOVE and the LOVE of the WORLD conſtitute hell. *A. C.* 2041, 3610, 4225, 10741, 10745.

SELFLOVE and the LOVE of the WORLD. With thoſe who are principled in *ſelf love and the love of the world*, ſuch things as favour thoſe loves are in the midſt, and ſuch things as do but little favour them, are in the circumferences, and the things which are contrary, as thoſe things are which relate to love to God and love to the neighbour, are rejected; in ſuch a ſtate are the infernals. *A. C.* 5530.

SELFLOVE, and the LOVE of the WORLD, burſt forth in proportion as external reſtraints are removed, and *ſelf-love* aſpires even to the throne of God. *A. C.* 2045, 2057, 7375, 8678.

SELFLOVE, and LOVE of the WORLD, may ſerve as mediates, but not for an end, or final cauſe. *A. C.* 7377, 7720, 7819.

SELFLOVE. See *Demons.*

SELFLOVE. See *Dominion of Self-love.*

SELF LOVE and the LOVE of the WORLD. See *Cloſed*.

SELF LOVE and the LOVE of the WORLD. See *Concupiſcences*.

SELF LOVE and the LOVE of the WORLD. See *Falſities*.

SELF-LOVE and the LOVE of the WORLD. See *Good (ſpiritual)*.

SELF LOVE and the LOVE of the WORLD. See *Governments*.

SELF-LOVE and the LOVE of the WORLD. See *Infernal Spirits*.

SELF LOVE and the LOVE of the WORLD. See *Love (celeſtial)*.

SELF SUBSISTING and only SUBSISTING [being or principle]. See *Divine Love and Divine Wiſdom*.

SELL (to) (Gen. 25. 31) ſig. to claim to one's ſelf. *A. C.* 3325.

SELL (to) (Gen. 37. 27) ſig. to alienate from themſelves, thus to be received by others, which when it is pred. of truth, as in the preſent caſe, denotes to be acknowledged by them [the Iſhmalites]. *A. C.* 4752.

SELL (to) (Gen. 41. 56) denotes to appropriate to any one. *A. C.* 5371.

SELL (to) (Mark 10. 21). Jeſus ſaid to the young man who was rich, "*ſell* what thou haſt and come take up thy croſs and follow me." By this in the ſpiritual ſenſe, is underſtood, that he ſhould reject the falſes which were the doctrine of the Jewiſh nation, and receive the doctrine of truth from the Lord, and that he was to undergo conflicts and temptations from falſes. *Ap. Ex.* 122.

SELL (to) (Rev. 13. 17) ſig. to teach doctrine. *A. R.* 606.

SELLING and BUYING in the TEMPLE. See *Explanation of Matthew* XXI. 12.

SEMBLANCES of CONJUGIAL LOVE. See *Conjugial Semb'ances*.

SEMINAL VESSELS. There are ſpirits amongſt thoſe from the earth Jupiter, whom they call ſweepers of chimnies, becauſe they appear in like garments, and likewiſe with ſooty faces: theſe ſpirits have a burning deſire to be admitted into heaven; they ſay, that they are not conſcious of having done any evil, only that they reprimand the inhabitants of their earth, and after reprimanding, they inſtruct them: ſuch ſpirits apply themſelves to the left ſide a little lower than the elbow, and ſpeak as it were with a divided faith; they have alſo the power of exciting pity. They cannot be in conſort with ſome upright ſpirits from their own earth, becauſe they differ in quality. Neither can they abide with ſome upright ſpirits of this earth. They are likewiſe of a black colour in the light of heaven, but they appear to themſelves to be not of a black colour, but of a darkiſh brown. They are ſuch at firſt, who are afterwards received amongſt thoſe who conſtitute the province of the *ſeminal veſſels* in the grand man, or heaven; for in thoſe *veſſels* the *ſemen* is collected, and is encompaſſed with a covering of ſuitable matter, fit to preſerve the prolific principle of the *ſemen* from being diſſipated, but which may be put off in the neck of the uterus, that thus what is reſerved within may ſerve for conception, or the impregnation of the ovulum; hence alſo that *ſeminal matter* hath a ſtrong tendency and as it were a burning deſire to put itſelf off, and leave the *ſemen* to accompliſh it's end: ſomewhat ſimilar to this appears likewiſe in theſe ſpirits; they appear in vile raiment and expreſs a burning deſire to be admitted into heaven; and ſay, that they perceive themſelves to be qualified for that purpoſe. At that inſtant the angels call to them to caſt off their raiment which they immediately do, with inconceivable quickneſs from the vehemence of their deſires whereby is repreſented what is the nature of the deſires, who are in the province to which the *ſeminal veſſels* correſpond. Such, when they are prepared for heaven, are ſtripped of their own garments, and are cloathed with new ſhining raiment, and become angels. *E. U.* 79. *A. C.* 5056.

SEMINATION. See *Conjugial Love*.

SEND (to) (Gen. 24. 59) ſig. to be ſeparated. *A. C.* 3182.

SEND (to) (Rev. 5.) ſig. to communicate. *Ap. Ex.* 318. *p.* 386.

SEND (to). See *Sent*.

SEND FORTH (Gen. 21. 14) ſig. to leave. *A. C.* 2678.

SEND (to) FORTH. The Lord cannot *ſend forth* any thing from himſelf, unleſs it be himſelf. *A. R.* 949.

SEND (to) GIFTS. See *Gifts*.

SENNACHERIB, King of Aſſyria, (2 Kings chapters 18 and 19) repr. the natural man as to his intellectual principle. *Ap. Ex.* 654. *p.* 47

SENSATION of GOOD. See *Good*.

SENSE. See *Involuntary common* (or general) *Senſe*.

SENSE. See *Organs of Senſe*.

SENSE. See *Senſes*.

SENSE. See *Senſual, &c.*

SENSE of the LETTER of the WORD. See *Interrogations*.

SENSE of the LETTER of the WORD. See *Letter of the Word*.

SENSE of the LETTER of the WORD. See *Literal Senſe of the Word*.

SENSE of the LETTER of the WORD. See *Queſtion*.

SENSE of the WORD. See *Celeſtial Senſe of the Word*.

SENSE of the WORD. See *Inmoſt Senſe of the Word*.

SENSE of the WORD. See *Internal Senſe of the Word*.

SENSE of the WORD. See *Literal Senſe of the Word*.

SENSES. The five external *ſenſes* corr. to the five internal *ſenſes*, and communicate immediately with them. *A. C.* 4404, 4407.

SENSES. Spirits enjoy more exquiſite *ſenſes* than men. *A. C.* 969.

SENSES. See *Excited*.

SENSES. See *Fallacies of the Senſes*.

SENSES. See *Fallacies of the Senſes*.

SENSES (fallacies and luſts of the). See *To Lead*.

SENSUAL. They who are in the hells are *ſenſual*, and ſo much the more ſo, by how much they are deeper therein. *A. R.* 424.

SENSUAL CORPOREAL [ſpirits]. See *Exhalations from Evils and Falſes in the Hells*.

SENSUAL LIFE. They who are good, after death, at firſt live the *ſenſual life* in the world, or heaven of ſpirits, afterwards, the interior *ſenſual life* in the heaven of angelic ſpirits, and laſtly, the inmoſt *ſenſual life* in the angelic heaven. *A. C.* 978.

SENSUAL LIGHT. See *Darkneſs*.

SENSUAL MAN. He is called a *ſenſual man* who judges of all things by his bodily ſenſes, and who believes nothing but what he can ſee with his eyes, and touch with his hands, ſaying that theſe are ſome things and rejecting the reſt. *A. C.* 5094, 7693. *A. R.* 424.

SENSUAL MAN. The interiors of his mind which ſee from the light of heaven, are cloſed, ſo that he ſees there nothing of truth, which is of heaven and the church. *A. C.* 6564, 6844, 6845. *A. R.* 424.

SENSUAL MAN (the) thinks in his extremes, and not interiorly from any ſpiritual light, but he is in a denſe natural light. *A. C.* 5089, 5094, 5564, 6201, 6310, 6464, 6012, 6614, 6622, 6524. *A. R.* 424.

SENSUAL MAN. The reaſon why he above others falſifies the word, is, becauſe the ultimate ſenſe of the word, which is its literal ſenſe, is for the natural or *ſenſual man*, but the interior ſenſe for the ſpiritual man, from thence it is, that man, when he is not a ſpiritual man, but natural and *ſenſual*, is in evil and thence in falſes, and therefore he doth not ſee truths and goods therein, but applies the ultimate ſenſe of the word to the confirmation of his own falſes and evils. *Ap. Ex.* 543. *p.* 245.

SENSUAL MAN. See *Hereditary Evil*.

SENSUAL MEN reaſon acutely and ſubtilly, becauſe their thought is ſo near their ſpeech that it is almoſt in it, and as it were in their lips, and becauſe they place all intelligence in ſpeech from memory only; ſome of them alſo can dextrouſly confirm falſes, and after confirmation they believe them to be truths. But they reaſon and confirm things from the fallacies of the ſenſes, by which the vulgar are captivated and perſuaded. *A. R.* 424.

SENSUAL MEN are more cunning and malicious than others *A. R.* 424.

SENSUAL MEN. The avaricious, adulterers, voluptuous and deceitful, are particularly *ſenſual*, although in the eyes of the world, they do not appear ſo. *A. R.* 424.

SENSUAL MEN are interiorly againſt the things which are of heaven and the church, but exteriorly, they can ſpeak in favour of them, and ardently, according to the dominion they exerciſe by means of them. *A. C.* 6201, 6316, 6949. *A. R.* 424.

SENSUAL MEN. Men of learning and erudition, who have confirmed themſelves deeply in falſe principles, are more *ſenſual* than others. *A. R.* 424. *A. C.* 6316.

SENSUAL MEN. There are ſome who are not evil, inaſmuch as their interiors are not ſo much cloſed. *A. C.* 6311.

SENSUAL MEN dwell in the inferior parts of

the ſpiritual world, for being in externals, they cannot be elevated to ſuperiors. *Ap. Ex.* 581. *p.* 304.

SENSUAL PRINCIPLE (the) is the ultimate of the life of man's mind, adhering and cohering to his five bodily ſenſes. *A. C.* 5077, 5767, 9121, 9216, 9330, 9331. *A. R.* 424.

SENSUAL PRINCIPLE of MAN is never at this day regenerated by the Lord, but man is elevated above it. *A. C.* 7442.

SENSUAL PRINCIPLE. The ſphere of infernal ſpirits connects or joins itſelf with the *ſenſual principle* of man from behind. *A. R.* 424. *A. C.* 6312.

SENSUAL PRINCIPLE. See *Elevated.*

SENSUAL PRINCIPLE. See *Evil.*

SENSUAL PRINCIPLE. See *Lord.*

SENSUAL and CORPOREAL PRINCIPLE. See *Divine Truth.*

SENSUAL THINGS. Man when his thought is elevated above *ſenſual things*, comes into clearer light, and at length into heavenly light. *A. R.* 424. *A. C.* 6183, 9922.

SENSUAL THINGS. Unleſs the thought be elevated above *ſenſual things*, man makes but little advances in wiſdom. *A. R.* 424. *A. C.* 5089.

SENSUAL THINGS. A wiſe man thinks above *ſenſual things.* *A. R.* 424.

SENSUAL THINGS. They who reaſoned from *ſenſual things* only, and thence againſt the genuine truths of the church, were called by the ancients, "ſerpents of the tree of knowledge." *A. R.* 424. *A. C.* 195—197.

SENSUAL THINGS ought to be in the laſt place, and not in the firſt, and in a wiſe and intelligent man, they are in the laſt place, and ſubject to interiors, but in a fooliſh man, they are in the firſt place and govern; theſe are they who are properly called *ſenſual.* *A. R.* 424. *A. C.* 5125, 5128, 7645.

SENSUAL THINGS. If *ſenſual things* are in the laſt place, by them a way is opened to the underſtanding, and truths are purified by way of extraction. *A. R.* 424. *A. C.* 5580.

SENSUAL THINGS. Thoſe *ſenſual things* exiſt next to the world, and admit the things which flow from the world, and as it were ſift them. *A. R.* 424. *A. C.* 9726.

SENSUAL THINGS. Man by means of thoſe *ſenſual* [things] hath communication with the world, and by means of rational [things] with heaven. *A. R.* 424. *A. C.* 4009.

SENSUAL THINGS. Elevation above *ſenſual things*, and abſtraction from them, was known to the ancients. *A. R.* 424. *A. C.* 6313.

SENSUAL THINGS. Man by his ſpirit might perceive the things which are done in the ſpiritual world, if he could be abſtracted or withdrawn from *ſenſual things*, and elevated into the light of heaven by the Lord. *A. R.* 424. *A. C.* 4622.

SENSUAL THINGS miniſter thoſe things which are ſubſervient to the interiors of the mind. *A. R.* 424. *A. C.* 5077, 5081.

SENSUAL THINGS. There are *ſenſual things* which miniſter to the intellectual part, and there are *ſenſual things* which miniſter to the voluntary part. *A. C.* 5077. *A. R.* 424.

SENSUAL THINGS. See *Correſpondence.*

SENSUAL THINGS FROM the WORLD. See *Exterior.*

SENSUAL THINGS WHICH are PROPER to SPIRITS. See *External Man.*

SENSUAL TRUTHS. See *Good* [*Divine*].

SENT (to be). By being *ſent*, is every where ſignified, in an internal ſenſe to go forth; as in John 17. 8, In like manner it is ſaid of the holy [principle] of the ſpirit, that it was *ſent*, that is, that it goeth forth from the divine [principle] of the Lord, as in John 15. 26. and Ch. 16. 5, 7. Hence the prophets were called the *ſent*, becauſe the words which they ſpake went forth from the holy [principle] of the ſpirit of the Lord. And whereas all divine truth goes forth from divine good, the expreſſion *ſent* is properly predicated of divine truth. Hence alſo it is evident what it is *to go forth*, viz. that he who goeth forth, or that which goeth forth, is of him [or his] from whom it goeth forth. *A. C.* 2397.

SENT (to be) (Gen. 37. 13.) ſig. to teach. *A. C.* 4710.

SENT. See *To Send.*

SENT. See *Servants that were thrice Sent.*

SENTENCE, DECREE or DECISION. Faith occaſions a *ſentence*, [decree or deciſion] according to the principle with which it joins itſelf; if true faith joins itſelf with goodneſs, the *ſentence* is for eternal life; but if faith joins itſelf with evil the *ſentence* is for eternal death. *U. T.* 654.

SENTIMENTS. There are many aſſignable reaſons why all nations and people have differed in their *ſentiments* concerning the nature and qualities of the one God. *U. T.* 11.

SEPARATE

Separated from the Bowels (to be) (Gen. 25. 3) sig. the birth of truth. *A. C.* 3294.

Separated from the Hells (to be) is to be *separated from sins*. *A. C.* 5398.

Seperation of Evils and Falses, Goodnesses and Truths. The reason of the *separation of evils and falses* with the good, is, lest they should hang between what is evil and what is good, and that by what is good they may be elevated into heaven; and the reason of the *separation of goodnesses and truths* with the wicked, is, lest, by any goodnesses appertaining to them, they should seduce the well disposed, and that by evils they may retire to their place in hell, amongst their like. But it is to be observed, that *separation* is not a plenary removal [*ablatio*] for no one is altogether deprived of what he hath once had. *A. C.* 2449.

Separation of Evil. See *Quiescence of evil in the External Man*.

Separation of Evil from Good. See *Remission of Sins*.

Separation of Evils. See *Evils*.

Separation of the Good from the Wicked precedes judgment. *A. C.* 2405.

Separation of Spirits attendant upon Man during Regeneration. There are good spirits, and there are spirits of a middle sort, and there are evil spirits, who are adjoined to man during his regeneration, to the end that he may be introduced by them into genuine goods and truths, and this by means of angels from the Lord, but they are such spirits or societies of spirits, as are not in agreement with the person about to be regenerated, only as to time, wherefore when they have fulfilled their use, they are *separated*; their *separation* is effected after different manners, the *separation* of *good spirits* after one manner, of *spirits of a middle sort* after another manner, and of *evil spirits* after a third manner; the *separation* of *good spirits* is effected when they do not know it, knowing that from the good pleasure of the Lord it is well with them wheresoever they are or whithersoever they are translated by the Lord; but the *separation of spirits of a middle sort* is effected by several means, untill they recede in freedom, for they are admitted into a state of their good, consequently into a state of use and end thence derived, that they may perceive therein their delight and their blessedness, but whereas from their former comfort they have derived what is pleasurable, they are at times brought back, and at times remitted, until they are made sensible of somewhat undelightful in tarrying longer, and thereby recede in freedom: but *evil spirits* are also indeed removed in freedom, yet in a freedom which appears to them as freedom; they are adjoined to the intent they may induce negative principles, by the discussion of which man may be more confirmed in truths and goods; and when man begins to be confirmed therein, they then perceive what is undelightful, and feel delight in *separation*, and thus are *separated*, by virtue of the freedom which is of their delight: this is the case in regard to the *separation of spirits attendant upon man during regeneration*, consequently in regard to the changes of his state as to good and truth. *A. C.* 4110.

Separation in Marriage. There are *separations* from the bed, and *separations* from the house; the causes of *separations* from the bed are several, in like manner of *separations* from the house; and the causes of *separation* coincide with the causes of concubinage. The first cause of legitimate *separation* is a vitiated state of mind. The second cause is a vitiated state of body. And the third cause is impotence before marriage. But *adultery* is the one and only cause of *divorce*. *C. S. L.* 251 *to* 255.

Sephar (Gen. 10. 30) sig. good. *A. C.* 1248.

Sepulchre, in the internal sense of the word, sig. life, or heaven, and in the opposite sense, death, or hell; the reason why it sig. life, or heaven, is, because the angels, who are in the internal sense of the word, have no idea of a *sepulchre*, inasmuch as they have no idea of death, wherefore instead of a *sepulchre*, they perceive nothing else but a continuation of life, consequently resurrection; for man rises again as to his spirit, and is buried as to his body, and whereas burial sig. resurrection it also sig. regeneration, for regeneration is man's first resurrection, inasmuch as he then dies as to the old man, and rises again as to the new; by regeneration man from being dead becomes alive: hence comes the signification of a *sepulchre* in an internal sense. The reason why *sepulchre*, in an opposite sense, sig. death or hell is, because the wicked do not rise again to life, and therefore when the subject treated of is concerning the wicked, and mention is made of a *sepulchre* in this

this caſe there occurs to the angels no other idea than that of hell: this is the reaſon why hell in the word is alſo called a *ſepulchre*. *A. C.* 2916.

SEPULCHRE. See *Mouth of Man and Sepulchre*.

SEPULCHRES, PRIVIES, and MARSHES. See *Habitations of thoſe who are in Hell*.

SERAH (Gen. 38. 30) ſig. the quality of good as actually being firſt-born, and truth only apparently. *Serah* in the original tongue ſig. riſe, and is attributed to the ſun, and to the firſt appearance of its light: hence *Serah* was named, becauſe the caſe is ſimilar with good appertaining to the man who is regenerating, for it firſt ariſes and gives light, by virtue of which light thoſe things are illuſtrated which are in the natural man, ſo that they may be ſeen and acknowledged, and finally believed. *A. C.* 4930.

SERAPHIM (Iſa. 6. 2) ſig. the word, properly doctrine from the word. *A. R.* 245.

SERIES of the INTERNAL SENSE (the) according to its true quality, cannot be made appear in an explication of each particular expreſſion, for hereby the contents ſeem unconnected, and the chain [*continuum*] of the ſenſe is broken. *A. C.* 2343.

SERIES. See *Explications of the Word*.

SERIES. See *Falſe Principle*.

SERIES. See *Good*.

SERIES. See *Internal ſenſe of the Word*.

SERIES. See *Lord's Prayer*.

SERIES. See *Names*

SERIES. See *Repetition*.

SERIES. See *Years of Abundance of Proviſion, and Years of Famine*.

SERIES, or CLASS of the TWELVE TRIBES. See *Joſeph*.

SERIESES of CONSEQUENCES to ETERNITY. See *Shoots*.

SERPENT, ſig. one who reaſoneth from things ſenſual and ſcientific concerning divine arcana, or ſecrets. *A. C.* 195, 242, 245, 247, 250.

SERPENT, ſig. man when he is corporeally ſenſual, who turneth from the Lord to himſelf, and from heaven to the world: ſuch was the *ſerpent* who ſeduced Eve and Adam. *A. R.* 550.

SERPENT (Gen. 3. 15). The *ſerpent* is evil of every kind; his head is ſelf love, the ſeed of the woman is the Lord, the enmity put between them is between man's ſelf love and the Lord. *D. P.* 211.

SERPENT. By *ſerpent*, amongſt the moſt ancient people, who were celeſtial men, was ſig. circumſpection; this, in like manner, was the ſignification they annexed to the ſenſual [principle] whereby they exerciſed circumſpection, ſo as to be ſecured from the hurt of evils; it is in this ſenſe that the Lord ſaid to his diſciples, "behold I ſend you forth as ſheep in the midſt of wolves be ye therefore wiſe as *ſerpents*, and ſimple as doves," Matt. 10. 16. This was alſo ſig. by the *brazen ſerpent*, which was ſet up in the wilderneſs, by which was ſig. the ſenſual [nature or principle] of the Lord, who alone is a celeſtial man, and alone is circumſpect and provident over all, ſo that all who look upon him are preſerved. *A. C.* 197.

SERPENT (Rev. 12.) ſig. the dragon which ſeduceth. *A. R.* 563.

SERPENT and ASP (*ſerpens & aſpis*) (Gen. 49. 17). By *ſerpent on the way*, and by *aſp in the path*, is ſig. the ſenſual principle as to truth and as to good. *Ap. Ex.* 355. *p.* 461.

SERPENT. See *Baſiliſk and fiery flying Serpent*.

SERPENT. See *Dragon*.

SERPENT. See *Head of the Serpent*.

SERPENT. See *Heel which the Serpent ſhou Bruise*.

SERPENT. See *Poiſon of a Serpent*.

SERPENT. See *Seed*.

SERPENT. See *Serpents*.

SERPENT. See *Snake*.

SERPENT's ROOT (the) (Iſa. 14. 29.) ſig. ſcientifics. *A. C.* 1197.

SERPENTS. By *ſerpents* in the word are ſi ſenſual principles, which are the ultimates man's life; the reaſon is, becauſe all animals ſi affections of man, wherefore alſo the affectio of angels and ſpirits in the ſpiritual world, a pear at a diſtance as animals, and affectio merely ſenſual as *ſerpents*; and this becauſe *ſe pents* creep on the ground, and lick the duſt, a ſenſual principles are the feweſt things apperta ing to the underſtanding and will, for they extant next to the world, and are nouriſhed its objects and delights, which only affect material ſenſes of the body. Noxious *ſerpe* which are of many kinds, ſig. ſenſual princip which are dependent on the evil affections, wh conſtitute the interiors of the mind in thoſe w are infatuated by falſes of evil; and *harmleſs* *pe*

*ents* ſig. ſenſual principles dependent on the ood affections, which conſtitute the interiors of he mind in thoſe who are in wiſdom by means f truths grounded in good. *A. R.* 455.

SERPENTS. Inaſmuch as the Lord is the very God of heaven and earth, therefore no one, who oes not acknowledge him, is admitted into hea-ven, for heaven is his body, but ſtands without nd is bit by *serpents*, *i. e.* by infernal ſpirits, rom whoſe bite there is no other cure, but that hich the ſons of Iſrael experienced by looking p to the *brazen serpent*. Num. 21. 1 to 10. by hich is meant the Lord as to his divine huma-ity. See John 3. 14. 15. *A. R.* 469.

SERVANT. In the word throughout, there is ention made of *servant*, and thereby in the in-ernal ſenſe is meant what is ſubſervient to ano-her, in general every thing which is below in eſpect to what is above, for it is grounded in or-er, that an inferior thing ſhould be ſubſervient o a ſuperior, and ſo far as it is ſubſervient, it is alled a *servant*. *A. C.* 5305.

SERVANT denotes the humanity appertaining o the Lord, before it was made divine, which ay appear from ſeveral paſſages in the pro-hets; the reaſon is, becauſe the humanity ap-ertaining to the Lord, before he put it off, and ade it divine, was nothing elſe but a *servant*. *A. C.* 2159.

SERVANT (the) (Gen. 24. 17) ſig. the divine ood. *A. C.* 3088.

SERVANT, (Exod. 21. 32) in an internal ſenſe, ig. labour. *A. C.* 2276.

SERVANT (Gen. 26. 24). *My ſervant*, when t is predicated of the Lord, ſig. the divine hu-man [principle]; not that the divine human principle] is a *ſervant*, becauſe this principle is alſo Jehovah, but becauſe the Lord by this princi-ple is ſerviceable to mankind; for by this prin-ciple man is ſaved, inaſmuch as unleſs the Lord had united the human [principle] to the divine, ſo that man might be enabled with his mind to look upon and adore the Lord's human [principle] and thus have acceſs to the divine, he could not poſ-ſibly have been ſaved; man's conjunction with the eſſential divine [principle] which is called the Father, is by means of the divine human [princi-ple] which is called the ſon; thus it is by the Lord, by whom is meant the human [principle] in the apprehenſion of the ſpiritual man, but the eſſential divine [principle] in the apprehenſion of the celeſtial man; hence it is manifeſt why the divine human [principle is called a *ſervant*, viz. becauſe it ſerves the divine, in order that man may have acceſs thereto, and becauſe it is ſervice-able to mankind for their ſalvation. *A. C.* 3441.

SERVANT (Iſa. 42. 19). "Who is blind but my *ſervant*, or deaf as my meſſenger that I ſent?" Who is blind as he that is perfect, and blind as the Lord's *ſervant*. "The reaſon why he is called blind and deaf, is becauſe the Lord is as though he would not ſee and perceive the ſins of men: For he leads them gently, thus he bends and doth not break in withdrawing them from evil, and in leading them to good: wherefore he doth neither chaſtiſe nor puniſh, like one who is ſeeing and perceiving. This is underſtood by theſe words, "Who is blind but my *ſervant*, or deaf as my meſſenger?" He is called blind, and thence *ſervant*, from divine truth, and deaf and thence meſſenger, from divine good; for blind refers to the underſtanding and thence perception, and deaf refers to perception, and thence to the will; hence he is here repreſented as one who cannot ſee, although to him belongs divine truth from which he knows all things; and that he wills not according to what he perceives, altho' to him belongs divine good from which he is able to do all things. *Ap. Ex.* 409. *p.* 648.

SERVANT of SERVANTS (a) (Gen. 9. 25) ſig. worſhip in externals, without charity, or what is moſt vile in the church. *A. C.* 1091, 1092.

SERVANT. See *Elect*.

SERVANT. See *Good and Truth*.

SERVANT. See *Internal and External Man*.

SERVANT. See *Miniſter and Servants*.

SERVANT of the HOUSE. See *Elder Servant of the House*.

SERVANTS, in a ſpiritual ſenſe, ſig. thoſe who are in truths, and for as much as truths originate in good, by *servants* are meant thoſe who are in truths, originating in good, therefore alſo thoſe who are in wiſdom originating in love, becauſe wiſdom is of truth, and love is of good; alſo thoſe who are in faith originating in charity, becauſe faith alſo is of truth, and charity is of good; and foraſmuch as the genuine ſpiritual ſenſe is abſtracted from perſona-lity, therefore in it by *servants* are ſig. truths, and as truths are ſubſervient to good, by teaching it, therefore in general, and properly ſpeaking, by *servants* in the word, is meant what is ſubſervi-ent, or he, or that which ſerveth, and in the ſenſe, not only the prophets are called the *servants* of God,

God, but alſo the Lord with reſpect to his humanity. *A. R.* 3.

SERVANTS denote thoſe things which are of the exterior natural principle; for when man is regenerated, then inferior things are made ſubordinate and ſubject to ſuperior, or exterior things to interior, in which caſe exterior things become *ſervants*, and interior things Lords; but they become *ſervants* of a quality agreeable to the love wherewith they are loved of the Lord, for it is mutual love which conjoins, cauſing it not to be apperceived as ſervice, but as compliance from the heart, for good flows in from an interior principle, which cauſes ſuch delight therein. *A. C.* 5161.

SERVANTS. In an oppoſite ſenſe, ſig. thoſe who ſerve the devil, theſe are in a ſtate of real ſervitude; but they who ſerve the Lord are in a ſtate of liberty; as the Lord alſo teaches in John 8. 32——36. *A. R.* 3.

SERVANTS (Gen. 20. 8) ſig. things rational and ſcientific. *A. C.* 2541.

SERVANTS (Gen. 43. 18) ſig. light things and things of no account. *A. C.* 5651.

SERVANTS which were thrice SENT (the) Luke 20. 10 *to* 16. ſig. the word given by Moſes and the Prophets. *Ap. Ex.* 315. *p.* 378.

SERVANTS and ELECT. *Servants* are they who receive divine truth, and teach; and the *elect* are they who receive, and lead to divine good. *Ap. Ex.* 409. *p* 650.

SERVANTS. See *Feaſt.*

SERVANTS. See *Men and Maid Servants.*

SERVE (to) ſig ſtudious application, becauſe labour, which is of the external man, is ſtudious application in the internal man, and hence ſtudy, or ſtudious application is called the labour of the mind. *A. C.* 3846.

SERVE (to) (Gen. 15. 13) ſig. oppreſſion. *A. C.* 1845.

SERVE (to) and DWELL. In the word, to *ſerve* is pred. of truth, and to *dwell*, of good. *A. R.* 380.

SERVE (to). See to *Love and Serve.*

SERVICE denotes all that which is beneath, which is ſubordinate, and which obeys, conſequently truth as being derived from good, and miniſtering to good. *A. C.* 3409.

SERUG (Gen. 11 20) ſig. worſhip in externals. *A. C.* 1349.

SET (to) with THEE (Gen. 33. 15) ſig. to conjoin. *A. C.* 4385.

SET (to) for HIM ALONE and for THEM ALONE (Gen. 43. 32) ſig. an external appearance that the internal was as it were ſeparated from them, which appears from the ſignification of ſetting for him alone and for them alone, as denoting ſeparation; and whereas by Joſeph is repreſented the internal, and by the ten ſons of Iſrael the external, therefore by thoſe words is ſignified the ſeparation of the internal from the external, but apparent, becauſe he gave them meat from his table by ſending portions to each. *A. C.* 5699.

SET (to) for HIMSELF ALONE. See *Droves.*

SET on EDGE (to be). See *Edge.*

SET in OUCHES of GOLD (to be). See to *Compaſs.*

SET OVER (to be). See to *Miniſter.*

SETTING of the SUN. See *Sun.*

SETH (Gen. 4. 25, &c.) ſig. a new faith by which cometh charity. *A. C.* 434, 435, 436, 437, 438.

SETH and ENOSCH. See *Man, Seth and Enoch.*

SEVEN ſig. what is holy and ſacred. The number *ſeven* was eſteemed holy, as is well known by reaſon of the ſix days of creation, and of the *ſeventh*, which is the celeſtial man, in whom is peace, reſt, and the ſabbath; hence the number *ſeven* ſo frequently occurs in the rites of the Jewiſh Church, and is every where held as holy; and hence times were diſtinguiſhed into *ſeven*, both the greater and the leſſer intervals, and were called weeks [*ſeptimanæ*], as the great intervals of times till the coming of the Meſſiah, Dan. 9. 24, 25; and the time of *ſeven* years is called a week [*ſeptimana*] by Laban and Jacob. Gen. 29, 27, 28. wherefore whereſoever the number *ſeven* occurs, it is eſteemed holy and ſacred, as in Pſalm, 119, 164. and in Iſaiah, 30. 26. the times of man's regeneration are diſtinguiſhed into ſix, previous to the *ſeventh*, or the celeſtial man, ſo alſo the times of vaſtation are diſtinguiſhed, previous to the ſeparation of every thing celeſtial; this was repreſented by ſeveral captivities of the Jews, and by the laſt Babyloniſh captivity, which laſted *ſeven* ages, or ſeventy years; was likewiſe repreſented by Nebuchadnezzar, Daniel, 4. 46, 22, 29. It is alſo pred. concerning the vaſtation of the laſt times in Rev. 15. 7, 8; and that they ſhould tread the holy city under foot, forty and two months, or ſix times *ſeven*, Rev. 11. 2; and again Rev. 5. 1. Here the ſeverity and increments of puniſhment were expre-

expreſſed by the number *seven* as in Lev. 26. 18, 21, 24, 28: and Pſalm, 79. 12. *A. C.* 395.

SEVEN (Rev. 15. 1) ſig. all in an univerſal ſenſe. *A. R.* 657.

SEVEN. See *Six.*

SEVEN-FOLD and SEVENTY SEVEN-FOLD (Gen. 4. 15, 24). By Cain's being avenged *seven-fold* is ſignified that faith ſeparate from charity was to be held ſacred and inviolable, inaſmuch as it might ſerve to introduce charity, ſee verſe 15, and being avenged *seventy and seven-fold* is ſignified that charity was to be held much more ſacred and holy, and that damnation came from the violation thereof, which may appear from the ſignification of *seventy and seven*. For the number *seven* is holy, and the number *seventy* hath a like ſignification, as comprehending *seven* ages, for an age in the word is ten years: whenſoever any thing particularly holy or ſacred was to be expreſſed, then the term *seventy seven* was applied as where the Lord ſaid, "that a man ſhould forgive his brother, not only until *seven* times, but until *seventy* and *seven*," Matt. 18. 21, 22; by which is meant that a man ſhould forgive as often as his brother treſpaſſes againſt him, conſequently without end, or for ever, which is holy, the reaſon why by avenging *seventy* and *seven-fold* is here ſignified damnation is, becauſe charity is particularly ſacred and inviolable. *A. C.* 433.

SEVEN ANGELS (Rev. 16. 1) ſig. the Lord. *A. R.* 676.

SEVEN CHURCHES (the) (Rev. 1. &c.) ſig. all who are of the church in the chriſtian world, and every one according to reception. *A. R.* 10, 20, 69.

SEVEN CHURCHES. See *Seven Stars and Seven Candleſticks.*

SEVEN DAYS (Gen. 7. 4) ſig. the beginning of temptation to the man of the church called Noah, and the end of vaſtation to the moſt ancient church. The ground and reaſon of this ſignification is, becauſe *seven* is a holy number. It ſig. the Lord's coming into the world, and likewiſe his coming to glory; in particular it ſig. every coming of the Lord: every coming of the Lord hath this with it, that it is a beginning to thoſe who are regenerated, and the end of thoſe who are vaſtated; thus to the man of this church his coming was the beginning of temptation; for when man is tempted, then he begins to be made new, and to be regenerated; and at the ſame time it was the end of thoſe of the moſt ancient church, who were become ſuch, that it was impoſſible but they muſt periſh: as when the Lord came into the world, then the church was in its laſt ſtate of vaſtation, and then alſo it was made new. *A. C.* 728.

SEVEN DAYS. See *Light of the Moon ſhall be as the light of the Sun, &c.*

SEVEN GOLDEN CANDLESTICKS (Rev. 1. 12, 20) ſig. the new church which will have her light from the Lord. *A. R.* 43.

SEVEN GOLDEN CANDLESTICKS. See *Seven Stars and Seven Candleſticks.*

SEVEN PLAGUES ſig. all evils and falſes underſtood in an univerſal ſenſe. *A. R.* 670.

SEVEN SPIRITS (Mat. 12. 45) ſig. all falſes of evil, conſequently a plenary of total extinction of goodneſs and truth. *A. R.* 10.

SEVEN SPIRITS (Rev. 1. 4) ſig. all who are in divine truth, and in an abſtract ſenſe, the divine true or divine truth itſelf. *A. R.* 14.

SEVEN STARS and SEVEN CANDLESTICKS (Rev. 1. 20). The *ſeven ſtars* ſig. the church in the heavens, and the *ſeven candleſticks*, the church upon earth. The reaſon why the church in the heavens, or the new heaven, is meant by the *ſeven ſtars*, is becauſe it is ſaid, that, "the *ſeven ſtars* are the angels of the *ſeven churches*," and by angel is ſignified an heavenly ſociety. There appears in the ſpiritual world a firmament full of *ſtars*, as in the natural world, which appearance is from the angelic ſocieties in heaven; each ſociety there ſhines like a *ſtar*, to thoſe who are below; thence they know there in what ſituation the angelic ſocieties are. *A. R.* 65.

SEVEN TRUMPETS which the SEVEN ANGELS SOUNDED (Rev. 16) ſig. the exploring and laying open of the falſes and evils in which they are who are principled in faith ſeparate from charity. *A. R.* 676.

SEVEN VIALS full of the SEVEN laſt PLAGUES (Rev. 16) ſig. the devaſtation and conſummation of thoſe who are principled in faith ſeparated from charity. *A. R.* 676.

SEVEN VIALS (Rev. 16) ſig. the ſame as the *ſeven plagues*. *A. R.* 672.

SEVEN YEARS of ABUNDANCE of PROVISION and SEVEN YEARS of FAMINE. See *Explanation of Geneſis* XLI. 48.

SEVEN YEARS of ABUNDANCE of PROVISION and SEVEN YEARS of FAMINE. See *Years of Abundance of Proviſion, &c.*

SEVENTH STATE of REGENERATION. They who are regenerate, do not all arrive at this ſtate, but ſome do, the greateſt part at this day, only attain to the firſt ſtate, ſome only to the ſecond, ſome to the third, fourth, and fifth, few to the ſixth, and ſcarce any to the *ſeventh*. *A. C.* 13.

SEVENTH DAY and SEVENTH MONTH. *Seventh day*, the celeſtial man, and the *ſeventh month* is the ſpiritual man. *A. C.* 851.

SEVENTH DAY. See *Sabbath*.

SEVENTH DAY. See *Third Day*.

SEVENTEEN ſig. both the beginning of temptation, and the end of temptation, by reaſon that it is compoſed of the numbers ſeven and ten; which number when it ſig. the beginning of temptation, implies in ſuch caſe *till ſeven days*, or the *ſeventh* of *ſeven days*, which ſig. the beginning of temptation. But when *ſeventeen*, ſig. the end of temptation, then ſeven is a holy number, to which ten is added, which ſig. remains, for without remains man cannot be regenerated. *A. C.* 755.

SEVENTEENTH DAY (the) (Gen. 8. 4.) ſig. what is new. *A. C.* 853.

SEVENTY when pred. of the Lord, denotes the holy divine [nature or principle]. *A. C.* 1429.

SEVENTY. See *Seven-fold, and Seventy ſeven-fold*.

SEVENTY SEVEN-FOLD. See *Seven-fold, and Seventy ſeven-fold*.

SEVENTY-TWO. See *Twelve, Seventy Two, and One Hundred and Forty-four*.

SEW [to] FIG LEAVES TOGETHER (Gen. 3. 7) ſig. to excuſe themſelves. *A. C.* 216.

SEX. See *Female Sex*.

SEX. See *Love of the Sex*.

SEX. See *Male and Female*.

SEXTATE (to) or take a SIXTH PART, ſig. the ſame as ſix. *A. R.* 610.

SHACKLED by the DRAGONISTS in the WORLD of SPIRITS. See *Faith Alone*.

SHADE. As light correſponds to intelligence, ſo does *ſhade* to ignorance, and alſo to an obſcure underſtanding reſpectively to one that is clear, ſuch as departed ſouls enjoy. *H. K.* Example XIII.

SHADE UPON the RIGHT HAND (Pſ. 121. 6.) To be a *ſhade upon the right hand* ſig. to be a defence againſt evil and the falſe. *Ap. Ex.* 298.

SHADE of the LIGHT of HEAVEN (the) is not ſimilar to the *ſhade of the light of this world*, being an incomprehenſibly mild and pure light, equally enlightening the underſtanding and the ſight. *A. C.* 1972.

SHADE. See *Elevation*.

SHADE. See *Literal Senſe of the Word*.

SHADOW of a BEAM (Gen. 19. 8) ſig. a gene ral obſcure principle of the good of charity. *A. C.* 2361, 2367.

SHADOW of DEATH (the) hath reſpect to t ſtates of thoſe in hell, who are in the falſes of evi *A. R.* 110.

SHADOW of SOMETHING. See *Faith whi Prevails at this Day*.

SHAFT, BRANCHES, BOWLS, KNOPS and FLOW ERS of the CANDLESTICK (Exod. 25. 31) S *Candleſtick*.

SHAFTS ſig. the ſame as *arrows*, which ſee. *A. R.* 299.

SHAKE THYSELF FROM the DUST, ARISE, s DOWN, O JERUSALEM (Iſ. 52. 2) ſig. liberatio from infernal falſes, and elevation to the truth of heaven. *Ap. Ex.* 811. *p*, 238.

SHAKEN WITH the WIND. See *Reed ſhak with the Wind*.

SHAKING of an OLIVE TREE (Iſa. 24. 1 *(ſtrictura oleæ)* ſignifies the vaſtation of t churches to good. *Ap. Ex.* 373. *p.* 370.

SHALEM. See *Salem*.

SHAME of NAKEDNESS. See *Nakedneſs*.

SHAPE. See *To deſcend*.

SHARON ſig. the celeſtial church, alſo the i ternal of the celeſtial church. *A. C.* 592 10610.

SHARON, BASHAN, and CARMEL, (Iſa. 33. ſig. the church as to the knowledges of good a truth from the natural ſenſe of the word. *A Ex.* 730. *p.* 79.

SHARON. See *Honour of Carmel and Shar*

SHARP SICKLE. See *Sickle*.

SHARP TWO-EDGED SWORD. See *Sword*.

SHAVE (to) the HEAD was ſtrictly prohibi the high prieſt and his ſon, becauſe of the h repreſentation of hair and of the Nazarite. *R.* 47.

SHAVE (to) the HEAD and BEARD. See *To the Head and Beard*.

SHAVEH. See *Valley of Shaveh*.

SHAVEH KIRIATHAIM. See *Aſhteroth K naim*.

SHE ASS and HE ASS. See *Judge*.

SHE BEARS. See *Boys*.

SHE GOAT. See *Heifer, Ram, and She Go*

SHE THAT HATH BORNE SEVEN SHALL BRE out HER SOUL. See *Sun*.

SHE

Sheaf fig. doctrine, and hence to bind *sheaves*, to teach from doctrine; the ground and reason why *sheaf* denotes doctrine is, because field the church, and standing corn in a field denotes th in the church, thus a *sheaf*, in which there corn, denotes doctrine in which there is truth. *A. C.* 4686.

Sheaf (Joseph's) (Gen. 37) fig. doctrine from Lord's divine truth, or the doctrinal concerning the Lord's divine human [principle]. *A. C.* 86, 4689.

Shear (to) the Flock, (Gen. 31. 19) fig. to form use, which is evident from this consideration, that *shearing the flock* in the internal sense nothing else but use, for thence is wool: that *aring the flock* denotes use, is manifest also m Deut. 15. 19. where by not *shearing the first n of the flock*, is meant not to perform thence mestic use. Inasmuch as *shearing the flock*, use, therefore to *shear the flock* and to be sent at *shearing*, was in old time reputed an nourable office and employment, as may appear from what is said of Judah, that "*he shear-his flock*," Gen. 38. 12, 13. and from the s of David in the second book of Samuel, ch. 23, 24. *A. C.* 4110.

Sheaves. See *Sheaf*.

Sheba (Gen. 10. 28). A ritual of the church led Eber. *A. C.* 1145.

Shebah (Gen. 26. 33) fig. the conjunction of nfirmed truth. *A. C.* 3465.

Sheba (Jer. 6. 20) fig. knowledges and adorations. *A. C.* 1171.

Sheba and Dedan are those who constitute the st class in the Lord's spiritual kingdom, who e principled in the good of faith, and who have trinals of charity; hence it is, that by *Sheba* d *Dedan* are fig. the knowledges of things celes-l, or, what is the same thing, those who are the knowledges of things celestial, that is, who e in the doctrinals of charity, for doctrinals are owledges, and charity is the celestial principle pertaining to the spiritual man. *A. C.* 3240.

Sheba and Seba fig. the internal things of rship, viz. *Sheba* the celestial things of worship, and *Seba* the spiritual things of worship. *A. C.* 1171.

Shechem. See *Schechem*.

Shed (to) Blood fig. to offer violence to the ord's divinity and his word. *A. R.* 825.

Shed (to) the Blood of the Innocent. See *Crime*.

Sheep in the word, fig. goods. *A. C.* 4169.

Sheep twice mentioned, (John 21. 15 *to* 17.) *Sheep* as first mentioned denotes those who are in good from good; and *sheep* mentioned a second time denote those who are in good from truth. *A. C.* 4169.

Sheep appear in the world of spirits representatively, when the angels are discoursing concerning rational goodnesses and probity. *A. C.* 2179.

Sheep. "Other *sheep* I have which are not of this fold, them also I must bring with me, and they shall hear my voice, &c." (John 10. 16). The persons here alluded to, were those who were neither celestial nor spiritual, but natural, and yet in the good of life according to their religious [principles], for these were not in heaven before the advent of the Lord, but were introduced by him after he glorified his humanity. The reason was, because the divine proceeding could not before be extended to them. *Ap. Ex.* 433. *p.* 52.

Sheep and Goats (Matt. 25. 33—41) do not mean all the good and all the evils, but in a proper sense, by *sheep* are understood they who are in the good of charity towards their neighbour, and thence in faith; and by *goats* they who are in faith separate from charity, consequently all those upon whom the judgment in the last time of the church was about to be executed, for all those who were in the good of love to the Lord were before received into heaven; and all who were in no good of charity, and thence in no faith, were before cast into hell. To the *sheep* it is said, "inherit the kingdom prepared for you," is from the foundation of the world, but it is not said that the lot of the *goats* was prepared from the foundation of the world, for the evil prepare hell for themselves, and the Lord prepares heaven for the good. *Ap. Ex.* 600. *p.* 336.

Sheep. See *Lambs and Sheep*.

Sheep-folds. See *Burdens*.

Shekel (a) fig. the price or estimation of good and truth, and *half a shekel*, fig. the determination of the quantity thereof. *A. C.* 3104.

Shekels of Silver (two hundred). See *Explanation of Joshua* 7. 11, 21, 25.

Shelah (Gen. 38. 2) fig. the quality of evil derived from the false of evil; or the quality of

the idolatrous principle with the Jewiſh nation. *A. C.* 4819, 4826.

SHELAH. See *Keſib.*

SHELEPH (Gen. 10. 26). A ritual of the worſhip of the church called Eber. *A. C.* 1245, *to* 1247.

SHEM (Gen. 10. 21) ſig. the ancient church in general. *A. C.* 1217.

SHEM, HAM, JAPHETH, and CANAAN. By *Shem* is underſtood internal worſhip, by *Japheth* correſponding external worſhip, by *Ham* internal worſhip corrupted, by *Canaan* external worſhip ſeparate from internal. Such perſons never had any exiſtence; but thoſe kinds of worſhip had ſuch names given them. *A. C.* 1140.

SHEM, HAM, and JAPHETH. See *Noah.*

SHEPHERD ſig. the Lord. *Ap. Ex.* 375. *p.* 524.

SHEPHERD of the FLOCK (a) is one who exerciſeth the good of charity, as muſt be obvious to every one, inaſmuch as the expreſſion is commonly uſed in this ſignification, in the word of the old and new Teſtament: he who leadeth and teacheth is called *ſhepherd*; they who are led and taught are called the flock; he who doth not lead to the good of charity, and who doth not teach the good of charity, is not a true *ſhepherd*; and he who is not led to good, and doth not learn what is good, is not of the flock. *A. C.* 343.

SHEPHERDS of ABRAM'S CATTLE, and SHEPHERDS of LOT'S CATTLE (Gen. 13. 7). *Shepherds of cattle* ſig. thoſe who teach, conſequently the things appertaining to worſhip, as may be obvious to every one. *The ſhepherds of Abram's cattle* are things celeſtial, which appertain to the internal man, and the *ſhepherds of Lot's cattle* are things ſenſual which appertain to the external man: by things celeſtial which are the *ſhepherds of Abram's cattle*, are meant things celeſtial in worſhip, which are of the internal man; by the *ſhepherds of Lot's cattle* are meant things ſenſual in worſhip, which are of the external man, and which do not agree with the celeſtial things of worſhip belonging to the internal man. *A. C.* 1571, 1572.

SHEW (to) (Rev. 21, 10) ſig. to open the ſpiritual light, and conſequent manifeſtation. *A. R.* 896.

SHIELD ſig. defence confided in againſt evils and falſes. In reſpect to the Lord, it ſig. defence, and in reſpect to man, confidence in the Lord's protection, becauſe it was armour for the ſecurity of the breaſt, and by the breaſt is ſig. good neſs and truth, goodneſs by reaſon of the hear being therein, and truth by reaſon of the lung In an oppoſite ſenſe, *ſhield* denotes evils and falſe whereby combat is waged, and which is uſe as a defence, and in which confidence is place as in Jer. 46. 3, 4. and other paſſages. *A.* 1788.

SHIELD BUCKLER and SPEAR (Pſ. 35. 2 *Shield*, becauſe it guards the head, ſig. preſerva tion againſt the falſe deſtroying the underſtand ing of truth; and *buckler*, becauſe it guards th breaſt, ſig. preſervation againſt falſes deſtroyin charity, which is the will of good; and *ſpear* becauſe it defends all things of the body, ſig. pr ſervation in general. *Ap. Ex.* 730. *p.* 92.

SHIELD and HELMET are ſuch things as appe tain to ſpiritual war. *A. C.* 3448.

SHILOH (Gen. 49. 10.) ſig. the Lord. *A.* 6373.

SHILOH. See *Tabernacle of Shiloh.*

SHINAR (the cloak of). See *Explanation Joſhua*, VII. 11, 21, 25.

SHINAR (land of) (Gen. 10. 10.) ſig. exter worſhip, whoſe internal is prophane. *A.* 1183.

SHINE (to) FORTH. All things which are light in the divine [principle] *ſhine forth* in u mates. *A. C.* 9905.

SHINE (to) FORTH. The truths of faith w an angel *ſhine forth* from his face. *A. C.* 83

SHINE (to) FORTH. See *Internal Senſe of Word.*

SHINING. See *Clean and Shining.*

SHINING of the RAYS of the SUN. See *Colou*

SHIP (Iſa. 33. 21). A *gallant ſhip* ſig. w dom from man's proprium, *and a ſhip, or ga with oars*, intelligence from man's proprium, cauſe it is guided by men with *oars*. *Ap.* 514. *p.* 186.

SHIP. See *Beam of a Ship from the Iſles Kitthim.*

SHIPS ſig. knowledges of what is good true from the word, ſerving for uſe of life; ground and reaſon why *ſhips* have this ſignifi tion, is, becauſe *ſhips* traverſe the ſea, and b neceſſaries, which ſerve the natural man for his uſes, and knowledges of what is good and are neceſſaries, which ſerve the ſpiritual man all his uſes, for from them doctrine of the chu is formed, and according to that doctrine,

S

*Ships* ſig. theſe knowledges, becauſe they are containing veſſels, and in the word, the thing containing in many places is taken for the thing contained, as the cup for wine, the platter for meat, the tabernacle and the temple for the holy things in them, the ark for the law, the altar for worſhip, and ſo on. *A. R.* 406.

Ships (Rev. 18. 17) ſig. natural merchandizes, in lieu of which the Roman Catholics carry back ſpiritual merchandizes, as they imagine. *A. R.* 786.

Ships. By all that are employed upon *ſhips*, (Rev. 18. 17) are meant thoſe [amongſt the Roman Catholics] who are engaged in various functions of greater or leſſer degree. *A. R.* 786.

Ships of Tarshish (Iſa. 23. 1) ſig. the doctrinals of truth and good. *A. C.* 9295.

Ships. See *Ship*.

Shiphrah and Suah (Exod. 1. 15) ſig. the quality and ſtate of the natural [principle], wherein there is ſcientific truth, or ſcientific truths in the natural [principle]. *A. C.* 6674.

Shittah Tree (Iſa. 41. 19) hath relation to the church in the ſpiritual or internal man; alſo to rational truth and its perception: alſo to genuine truth. *Ap. Ex.* 294. 375. 730.

Shittim Wood ſig. the good of merit, and in a ſupreme ſenſe, the mercy of the Lord. *A. C.* 9528.

Shittim. See *Valley of Shittim*.

Shoe. In the word, the ſole of the foot and the heel, ſig. the ultimate natural [principle], the *ſhoe* is what cloathes the ſole of the foot and the heel, wherefore the *ſhoe* ſig. a natural [principle] ſtill more remote, conſequently the very corporeal part or principle. The ſignification of *ſhoe* changes according to the ſubjects whereof it is predicated: when it is predicated of what is good, it is taken in a good ſenſe; but when of what is evil, it is taken in a bad ſenſe. By the *thread of a ſhoe*, is ſig. what is falſe, and by *latchet of a ſhoe*, what is evil, and indeed the vileſt of all evils and falſes are here meant by reaſon of the objects being ſo trifling. Gen. 14. 23. *A. C.* 1748.

Shoot (to) in Secret [*Faculare in latibulis*] (Pſ. 64. 4) ſig. to deceive. *Ap. Ex.* 357. *p.* 477.

Shooter of the Bow ſig. a man of the ſpiritual church, which may appear from the ſignification of a dart, or an arrow, as denoting doctrine. The man of the ſpiritual church was formerly called a *ſhooter of the bow* becauſe he defends himſelf by truths, and debates about truths, otherwiſe than the man of the celeſtial church, who is ſecure by virtue of good, and does not debate about truths; the truths by which the man of the ſpiritual church defends himſelf, and about which he debates, are derived from the doctrine which he acknowledges. In an oppoſite ſenſe, by *ſhooter of the bow* is ſig. thoſe who are principled in what is falſe, and to be *ſhot through*, (Exod. 19. 13) ſig. to periſh as to ſpiritual good. *A. C.* 2709, 8800.

Shoots of the Vine (Gen. 40. 10) ſig. derivations from the intellectual principle to the laſt which is the ſenſual; for the firſt in order is the intellectual principle, and the laſt is the ſenſual; the intellectual principle in general is the viſuality of the internal man, which ſees from the light of heaven, which is from the Lord, and what it ſees, is all ſpiritual and celeſtial; but the ſenſual principle in general is of the external man, in the preſent caſe, the ſenſual principle of the light, becauſe this correſponds with, and is ſubordinate to the intellectual principle; this ſenſual principle ſees from the light of the world which is from the ſun, and what it ſees, is all worldly, corporeal, and terreſtrial. There are given in man derivations from the intellectual principle which is in the light of heaven, to the ſenſual principle which is in the light of the world; unleſs this was the caſe, the ſenſual principle could not have any life, ſuch as the human life is; man's ſenſual principle hath not life in conſequence of ſeeing from the light of the world, for the light of the world hath in it no life, but in conſequence of ſeeing from the light of heaven, for this light hath life in it; when this light falls with man into thoſe things which are from the light of the world, in ſuch caſe it vivifies them, and cauſes him to ſee objects intellectually, thus as a man; hence man, from the ſcientifics which had their birth from thoſe things which he had ſeen and heard in the world, conſequently from thoſe things which had entered by things ſenſual, hath intelligence and wiſdom, and from this latter, civil, moral, and ſpiritual life. As to what ſpecifically concerns derivations, they are of ſuch a ſort with man, that it is impoſſible to explain them in a few words; they are ſteps [or degrees]

as

as of a ladder between the intellectual principle and the ſenſual, but no one can comprehend thoſe ſteps, unleſs he knows how they are circumſtanced, viz. that amongſt themſelves they are moſt diſtinct, and that they are ſo diſtinct, that the interior can exiſt and ſubſiſt without the exterior, but not the exterior without the interior, as for example, the ſpirit of man can ſubſiſt without the material body, and alſo actually doth ſubſiſt, when by death it is ſeparated from the body; the ſpirit of man is in the interior degree, and the body in the exterior; the caſe is ſimilar with the ſpirit of man after death; if he be amongſt the bleſſed, he is in the laſt degree amongſt them when in the firſt heaven, in an interior degree when in the ſecond, and in the inmoſt when in the third; and when he is in this latter, he is then at the ſame time in the reſt, but theſe are quieſcent with him, almoſt as the corporeal principle with man is quieſcent in ſleep, but with the difference, that the interiors with the angels are in ſuch caſe in the higheſt wakefulneſs; therefore, there are given with man as many diſtinct degrees as there are heavens, beſides the laſt, which is the body with its ſenſual things. From theſe conſiderations it may in ſome ſort appear manifeſt, how the caſe is with derivations from firſt to laſt, or from the intellectual principle to the ſenſual; the life of man, which is from the divine [principle] of the Lord, paſſes thro' theſe degrees from the inmoſt to the laſt, and is every where derived, and becomes more and more common [or general], and in the laſt moſt common; the derivations in the inferior degrees are only compoſitions, or more properly conformations of the ſingulars and particulars of the ſuperior degrees ſucceſſively, with an adjection of ſuch things in puret nature, and afterwards from groſſer, as may ſerve for containing veſſels; which veſſels being reſolved, the ſingulars and particulars of the interior degrees, which were formed together therein, return to the next ſuperior degree; and whereas with man there is connection with the divine [being or principle], and his inmoſt principle is ſuch, that he can receive the divine [being or principle], and not only receive, but alſo appropriate to himſelf by acknowledgment and affection, thus by a reciprocal principle, therefore man as he is thus implanted in the divine [being or principle] can never die; for he is in what is eternal and infinite, not only by influx thence, but alſo by reception. *A. C.* 5114.

SHOOTS (Gen. 40. 12). "The three *ſhoots* are three days,"—ſig. derivations continual even to the laſt which appears from the ſignification of three, as denoting one period and its continuation from beginning to end, and from the ſignification of *ſhoots*, as denoting derivations, and from the ſignification of days, as denoting ſtates; hence it follows, that by "the three *ſhoots* they are three days," is ſignified the ſtate of the re-birth of this ſenſual principle, which is repreſented by the butler, from firſt to laſt, its ſucceſſive derivations being ſig. by *ſhoots*. The ſtates of the re-birth of every ſenſual thing, and of every thing in the natural principle, and alſo in the rational, have their progreſſions from beginning to end, and when they come to the end, they then commence from a kind of new [beginning], viz. from that end to which they tended in the former ſtate, to a further end, and ſo forth; and at length the order is inverted, and in this caſe what was laſt becomes firſt; as whilſt man is regenerating both as to the rational principle, and as to the natural, in this caſe the periods of the firſt ſtate are from the truths which are of faith, to the goods which are of charity, and in this caſe, the truths of faith apparently act the firſt part, and the goods of charity the ſecond, for the truths of faith reſpect the good of charity as an end; theſe periods continue until the man is regenerated; afterwards charity, which was the end, becomes the beginning, and from it new ſtates commence, which proceed in each direction, viz. towards interior things more, and alſo towards exterior things, towards interior things to love to the Lord, and towards exterior things to the truths of faith, and further to natural truths, and alſo to ſenſual truths, which in ſuch caſe are ſucceſſively reduced to correſpondence with the goods of charity, and love in the rational principle, and thus into heavenly order; theſe are the things which are meant by progreſſions and derivations continued even to the laſt; ſuch progreſſions and derivations are perpetual with the man who is regenerated, from his infancy even to the laſt of his life in the world, and alſo afterwards even to eternity, and yet he can never be ſo regenerated, as that in any meaſure he may be ſaid to be perfect, for there are things innumerable;

ble, yea indefinite in number, which are to be regenerated, as well in the rational principle as in the natural, and every one of them hath *ſhoots* indefinite in number, that is, progreſſions and derivations towards things interior, and towards things exterior: man is altogether ignorant of this, but the Lord is acquainted with all and ſingular things, and provides for them every moment: if he was to intermit his providence for the ſmalleſt inſtant of time, all the progreſſions would be diſturbed; for what is prior reſpects what follows in continual ſeries, and produces ſerieſes of conſequences to eternity; hence it is evident, that the divine foreſight and providence is in every thing even the moſt ſingular, and unleſs this was the caſe, or if it was only univerſal, the human race would periſh. *A. C.* 5122.

SHORTLY (Rev. 1. 1). "Things which muſt *ſhortly* come to paſs," ſig. things that will certainly be, that the church may not periſh. For in the divine idea, and thence in the ſpiritual ſenſe, there is no time, but ſtate inſtead thereof, and the Apocalypſe was given in the firſt century, ſince which ſeventeen centuries have now elapſed: from which it is evident, that by *ſhortly*, is not ſig. immediately and ſpeedily, but certainly, which ſpiritually correſponds thereto. The like is alſo involved in the Lord's words. Matt. 24. 22. *A. R.* 4.

SHOT THROUGH (to be). See *Shooter of the Bow.*

SHOULDER ſig. all power. *A. C.* 1085.

SHOULDER (Ezek. 29. 7) ſig. the power or faculty of underſtanding truth. *Ap. Ex.* 627. *p.* 397.

SHOULDER. See *Side and Shoulder.*

SHOUT (to). See *To Cry.*

SHOUTING, SINGING and PLAYING (Pſ. 27. 6) have reſpect to what is ſpiritual. *A. C.* 420.

SHRUB, or PLANT (Gen. 21. 15) denotes perception, but ſo little as to be ſcarce any, in like manner as trees, but in a leſſer degree. Hence to be caſt under one of the *ſhrubs*, ſig. to be deſolated as to truth and good, even to deſperation. *A. C.* 2682.

SHRUB of the FIELD, and HERB of the FIELD (Gen. 2. 5) ſig. in general all that the external of the celeſtial man produces, and in particular, things rational and ſcientific from a celeſtial ſpiritual origin. *A. C.* 90, 91.

SHUAH (the daughter of) ſig. evil, which is derived from the falſe of evil. *A. C.* 4827.

SHUAH. See *Simran, Jokſhan, Medan, Midian, Iſhbak and Shuah.*

SHUN (to) EVIL. See *Religion.*

SHUN (to) EVILS. See *Evils.*

SHUN (to) EVILS. See *Good.*

SHUR (Gen. 16) ſig. a ſcientific principle which is yet as it were in a wilderneſs, *i. e.* which hath not as yet gained life, for *Shur* was a wilderneſs not far from the ſea Suph [the redſea], conſequently towards Egypt, as appears from Gen. 25. 18. Exod. 15. 22. 1 Sam. 15. 7. and chap. 27. 8. from which paſſages it may appear, that by *Shur* is ſignified the firſt ſcientific principle, and indeed ſuch an one as is yet in the wilderneſs, or is not yet joined with the reſt according to the order of celeſtial ſociety, for by Egypt, at whoſe face it was, is ſignified ſcience in every ſenſe. *A. C.* 1928.

SHUR (wilderneſs of). ſig. a ſtate of temptation. *A. C.* 8346.

SHUT (to) AFTER HIM, (Gen. 7. 16) It is ſaid, that "when they had entered into the ark whom God had commanded, *Jehovah ſhut after him.*" By *Jehovah's ſhutting after him*, is ſig. that man ſhould no longer have ſuch communication with heaven, as was enjoyed by the man of the celeſtial church, which may appear from this conſideration of the caſe; the ſtate of the moſt ancient church was ſuch, that they enjoyed internal communication with heaven, conſequently by heaven with the Lord; they were principled in love towards the Lord, and they who are principled in love towards the Lord are as angels, only with this difference, that they are cloathed with a material body; their interiors were open, and were extended even from the Lord: but the caſe was otherwiſe with this new church, which was not principled in love towards the Lord, but in faith, and by faith in charity towards it's neighbour; they could not, like the moſt ancient people, enjoy internal communication with heaven but only external; to deſcribe the particular nature of ſuch internal and external communication would be tedious: ſuffice it to obſerve, that every man hath communication with heaven, even the wicked, by means of attendant angels: but with a difference as to degrees, nearer, or remoter, otherwiſe man could not poſſibly exiſt; the degrees

grees of communication are indefinite. The ſpiritual man cannot poſſibly enjoy ſuch communication as the celeſtial man, by reaſon that the Lord dwelleth in love, and not ſo much in faith, this then is what is ſignified by *Jehovah's ſhutting after him*; ſince thoſe times heaven was never open, as to the man of the moſt ancient church; ſeveral indeed in ſucceeding ages converſed with ſpirits and angels, as Moſes, Aaron, and others, but after a manner altogether different from what prevailed in the firſt times; the reaſon why heaven was *ſhut up* is moſt myſterious, and alſo why at this day it is ſo cloſed, that man doth not know that he is attended by ſpirits, much leſs by angels, but ſuppoſeth himſelf to be altogether alone, when he is ſeperate from worldly company, and in meditation with himſelf, when nevertheleſs he is continually in conſort with ſpirits, who obſerve and perceive what he thinketh, what he intendeth, and what he deviſeth, as clearly and openly, as if he was expoſed to the view of the whole world; Man is altogether ignorant of this, when yet it is moſt true, and thus heaven is cloſed in reſpect to him: the reaſon of ſuch cloſing is, becauſe whilſt man is principled in no faith, and ſtill leſs in the truth of faith, and leaſt of all in charity, it would be a moſt dangerous thing for him, ſuppoſing heaven not to be thus cloſed; this was alſo ſignified by Jehovah God caſting out the man, and cauſing cherubs to dwell on the eaſt of the garden of Eden, and a flame of a ſword turning itſelf, to keep the way of the tree of lives." Gen. 3. 24. *A. C.* 784.

SHUT (to). The Lord never *ſhuts* heaven againſt any man, during his abode in this world, but man *ſhuts* heaven againſt himſelf by rejection of faith, and by evil of life. *U. T.* 720.

SHUT (to be). Heaven is *ſhut* againſt thoſe who apply the literal ſenſe of the word to evil. *S. S.* 96.

SHUT (to be). If any one means to open the ſpiritual ſenſe of the word by virtue of his own power, and not of the Lord's, heaven is *ſhut* againſt him, in which caſe he either loſes ſight of all truth, or falls into ſpiritual inſanity. *U. T.* 208.

SHUT (to be). When heaven is *ſhut up*, then man is in hell, and there in a ſociety where ſimilar evil and falſe principles reign, from whence he cannot afterwards be withdrawn. *D. L. W.* 268.

SHUT UP (to be) being pred. of the dra (Rev. 20) ſig. that they who are meant by h were entirely removed. *A. R.* 843.

SHUT (to) the DOOR. See *Bed Chamber.*

SHUT up in CUSTODY (to be) See *Cuſtody.*

SIBMAH. See *Jazer, Sibmah, Heſhbon,* a *Elealeh.*

SIBMAH. See *Nebo, &c.*

SICHAR (John 4. 5) ſig. interior truth, t ſame as *Schechem.* *A. C.* 4430.

SICHEM. See *Schechem.*

SICK (Matt. 25. 35) ſig. thoſe who acknow ledge that in themſelves there is nothing but evi or one who is in evil. *A. C.* 4956, 4958.

SICKNESS and DEATH, in the word, ſometim ſig. the ſucceſſive progreſs towards regeneratio and Regeneration itſelf, which is reſurrectio unto life, becauſe *ſickneſs* precedes *death*, a man by nature is a ſtate of *ſpiritual death*, b by regeneration, and its introductory proce he is raiſed up into a ſtate of *ſpiritual life.* Su is the ſpiritual and angelical interpretation of t word. *A. C.* 6221.

SICKLE (Rev. 14) ſig. the divine truth of t word, becauſe by harveſt is ſignified the ſtate the church with reſpect to divine truth, in t preſent inſtance it's laſt ſtate, and therefore reaping, which is done with a *ſickle*, is here ſi nified to put an end to the ſtate of the church, a execute judgment; and whereas this is done the divine truth of the word, therefore this ſignified by *ſickle*, and by *ſharp ſickle* is ſignifi to do it exactly and exquiſitely. By *ſickle* t ſame thing is ſignified as by *ſword*, but *ſickle* uſed where harveſt is treated of, and *ſwor* when war is the ſubject treated of. *A. R.* 6

SIDDIM. See *Valley of Siddim.*

SIDE (Rev. 22. 2) "On this *ſide* and that" ſig. on the right hand and on the left. *R.* 933.

SIDE and SHOULDER (Ezek. 34. 21) denot all the ſoul and all the power. *A. C.* 1085.

SIDE. See *Sides.*

SIDE of the ARK. See *Door in the ſide of t Ark.*

SIDE of HEAVEN. See *Celibacy.*

SIDE of the LORD. See *Lord's Paſſion a Crucifixion.*

SIDES (the) ſignify the interior or the midd principle between the inmoſt and the ultimat *A. C.* 10185.

SID

Sides (Num. 33. 55) ſig. thoſe things which are of charity, conſequently goods. *Ap. Ex.* 560, *p.* 276.

Sides of the Earth. (Jer. 6. 22) ſig. that which is remote from goods. *Ap. Ex.* 355. *p.* 466.

Sides of the North (Ezek. 38. 6) ſig. perverted doctrinals. *A. C.* 1154.

Sidon. See *Zidon*.

Sift (to) the Nations with the Sieve of Vanity (Iſa. 30. 28) ſig. the adulteration of the word by figments from thoſe who are in evils. *Ap. Ex.* 923. *p.* 377.

Sift (to) the Things which flow from the World. See *Senſual things*.

Sight. Spiritual *ſight* which is that of the underſtanding and thereby of the mind, and natural *ſight* which is that of the eye and thereby of the body, have a mutual correſpondence with each other. *U. T.* 346.

Sight. *Spiritual natural ſight* is ſcience, *ſpiritual ſight* is intelligence, and *celeſtial ſight* is wiſdom. *A. R.* 351.

Sight. See *Eye*.

Sight. See *Good and Truth*.

Sign, is ſpoken in the word of things to come, and in this caſe it is revelation, and it is ſpoken of the truth, and in this caſe it is teſtification; and it is alſo ſpoken of the quality of the ſtate of a thing, and in this caſe it is manifeſtation. *A. R.* 532.

Sign of the Son of Man in Heaven (Matt. 24. 30) ſig. the manifeſtation of divine truth. *H. H.* 1.

Sign. The great *ſign* which appeared in heaven (Rev. 12. 1) ſig. revelation from the Lord concerning his new church in the heavens and on earth, and concerning the difficult reception and impugnation of its doctrine. *A. R.* 531.

Sign upon the Mountains (Iſa. 18. 3) ſig. the advent of the Lord, and convocation to the church. The like is ſig. by the *ſounding of the trumpet*. *Ap. Ex.* 741. *p.* 114.

Sign and Miracle. *Sign* ſig. that which indicates, teſtifies and perſuades, concerning a ſubject of enquiry, but a *miracle* ſig. that which excites, ſtrikes, and brings aſtoniſhment, thus a *ſign* moves the underſtanding and faith, and a *miracle* the will and its affection: for the will and its affection is that which is excited, ſtruck and amazed, and the underſtanding and its faith is that which is perſuaded to what is indicated, and on account of which teſtification is made. *Ap. Ex.* 706.

Sign. See *Baptiſm*.

Sign. See *Signs*.

Sign of the Remission of Sins. See *Remiſſion of Sins*.

Sign and Miracle. See *Prophet and Dreamer of Dreams*.

Sign and Seal. See *Holy Supper*.

Signs (Rev. 13. 13). By *ſigns* are ſig. teſtifications that things are true, becauſe formerly *ſigns* were wrought that they might bear teſtimony to the truth; but after the ceſſation of *ſigns* and miracles, the ſignification thereof ſtill continues, which ſignification denotes a teſtification of the truth; but in the preſent caſe by *ſigns* are ſig. teſtifications from the beaſt, or falſe prophet, that his falſes were truths, by reaſon that when they are confirmed they do not appear otherwiſe. *A. R.* 598.

Signs add Prodigies (Matt. 24. 24) ſig. confirming and perſuading principles grounded in external appearances and fallacies, whereby the ſimple ſuffer themſelves to be ſeduced. *A. C.* 3900.

Signs. See *Sign*.

Signs. See *Miracles and Signs*.

Signet, Pannicle and Staff (Gen. 38. 18). *Signet* denotes a ticket of conſent, becauſe by a *ſignet*, (or ſeal) in ancient times decrees were confirmed, wherefore, by a *ſignet* the confirmation itſelf is properly ſignified, and teſtification that it was ſo. Thamar's aſking for Judah's *ſignet*, his *pannicle* and *ſtaff*, as a pawn that the kid of the goats might be ſent, which afterwards ſhe did not accept, involves an arcanum, which without the internal ſenſe cannot in any wiſe be known: the arcanum is, that inaſmuch as a kid of the goats ſig. the genuine conjugial [principle], conſequeutly an internal principle, for every genuine principle is at the ſame time internal, which was not on the part of Judah, therefore neither did ſhe accept the kid of the goats, as is evident from what follows [in this chapter], but inſtead thereof ſhe aſſumed an external principle, with which the internal of the church, which is ſig. by Thamar, might be conjoined; the external of the church is ſig. by the *ſignet*, the *pannicle* and the *ſtaff* by the *ſignet*, the conſent it-

ſelf by the *pannicle*, external truth, and by the *ſtaff*, the power of that truth; thoſe things alſo are pledges of the conjunction of the external or natural man. *A. C.* 4874.

SIGNET or SEAL. See *Engravings of a Signet or Seal.*

SIGNIFICATIONS of WORDS (the) are determined in application to the things whereof they are predicated. *A. C.* 3256.

SIGNIFICATIONS of the CORRESPONDENCES FROM the WORD. See *Goodneſs and Truth.*

SIGNIFICATIVE and REPRESENTATIVE. From the perception that prevailed amongſt the men of the moſt ancient church, aroſe what was *ſignificative*, and from what was *ſignificative* aroſe what was *repreſentative*. *A. C.* 1416.

SIGNIFICATIVE. See *Correſpondence.*

SIGNIFICATIVELY and REPRESENTATIVELY. See *Hyperbolically.*

SIGNIFICATIVES. See *Compariſons.*

SIGNIFICATIVES. See *Lord.*

SIGNIFICATIVES of EXPRESSIONS. See *Interior Significatives of Expreſſions.*

SIGNIFY (to) (Rev. 1. 1). "And he *ſignified*, ſending by his angel, unto his ſervant, John," ſig. the things which are revealed from the Lord thro' heaven, to thoſe who are in the good of life, grounded in charity and its faith. *A. R.* 5.

SIGNIFY (to) See *Correſpondences.*

SIGNIFY (to). See *Significations*

SIGNIFY (to). See *Significative and Repreſentative.*

SIHOR (the ſeed of) (Iſa. 23. 3) ſig. ſcientific truth. *A. C.* 9295.

SIHOR (Jer. 2. 18). To drink the waters of *Sihor*, ſig. to inveſtigate ſpiritual things by the ſcientifics of the natural man. *Ap. Ex.* 569. *p.* 284.

SILENCE in HEAVEN as it WERE HALF an HOUR (Rev. 8. 1) ſig. the great amazement of the angels of the Lord's ſpiritual kingdom, in regard to thoſe who ſay they are in faith, and yet are in ſuch a ſtate as is deſcribed and laid open in what follows [in this chapter]. *A. R.* 389.

SILK ſig. mediate celeſtial good and truth; good, from its ſoftneſs; and truth, from its ſhining. *A. R.* 773.

SILK. See *Garments of Needle Work, Fine Linen, and Silk.*

SILOAM (pool of) ſignified the word in the literal ſenſe. *Ap. Ex.* 239.

SILVER, in the internal ſenſe of the word, ſig. truth, and in an oppoſite ſenſe, the falſe. *A. C.* 1551.

SILVER ſig. the truth which is of faith. *A. C.* 5291.

SILVER ſig. truth acquired from proprium. *A. C.* 9039.

SILVER ſig. ſpiritual good or truth from a celeſtial origin. *H. H.* 115.

SILVER ſig. ſcientific truth. *A. C.* 6112.

SILVER (Gen. 20. 16) ſig. rational truth. *A. C.* 2575.

SILVER PURIFIED SEVEN TIMES (Pſal. 12. 6) ſig. divine truth. *A. C.* 1551.

SILVER (Iſa. 60. 17) ſig. ſpiritual truth. *A. C.* 1551.

SILVER. See *Gods of Silver.*

SILVER. See *Gold and Silver.*

SILVER. See *Heaven.*

SILVER AGE (the) was the time of the ancient church, which was a ſpiritual man. *A. C.* 1551.

SILVER AGE. The people of that age were acquainted with the ſcience of correſpondences, and they had intelligence grounded in truths ſpiritual, and thence in truths natural; the like alſo is ſignified by *ſilver*. *C. S. L.* 76.

SILVER, IRON, and STONE. The moſt ancient people compared and likened the inmoſt ſpiritual [principle] to *ſilver*; the inferior ſpiritual [principle] to *iron*; and the loweſt, to *ſtone*. *A. C.* 643.

SILVER, IRON, TIN, and LEAD (Ezek. 27. 12) ſig. truths in their order even to the laſt which are ſenſual. *A. C.* 2967.

SIMEON. (Rev. 7) By *Simeon*, in a ſupreme ſenſe, is ſignified Providence, in a ſpiritual ſenſe, love towards our neighbour, or charity, and in a natural ſenſe, obedience and hearing. In the two foregoing ſeries or claſſes, they are treated of who are in the Lord's celeſtial kingdom, this ſeries now treats of thoſe who are in the Lord's ſpiritual kingdom; the love of theſe is called ſpiritual love, which is love towards our neighbour, and charity. The ground and reaſon why *Simeon* and his tribe repreſented this love, and therefore ſignify it in the word, is becauſe he was born after Reuben, and next before Levi, and by theſe three, Reuben, *Simeon*, and Levi, in their order is ſignified truth in the underſtanding or faith, truth in the will or charity, and truth in act, or good work, the ſame as by Peter, James and John;

John; to the end, therefore that *Simeon* and his tribe might repreſent truth in the will, which is as well charity as obedience, he was on that account ſo named from to *hear*, and to hear ſignifies both to underſtand truth and to will and obey it, to underſtand it when we ſay to *hear* any one, and to will and obey it, when we ſay to *hearken* to any one. *A. R.* 356.

SIMEON (Judges 1. 1 to 4) ſig. the Lord as to things ſpiritual, derived from celeſtial things. *A. C.* 1574.

SIMEON and LEVI, in reſpect to the Jewiſh nation, repreſented what is falſe and evil, *A. C.* 4497.

SIMILAR and UNANIMOUS. See *To Deſcend.*

SIMILITUDE. Every evil concupiſcence preſents a *ſimilitude* of itſelf, in ſome form which is not perceived by thoſe who are in the concupiſcence, but by thoſe who ſtand at a diſtance [in the ſpiritual world]. *C. S. L.* 521.

SIMILITUDES of the LOCUSTS (Rev. 9, 7) ſig. the repreſentative ſhape, image, or appearance of thoſe who have confirmed in themſelves faith ſeparated from charity. *A. R.* 430.

SIMILITUDES. The Lord provides *ſimilitudes* for thoſe who deſire love truly conjugial, and if they are not given in the earths, he provides them in the heavens. *C. S. L.* 229.

SIMILITUDES and DISSIMILITUDES. There are various *ſimilitudes*, and various *diſſimilitudes*, as well internal as external, with conjugial partners. *Similitudes* and *diſſimilitudes* in general, derive their birth from connate inclinations varied by education, connections, and imbibed perſuaſions. *C. S. L.* 227.

SIMILITUDES and DISSIMILITUDES. Various *ſimilitudes* may be conjoined, but not with *diſſimilitudes*. *C. S. L.* 228.

SIMEON, SON of JONAH (John 21. 15) ſig. faith from charity, *Simeon* ſig. worſhip and obedience, and *Jonah* a *dove* (columba) which alſo ſig. charity. *Ap. Ex.* 820.

SIMPLE. See *Good and Evil.*

SIMPLE (the). See *Hiſtoricals of the World.*

SIMPLE (the). See *Learned.*

SIMPLE GOOD. They who are in *ſimple good*, acknowledge divine truth, eſpecially concerning the Lord's divine human principle. *A. C.* 4752.

SIMPLE NUMBERS. See *Numbers.*

SIMPLE and COMPOUND THINGS. See *Perfection.*

SIMPLICITY and RUDENESS of the STYLE of the WORD. See *Error.*

SIMRAN, JOKSHAN, MEDAN, MIDIAN, JISHBAK and SHUAH, (Gen. 25. 2) ſig. common lots of the Lord's ſpiritual kingdom, in the heavens and in the earths. *A. C.* 3239.

SIMULTANEOUS EXISTENCE. Every thing which hath *ſimultaneous exiſtence*, originates in things ſucceſſive, and when the former exiſts from the latter things, theſe latter place themſelves in the ſame order, in which they had been before diſtinguiſhed by degrees. *A. C.* 5608.

SIMULTANEOUS ORDER. See *Evil.*

SIMULTANEOUS ORDER. See *Influx.*

SIMULTANEOUS ORDER. See *Order.*

SIN (wilderneſs of) (Exod. 16.) ſig. the good which is from truth in a prior ſtate of temptation. *A. C.* 8398.

SIN and NO. See *Egypt, Sin and No.*

SIN (to) ſig. disjunction, for every *ſin* disjoins. *A. C.* 6474.

SIN (to) is to act againſt divine order, conſequently to turn away and to ſeparate one's ſelf from good and truth. *A. C.* 7696.

SIN (John 16. 8) ſig. all unfaithfulneſs. *A. C.* 2235.

SIN. See *Original Sin.*

SIN. See *Sins.*

SIN AGAINST the HOLY SPIRIT. See *Holy Spirit.*

SIN of ADAM. See *Origin of Evil.*

SINNERS. See *Publicans and Sinners.*

SINS (Rev. 18. 5) ſig. evils and falſes. *A. R.* 761.

SINS. Every particular perſon, by his own actual *ſins*, cauſes hereditary evil, and makes an addition to what he received from his parents, and thus accumulates what remains in all his poſterity; nor doth this evil ſuffer any check or temparament, except in thoſe who are regenerated in the Lord. *A. C.* 494.

SINS and INIQUITIES. *Sins* have reſpect to evils, and *iniquities* to falſes. *A. C.* 9937. *p.* 214.

SINS. See *Confeſſion.*

SINS. See *Remiſſion of Sins.*

SINS. See *To take away Sins.*

SINS. See *To Waſh us from our Sins.*

SINAI (mount) (Exod. 19, 1) ſig. in a ſupreme ſenſe, divine truth from divine good, *Mount* divine good, and *Sinai* divine truth, in the internal ſenſe, the truth of faith from good; and

when it is called "*the deſert of Sinai*" it ſig. the truth of faith to be implanted in good. *A. C.* 8753.

SINAI (mount) ſig. celeſtial good. *A. C.* 8819

SINAI (mount) ſig. heaven. *A. C.* 8931, 9420.

SINAI (mount) ſig. the word, which is from the Lord, and conſequently in which the Lord is. *A. C.* 9415.

SINCERITY ſig. integrity, juſtice, faithfulneſs, and uprightneſs. *Dec.* 83.

SINEW OF WHAT IS PUT OUT, &c. (Gen. 32. 32). By *ſinew* (or nerve) is ſig. truth, for truths in good are like *ſinews* (or nerves) in fleſh; and alſo truths in a ſpiritual ſenſe are *ſinews*, and good is *fleſh*. Like things alſo are ſig. by *ſinews* and *fleſh*, Ezek. 37. 6, 8. But when truths are detorted, in ſuch caſe they no longer become truths, but as they are detorted to an oppoſite principle, ſo they recede to falſes, therefore by the *ſinew of what is put out*, is ſig. what is falſe, in the preſent caſe what is falſe originating in hereditary evil. *A. C.* 4303, 4317.

SING (to) a SONG, or HYMN, ſig. glorification of the Lord. *A. C.* 8261.

SING (to). See *Singing*.

SING (to) a NEW SONG. See *New Song*.

SING (to) in the WINDOWS. See *Voice Singing in the Windows*.

SINGING. Every affection of the heart hath a tendency to produce *ſinging*, and conſequently to produce whatever hath relation to *ſinging*; the affection of the heart is celeſtial, *ſinging* thence derived is ſpiritual. *A. C.* 418.

SINGING OF HEAVEN (the) is nothing elſe but an affection of the mind, which is let forth through the mouth as a tune. For the tone of the voice in ſpeaking, ſeparate from the diſcourſe of the ſpeaker, and grounded in the love, affection is what gives life to the ſpeech. *C. S. L.* 155.

SINGING. See *Chaunting of the Land*.

SINGING. See *To Sing a Song or Hymn*.

SINGING. See *Song*.

SINGULARS. The *ſingulars* contained in particulars are what illuſtrate generals; theſe *ſingulars* are never ſo revealed to man as generals are, both becauſe they cannot be deſcribed, nor can they be conceived, conſequently they cannot be acknowledged and believed in, being contrary to the fallacies of the ſenſes, in which man is born, and which he does not eaſily permit to be deſtroyed. *A. C.* 865.

SINGULARS. See *General Principle, and Univerſal Principle*.

SINITES. See *Jebuſites, Amorites, &c.*

SINUES, or GREATER BLOOD VESSELS in the CEREBRUM, and the SINUS LONGITUDINALIS. They who have reference thereto, are in a ſtate of tranquillity, as of a kind of pacific ſleep; they aſk queſtions with great prudence, interior angels ſpeak by them, and they are in ſuch a ſtate as to perceive and produce what thoſe angels ſpeak: they have apperception whether any thing beſides what is good and true flows in, which they do not admit or utter. *A. C.* 4048.

SION. See *Zion*.

SIRENS, who are interior jugglers, are they who particularly beſet man during night, and at the ſame time endeavour to infuſe themſelves into his interior thoughts and affections, but they are as often driven away by angels from the Lord, and are at length deterred from ſuch attempts by moſt grievous puniſhments. They are chiefly of the female ſex, who in the life of the body have ſtudied, by interior artifices, to allure to themſelves companions, inſinuating themſelves by things external, uſing every method of engaging men's minds, entering into the affections and delights of every one, but with an evil end, eſpecially to gain influence and authority: hence they have ſuch a nature in another life, that they ſeem to themſelves to have all power, imbibing and contriving various arts, which they ſuck in as greedily as ſponges do water, whether clean or filthy, thus do they receive alike, things profane and holy, which having received, they bring into act, with a view of gaining influence and authority. *A. C.* 1983.

SIRENS are ſuch females as have been principled in a perſuaſion that whoredom and adultery is honorable, and have alſo been held in eſteem by others on account of ſuch perſuaſion, and of their elegant way of living; the greateſt part of them come into another life from Chriſtendom. *A. C.* 2744.

SIRENS. The ſtench, or ſphere of *sirens*, in another life, is as it were mortal, or deadly, yet they themſelves are not at all ſenſible of it; for their interiors are filthy and defiled, but their exteriors for the moſt part handſome and faſhionable. What is wonderful, *sirens*, in another life, ſeize upon all things therein, and are particularly well acquainted with all the circumſtances thereof

eve

ven with points of doctrine, but it is only with his view, that they may apply all to magical purpoſes, and may claim to themſelves power and influence over others: they enter into the affections of the good, by pretences of goodneſs and truth, nevertheleſs, they ſtill retain their own evil nature. *A. C.* 1515.

SISERA (Judges 5. 20) ſig. the falſe from evil deſtroying the church. *Ap. Ex.* 355, 434.

SISTER denotes intellectual truth, when celeſtial truth is a wife. *A. C.* 1475.

SISTER denotes intellectual rational truth. That rational truth is a *ſiſter*, can appear only from a conſideration of the ground of celeſtial marriage; for the derivations from that marriage are connected together in like degrees of nearneſs, as conſanguinities and affinities on earth, and this with an indefinite variety: the eſſential celeſtial marriage exiſts only between divine good and divine truth; hence with man there is conceived an intellectual, rational, and ſcientific principle, for without conception, by virtue of the celeſtial marriage, man cannot be endued either with intellect, or reaſon, or ſcience; conſequently, he cannot be a man; in proportion therefore to what he derives from the celeſtial marriage, in the ſame proportion he is a man; in the Lord himſelf is the celeſtial marriage, inſomuch that the Lord is that very marriage, being the eſſential divine good, and at the ſame time, divine truth: angels and men are in the celeſtial marriage, in proportion as they are principled in love to the Lord, and in charity towards their neighbour, and in proportion as they are thence principled in faith, that is, in proportion as they are principled in the Lord's good, and thence in truth, and in this caſe they are called daughters and ſons, and amongſt each other *ſiſters* and brethren, but this with a difference. The reaſon why rational truth is called *ſiſter* is, becauſe it is conceived by an influx of divine good, into the affection of rational truths; the good which is thence in the rational principle is called brother, and the truth which is thence is called *ſiſter*, See Gen. 20. 12. *A. C.* 2508.

SIT (to) (Gen. 27. 19) ſig. ſomewhat of tranquillity. *A. C.* 3552.

SIT (to) BEFORE HIM (Gen. 43. 33) ſig. to be arranged from his preſence, which appears from the ſignification of *ſitting*, as here denoting to be arranged, for they [Joſeph's brethren] were placed in order from Joſeph, as is evident from what preſently follows, for they were amazed that the firſt born ſat according to his *primogeniture*, and the younger according to his minority; and from the ſignification of *before him*, as denoting from his preſence. The caſe herein is this; by Joſeph, in the ſupreme ſenſe, is repreſented the Lord, by the ſons of Iſrael goods and truths in the natural principle: when the Lord is preſent, then from his preſence all things are arranged into order, the Lord being order itſelf, wherefore where he is preſent, there is order, and where order is, there he is preſent: the order itſelf is deſcribed in what now follows, conſiſting in truths being rightly arranged under good. *A. C.* 5703.

SIT (to) by the FLESH POTS (Exod. 16. 3) ſig. a life according to pleaſure, and what is luſted after, for this life, is the life of man's proprium. *A. C.* 8408.

SIT (to) in DARKNESS and in the SHADOW of DEATH (Luke 1. 79) is pred. of thoſe who are without the church. *Ap. Ex.* 365. *p.* 490.

SIT (to) on the RIGHT HAND, as pred. of the Lord, (Pſ. 110. 1 to 6, &c.) ſig. omnipotence. *L.* 14.

SIT (to) WITH the FATHER on HIS THRONE (Rev. 3.) ſig. divine good united with divine truth. *Ap. Ex.* 254. *p.* 284.

SIT (to) UPON MANY WATERS (Rev. 17. 1) ſig. to be and live in truths of the word adulterated. *A. R.* 719.

SIT (to), STAND, and WALK BEFORE JEHOVAH. To *ſit before Jehovah* is to be with him, conſequently alſo to will and act from him; to *ſtand before him*, is to look to and underſtand his will, and to *walk before him*, is to live according to his precepts, thus from himſelf: foraſmuch as to *ſit* involves ſuch a ſignification, therefore the ſame word, in the original language, which is uſed to expreſs it, ſig. to remain and dwell. *Ap. Ex.* 687. *p.* 543.

SITTINGS. See *Stations and Sittings.*

SITNAH (Gen. 26. 21) in the original tongue, ſig. averſion, and here a further degree of denial of the internal ſenſe of the word. *A. C.* 3429.

SITUATION of SPIRITS in the WORLD of SPIRITS, and of ANGELS in HEAVEN. *Angels* are on the right hand of the Lord, *evil ſpirits* on the left, in front are thoſe of a middle ſort, behind are the malignant, above the head are thoſe who

are

are of an high aſpiring temper, beneath the feet are the hells, which correſpond with thoſe who are on high; thus all have their particular *situations*, in reſpect to the Lord, in all directions, and at all attitudes, in an horizontal plane, and in a vertical one, and in every degree of inclination thereto, their *situation* is conſtant and invariable to eternity. *A. C.* 1276.

SITUATION of the ANGELIC SOCIETIES. See *Seven Stars and Seven Candleſticks.*

SITUATION of SPIRITS in the GRAND MAN. See *Wandering ſouls or Spirits.*

SIX ſig. combat, as appears from the firſt chapter of Genesis, where mention is made of *six* days in which man is regenerated before he becometh celeſtial, within which days there is a continual combat, but on the ſeventh day cometh reſt; hence it is that there are *six* days of labour, and the ſeventh the ſabbath, which ſig. reſt: hence alſo it is, that an Hebrew ſervant was to ſerve *six years*, and in the ſeventh was to be free, Exod. 21. 2. Deut. 15. 12. Jerem. 34. 14. and that they ſhould ſow the land *six years*, and ſhould gather its produce, but on the ſeventh they ſhould let it reſt, Exod. 23. 10 *to* 12; and in like manner they ſhould do with a vineyard; and that on the ſeventh year there ſhould be a ſabbath of a ſabbath for the land, a ſabbath of Jehovah, Levit. 25. 3, 4. whereas *six* ſig. labour and combat, they ſig. alſo the diſperſion of what is falſe, Ezek. 9. 2. and chap. 39. 2. in which paſſages, *six*, and to leave a *sixth part* ſig. diſperſion; and in Job 5. 19. it ſig. the combat of temptations. In ſome other caſes, where the number *six* occurs in the word, it does not ſig. labour, combat, or the diſperſion of what is falſe, but the holy [principle] of faith as having relation to twelve, which number ſig. faith and all things appertaining to faith in the complex; and as having relation alſo to three, which number ſig. what is holy; hence alſo the genuine derivation of the number *six*, as in Ezek. 40. 5. where it is ſaid that the man's reed with which he meaſured the holy city of Iſrael, was *six* cubits; and ſo in other paſſages; the reaſon of this ground of it's derivation, is becauſe the combat of temptation is the holy [principle] of faith, and alſo becauſe *six* days of labour and combat have reſpect unto the holy ſeventh. *A. C.* 737.

SIX ſig. all as to truth and good, for *six* is compoſed of three and two multiplied by each other, and by three is ſig. all with reſpect to truth, and by two all with reſpect to good. *A. R.* 245.

SIXTH STATE of the REGENERATION of MAN (the) is when from a principle of faith, and thereby of love, he ſpeaketh what is true, and doth what is good; the things which he then produceth are called the living creatures, and cattle: and becauſe he then beginneth alſo to act from a principle of love as well as from a principle of faith, he becometh a ſpiritual man, and is called an image. His ſpiritual life is delighted and ſuſtained by ſuch things as relate to knowledges reſpecting faith, and to works of charity, which are called his meat, and his natural life is delighted and ſuſtained by ſuch things as belong to the body and the ſenſes from whence the combat or ſtruggle ariſes, until love gaineth the dominion, and he becometh a celeſtial man. *A. C.* 12.

SIX HUNDRED YEARS (Gen. 7. 6) Noah being a ſon of *ſix hundred years* ſig. the firſt ſtate of his temptation, which appears from this conſideration, that from this chapter, even to Heber ch. 11. by numbers and by ages of years, and by names, nothing elſe is ſignified but things, as alſo by the ages and names of all that are recorded in chap. 5. that *six hundred years* ſig. in this verſe the firſt ſtate of temptation, may appear from the ruling numbers therein, which are *ten* and *six*, which are twice multiplied into themſelves; it does not alter the caſe whether the greater or leſſer number be applied in the ſecond multiplication: with reſpect to the number *ten*, it ſig. remains, and that *six* in the preſent paſſage ſig. labour and combat, appears from every part of the word: for the caſe is this; in the foregoing verſes the ſubject treated of was concerning the preparation of the man called Noah for temptation in that he was inſtructed by the Lord in intellectual truths, and goodneſſes appertaining to the will; theſe truths and goodneſſes are remains which are not produced ſo as to be acknowledged before man is regenerated; with thoſe who are regenerated by temptations, remains are for the attendant angels, who thence bring forth the things wherewith they defend man againſt evil ſpirits, who excite falſes within him, and therefore aſſault him: inaſmuch as remains are ſig. by *ten* and combat by *six*, it is from this ground that mention is made of *six hundred years*, in which the ruling numbers are *ten* and *six*, ſignifying ſtate of temptation. *A. C.* 737.

SIX HUNDREDTH YEAR of the LIFE of NOAH the SECOND MONTH, on the SEVENTEENTH DAY of the MONTH (Gen. 7. 11) fig. another state of temptation, *viz.* as to things appertaining to the will, which is the reason that Noah's age is twice mentioned. *A. C.* 755.

SIX HUNDREDTH and FIRST YEAR, in the BEGINNING in the FIRST of the MONTH (Gen. 8. 13). By the *six hundredth and first year* is sig. a first term, which appears from the signification of the number *six hundred*, as denoting a beginning and in a preceding article, a beginning of temptation; it's end here marked by the same number, after an entire year had passed, so that it came to pass at the end of a year, wherefore also it is added, that "it was in the *beginning in the first of the month*," by which is sig. a first term. Any whole period in the word is marked either by a day, or by a week, or by a month, or by a year, or by even supposing it to be a hundred or a thousand years, according to the signification of day in the first chapter of Genesis, by which are denoted periods of the regeneration of the man of the most ancient church, for day and year sig. nothing else in an internal sense but time, and whereas time sig. state, therefore year throughout the word is universally applied to denote time and state. In like manner in the present year, as applied to the flood, doth by no means sig. any particular year, but a time not determined by certain years, and together with time it denotes state. *A. C.* 893.

SIX HUNDRED and SIXTY SIX (Rev. 13. 18) *six hundred and sixty six* is sig. all truth of good, and as this is said of the word, it sig. all truth of good in the word, in the present instance the same falsified, because it is the number of the beast. The ground and reason of this signification may appear from the explication of the number *six*. The reason why the number 6. 6. 6. is used, is because in that number 6 is tripled, and triplication completes; the multiplying by 100, hence the product is 600, and by 10, which reduces 60, makes no difference. *A. R.* 610.

SIX. See *Four and Six*.

SIX. See to *Sextate, or take a Sixth Part*.

SIXTEEN and SIXTEEN HUNDRED sig. the same as *four*, because *sixteen* is the product of *four* multiplied by itself, and *four* is pred. of good and of the conjunction of good with truth, consequently in an opposite sense of evil, and the conjunction of evil with the false; and the multiplying of any number by 100, doth not take away its signification, but only exalts it. *A. R.* 654.

SKILFUL. A man *skilful* is pred. of the affection of truth, or of those who are in the affection of truth. *A. C.* 3309.

SKIN (the) corresponds to truth or to the false in the ultimates. *A. C.* 10036.

SKIN (the) from correspondence with the greatest man [*maximo homine*] signifies the natural man. *Ap. Ex.* 386. *p.* 549.

SKIN. There are spirits who belong to the province of the *skin*, especially that part of it which is rough and scaly, who are disposed to reason on all subjects, having no perception of what is good and true; nay, the more they reason, the less perception they have, inasmuch as they suppose wisdom to consist in reasoning, and in appearing to be wise: these spirits are informed, that it is the character of angelic wisdom to perceive what is good and true without reasoning; but it is inconceivable to them that such perception can possibly exist; these are they, who, during the bodily life, have confounded truth and goodness by scientific and philosophical investigations, whereby they seemed to themselves more learned than others, though at the same time they had never taken from the word any previous principles of truth; hence they have a less share of common sense than the rest of mankind. *A. C.* 1385.

SKIN. They who in the life of the body had known nothing but the common [or general] things of faith, as that the neighbour ought to be loved, and from that common [or general] principle had done good alike to the wicked and to the well-disposed, without discrimination, saying, that every one was their neighbour; such, whilst they lived in the world, suffered themselves to be much seduced by the deceitful, the hypocritical, and the pretending; the case is the same with them in the other life, neither do they regard what is said to them, for they are sensual, and do not enter into reasons. These constitute the *skin*, but the exterior, which is less sensible. They who constitute the *skin of the scull*, are as different from each other as that *skin* is from itself in different places, as in the different parts of the skull towards the occiput, the sinciput, the temples, on the face, on the thorax, the abdomen,

men, the loins, the feet, the arms, the hands, the fingers. *A. C.* 5555.

SKIN (Job 19. 26) sig. the natural [principle] such as man has with him after death. *A. C.* 3540.

SKIN. Our world is in externals, and also reacts against things internal, as the *skin* is wont to do. *A. C.* 5554.

SKIN. See *Coat of Skin.*

SKIN. See *Cuticles.*

SKIN. See *Foreskin.*

SKINS sig. things external, because *skins* are the outermost principles of the animal, in which its interiors are terminated, in like manner as the *skin*, or cuticles in man; this significative is grounded in what is representative in another life, there are in the other life those who refer to the province of the *skin*; they are such who are only in external good, and in it's truths; and hence the *skin*, and also the *hide of beasts*, sig. things external, which is also manifest from the word. *A. C.* 3540.

SKINS. See *Ram's Skins and Dyed Red, and Badger's Skins.*

SKINS. See *Skin.*

SKIRT. See *Hem, Skirt, or Border.*

SKIRTS and HEELS (Jer. 13. 22). *Skirts* sig. external truths, and *heels* outermost goods. *A. C.* 3540.

SKULL. In the *skull* are sometimes felt pains, now in one part, now in another, and there are apperceived as it were nuclei there, which are separated from the rest of the bones, and which thus cause pain; such things derive their existence from falses grounded in lusts; and what is wonderful, the genera and species of falses have determinate places in the *skull*: such nuclei, which are hardnesses [*indurationes*], in the case of those who are reformed, are broken and reduced to softness, and this by various means, in general by informations in good and truth, by bitter influxes of truth, which is effected with interior pain, also by actual rendings asunder, which is effected with exterior pain. For falses grounded in lusts are of such a nature, that they grow hard, in as much as they are contrary to truths, and truths, in as much as they are determined according to the form of heaven, flow as it were spontaneously, freely, gently, and softly; whereas falses, in consequence of a tendency, have opposite determinations, whereby the flowing principle, which is of the form of heaven, is checked in it's fluidity, and hence come hardnesses. It is on this account that they who have lived in deadly hatred, and in the revenges of such hatred, and in falses thence derived, have *skulls* perfectly hardened, and some have *skulls* like ebony, through which no rays of light, which are truths, penetrate, but are altogether reflected. *A. C.* 5563.

SKULL. There are certain spirits who not only have reference to the most viscous things of the brain, which are its excrementitious parts, but also have the art of infecting them as it were with poison; when such spirits flock together they rush within the *skull*, and thence by the continuity even to the spinal marrow, but this cannot be felt by those whose interiors are not open: it is their intention to take away every intellectual faculty; they live in obscure forests, where they dare not offer any violence to their companions because in such case, it is allowed their companions to treat them with the utmost severity, that they are kept in bonds: they are deformed, of beastly countenance, and hairy; such were those who in old time slew whole armies, as it is written in the word, for they rushed into the chambers of the brain of each individual, and occasioned terror, together with such insanity, that one slew another: such at this day are kept shut within their hell, nor are they let out. They have reference also to the deadly boils of the head within the *skull*, it was said, that they rush within the *skull*, and thence by continuity even into the spinal marrow, but it is to be noted, that it is an appearance that the spirits themselves rush, they being carried out by a way which corresponds to those spaces in the body, which is as if the illapsus was within; this is the effect of correspondence: hence their operation is easily derived into the man to whom it is determined. *A. C.* 5717.

SKULL. See *Bones.*

SKULL. See *Skin.*

SLAIN (to) (Gen. 26. 7) sig. not to be received; for good [here represented by Isaac] is said to be *slain*, or to perish, when it is not received for in such case it becomes none. *A.* 3387.

SLAIN, when predicated concerning the Lamb (Rev. 5.) sig. the separation of all things from the divine principle; for by a denial of his divinity, he is spiritually *slain* among men, and denial causes a state of separation from him. *Ex.* 328. *p.* 408.

SL

Slain for the Word of God, &c. (Rev. 6. 9) is pred. of those who are hated, abused and rejected by the wicked in the world of spirits, and who might be seduced by the dragonists and heretics. *A. R.* 325.

Slain (the) (Lam. 2. 12) sig. those who do not know what is meant by the truths of faith. *A. C.* 1071.

Slain of Jehovah (the) sig. those who turn truths into falses, by which means they perish. *A. R.* 139.

Slain (Nahum 3. 3). *A multitude of slain* is pred. of those who perish from falses, and *a great number of carcases*, of those who perish from evils. *Ap. Ex.* 354. *p.* 467.

Slain (to be). See *To Slay*.

Slain from the Foundation of the World. See *Lamb Slain from the Foundation of the World*.

Slavery. See *Liberty*.

Slay (to) or Kill, in the Word sig. to destroy souls, which is to *kill* spiritually. *A. R.* 326.

Slay (to) (Gen. 4. 23). To *slay a man to his wounding*, sig. to extinguish faith, and to *slay a little child to his hurt*, sig. to extinguish charity. *A. C.* 427.

Slay (to). See *To Find and to Slay*.

Slay (to). See *To be Slain*.

Sleep (to) denotes an obscure state; *sleep* also in a spiritual sense is nothing else, as wakefulness is nothing else but a clear state; for spiritual *sleep* is when truths are in obscurity, and spiritual wakefulness when truths are in clearness; in the degree also of such clearness, or obscurity, spirits are wakeful, or *asleep*. *A. C.* 5210.

Sleep (Gen. 2. 21). By a *deep sleep* is meant that state into which man was let, that he seemed to himself to have proprium, which state is like that of *sleep*, because in that state he knows no other, but that he lives, thinks, speaks, and acts of himself; but when he begins to know that this is false, he then starts as it were out of *sleep*, and becomes awake. *A. C.* 147.

Sleep (to) (Gen. 2. 21). It is written "that Jehovah God caused a deep *sleep* to fall upon Adam, so that he *slept*, and that then he took one of his ribs, and builded it into a woman." By the man's *sleep* and *sleeping* is sig. his entire ignorance that the wife is formed and as it were created from him. For there is an innate prudence and circumspection in wives not to divulge any thing concerning their love, neither concerning the assumption of the affections of the man's life, and thereby the transcription of his wisdom into themselves; this is effected on the part of the wife, without the husband's knowledge, and whilst he as it were *sleepeth*, thus by secret means. The prudence with which women are influenced herein, was implanted in them from creation, and in consequence thereof from their birth, for reasons of necessity, to the intent that conjugial love, friendship and confidence, and thereby blessedness of co-habitation, and felicity of life, may be secured, wherefore for the right accomplishment of this end, it is enjoined the man to "leave father and mother, and cleave unto his wife." *C. S. L.* 194.

Sleep (Gen. 15. 12). "A *deep sleep* fell upon Abram," sig. that the church was then in darkness; for a *deep sleep* is a dark state in respect to being awake, which state is here pred. of the Lord, who is repr. by Abram: not that a *deep sleep*, or a dark state ever hath place with him, but with the church; the case herein is as in another life, where the Lord is always the sun, and essential light, but before the wicked he appears as darkness, for the Lord appears to every one according to his state; and so it is in respect to the church when it is in a dark state; this may be further exemplified in the case of vastation, of punishment, and of condemnation, which things in the word are frequently pred. of the Lord, when nevertheless they are predicable only of the members of the church, who vastate, punish, and condemn themselves; it appears indeed to man as if the Lord vastated, punished, and condemned, by reason of its appearing so, it is said to be so, agreeably to such appearance, for unless man was instructed by appearances, he would never suffer himself to be instructed, inasmuch as what is contrary to appearance, he doth not believe or conceive, except at a late period of life, when his judgment is ripened, and he is endowed with the faith of charity; this is the case with the church, when it is in darkness, then the Lord is obscured before the members thereof, so as not to appear, that is, not to be acknowledged, although the Lord is never obscured, but man in whom and with whom the Lord would abide; nevertheless obscuration is pred. of the Lord; in like manner a *deep sleep* is here pred. of him, by

which is ſig. a dark ſtate of the church. *A. C.* 1838.

SLEEP. *To ſleep a perpetual ſleep*, (Jer. 51. 39) ſig. never to perceive truths to eternity. *Ap. Ex.* 481. *p.* 137.

SLEEP. There is a neceſſity that man ſhould *ſleep* in ſafety, for otherwiſe the human race muſt needs periſh. *A. C.* 959.

SLEEP. Evil ſpirits have the greateſt and moſt burning deſire to infeſt and aſſault man during *ſleep*, but he is then particularly under the Lord's keeping; for love never *ſleeps*. The ſpirits who infeſt are miſerably puniſhed. *A. C.* 1983.

SLEEP. Thoſe ſpirits who are allotted to involuntary reſpiration, are preſent with man during *ſleep*, for as ſoon as man falls *a ſleep*, his involuntary principle of reſpiration ceaſes, and he receives an involuntary principle of reſpiration. *A. C.* 3893.

SLEEP. Certain ſpirits on their firſt entrance into the ſpiritual world, who deſire to ſee the glory of the Lord, before they are in ſuch a ſtate as to be capable of beholding it, are caſt into a kind of ſweet *ſleep* as to their exterior ſenſes and inferior faculties, and then their interior ſenſes and faculties are awakened into an extraordinary wakefulneſs, and thus they are let into the glory of heaven; but as ſoon as wakefulneſs is reſtored to the interior ſenſes and faculties, they return to their former ſtate. *A. C.* 1982.

SLEEP. See *Cerebellum*.

SLEEP. See *Sirens*.

SLEEP (to). See *To Slumber and Sleep*.

SLEEP. See *To be Watchful*.

SLEIGHTS in the HAND. See *Cunning Sleights*.

SLOWLY. See *To Proceed Slowly*.

SLUMBER (to) and SLEEP ſig. the ſtate of a man who is not in truths. *A. R.* 158.

SMALL PIECE of an EAR. See *Legs*.

SMALL and GREAT (Gen. 19. 11) ſig. particulars and generals, for particulars anſwer to what is *ſmall*, and generals to what is *great*. *A. C.* 2384.

SMALL and GREAT (Rev. 11. 18) ſig. thoſe who fear the the Lord in a leſſer or greater degree. *A. R.* 527.

SMALL and GREAT (Rev. 13. 16) ſig. thoſe who are in a greater or leſſer degree of dignity, conſequently of whatſoever condition. *A. R.* 604.

SMALL and GREAT (Rev. 19. 5) ſig. thoſe who in a leſſer and greater degree, worſhip the Lord from truths of faith, and goods of love. By *ſmall and great*, in a natural ſenſe, are meant thoſe who are in a leſſer or greater degree of dignity, but in a ſpiritual ſenſe, thoſe who are in a leſſer or greater degree of the worſhip of the Lord, conſequently who worſhip the Lord more or leſs holily and fully from truths of faith and goods of love; this is ſignified, becauſe it here follows theſe words, "praiſe God all ye his ſervants and ye that fear him," whereby ſuch things are ſig. *A. R.* 810.

SMALL and ROUND are pred. of truth and good reſpectively. *A. C.* 8458.

SMELL (the ſenſe of) in general correſponds to the affection of perceiving. *A. C.* 4404.

SMELL (ſenſe of). See *Man*.

SMELLS. See *Spheres*.

SMITE (to) ſig. to condemn. *A. C.* 7871.

SMITE (to) (Gen. 14. 15) ſig. vindication. *A. C.* 1714.

SMITE (to) (Gen. 32. 8) ſig. to deſtroy. *A. C.* 4251.

SMITE (to) (Gen. 37. 21) ſig. to extinguiſh. *A. C.* 4733.

SMITE (to) the EARTH WITH EVERY PLAGUE AS OFTEN as THEY WILL (Rev. 11. 6). By *ſmiting the earth with every plague*, is ſig. to deſtroy the church by all kinds of evils and falſes; but this paſſage is to be underſtood in the ſame manner as the former paſſages [in this chapter] viz. that they who deſire to *ſmite* the two eſſentials of the new church with a *plague*, that is to deſtroy them, which is done by evil through falſes, will plunge themſelves into all kinds of evils and falſes; and whereas the natural ſenſe is thus inverted when it becomes ſpiritual, therefore alſo this expreſſion, *as often as they will*, is inverted in like manner into this, as often as, and in proportion as they (who deſire to deſtroy the two eſſentials of the new church) do ſo; the reaſon is this, that in proportion as any one deſtroyeth theſe two eſſentials, in the ſame proportion he deſtroyeth the truths of the word, and in proportion as he deſtroyeth the truths of the word in the ſame proportion he plunges himſelf into evils and falſes; for theſe two eſſentials are truths of the word, as may appear manifeſtly from the TWO DOCTRINES of the NEW JERUSALEM, one concerning the LORD, and the other entitled the DOCTRINE

DOCTRINE of LIFE from the PRECEPTS of the DECALOGUE. This paſſage, which aſcribes to the witneſſes the power of *ſmiting the earth with every plague as often as they will*, is similar to many others in the word, which attribute to Jehovah, that is to the Lord, that he *ſmiteth men with plagues, and that it is his will ſo to do*, when nevertheleſs it is to be underſtood that he doth not *ſmite* them, neither is it his will to do ſo. See Zech. 14. 12. Jer. 30. 14. and many other places, *A. R.* 498.

SMITE (to) the EARTH WITH a CURSE. See *John the Baptiſt.*

SMITE (to) the MOTHER UPON the SONS was a form of ſpeaking in uſe amongſt the ancients, who were principled in repreſentatives and ſignificatives, ſignifying the deſtruction of the church and of all things appertaining to the church, either in general or in particular with man who is the church; for by *mother* they underſtood the church, and by *ſons* the truths appertaining to the church; hence to *ſmite the mother upon the ſons* denotes to periſh utterly; man alſo in ſuch caſe periſhes utterly, when the church, and what appertains to the church, periſhes with him, that is, when the affection of truth, which is properly ſignified by *mother*, and which conſtitutes the church with man, is deſtroyed. *A. C.* 4257.

SMITTEN WITH the AXE (to be) (Rev. 20. 4) is pred. of thoſe who were rejected by thoſe who were in falſes from ſelf derived intelligence. *A. R.* 846.

SMITH STRENGTHENING the MELTER (the) is pred. of evil, and the *ſmoothing the hammer*, of what is falſe. Iſa. 41. 7. *A. C.* 3527.

SMOKE ſig. divine truth in ultimates, becauſe are from which *ſmoke* iſſues ſig. love, moreover, *ſmoke* ſig. the ſame as cloud in many places. *A. R.* 674.

SMOKE (Exod. 20.) ſig. divine truth, or the word in its external form. *A. C.* 8916.

SMOKE (Rev. 9. 17) ſig. the pride of ſelf aſcribed intelligence, which is the proprium of man's underſtanding, iſſuing from the love of ſelf and of the world, as *ſmoke* does from fire. *A. R.* 452.

SMOKE of HER BURNING (Rev. 58) ſig. damnation in conſequence of adulterating and profaning the word. *A. R.* 787.

SMOKE of a GREAT FURNACE (Rev. 9. 2.) ſig. the falſes of concupiſcences ſtreaming forth from evil loves. *A. R.* 422.

SMOKE of the INCENSE (Rev. 8. 4) ſig. what is accepted and grateful. *A. R.* 394.

SMOKE of INCENSE. See *Incenſe.*

SMOKING FIREBRAND. See *Firebrand.*

SMOKING FLAX. See *Bruiſed Reed.*

SMOKING FLAX. See *Flax.*

SMOOTH is pred. of truth, and in an opp. ſenſe, of what is falſe. *A. C.* 3527.

SMOOTH MAN (a) (Gen. 27. 11) ſig. the quality of natural truth reſpectively, which is clear from the repreſentation of Jacob, who is here the perſon alluded to, as denoting the natural [principle] as to truth, and from the ſignification of a *ſmooth man* as denoting its quality. *A. C.* 3527.

SMOOTHING the HAMMER. See *Smith ſtrengthening the Melter.*

SMYRNA (Rev. 2). The church in *Smyrna*, ſig. thoſe who are in goods as to life, but in falſes as to doctrine, which is evident from the things written to it, when underſtood in the ſpiritual ſenſe. *A. R.* 91.

SNAKE or SERPENT. *The bite of a ſnake or ſerpent, [morſus anguis]* (Amos 5, 19) ſig. falſification of the word, from the interior dominion of the falſe from evil. *Ap. Ex.* 781. *p.* 179.

SNARE. To be in a *ſnare* ſig. to be taken and ſeduced by one's own evil and falſe. *A. C.* 10641.

SNARES of DEATH (Pſ. 18. 5). *The cords and ſnares of death that compaſſed and prevented*, ſig. temptations, which being from hell, are alſo called the *cords* of hell: treating of the Lord. *L.* 14.

SNORTING of HORSES HEARD FROM DAN (Jer. 8. 16) ſig. reaſoning concerning truth from a principle not affirmative. *A. C.* 3923.

SNOW ſig. truth in ultimates, for *ſnow* is from water, which ſig. the truths of faith. *A. R.* 47.

SNOW, or ICE, correſponds to the ſtate of thoſe who are in truth without good, or faith without charity. *N. J. D.* 114.

SNOW. See *Fire and Hail, Snow and Vapours.*

SNOW. See *Rain and Snow.*

SNUFF DISHES. See *Tongs and Snuff-diſhes.*

SOAP (Job, 9. 36) ſig. good derived from truths, which are, or appear genuine. *Ap. Ex.* 475. *p.* 130.

Societies. See *Celeſtial Societies.*
Societies. See *Good Societies, and Spirits.*
Societies. See *Heaven.*
Societies. See *Novitiate Spirits.*
Societies. See *Society.*
Societies of Angels. See *Seven ſtars.*
Societies of Spirits and Angels. See *Lord.*

Society. All the *ſocieties* in the world of ſpirits which are innumerable, are wonderfully arranged according to the natural affections, good and evil; thoſe arranged according to the good natural affections, communicate with heaven, and the *ſocieties* arranged according to evil affections, communicate with hell. *A. R.* 153.

Society. Every man as to his affections and conſequent thoughts, is in *ſociety* with thoſe who are in the world of ſpirits, and mediately thro' them with thoſe who are either in heaven or in hell; the life of every man depends upon that connection. *A. R.* 552.

Society. If any one in another life be deprived of the *ſociety* in which he is, he becometh at firſt as it were almoſt lifeleſs, his life at ſuch times being ſuſtained only by an influx of heaven into his interiors. *A. C.* 1506.

Society. Heaven is diſtinguiſhed into innumerable *ſocieties*, in like manner hell, derived from an oppoſite principle: and the mind of every man [*homo*] according to his will and conſequent underſtanding, actually dwells in one *ſociety*, and intends and thinks in like manner with thoſe who compoſe the *ſociety*, if the mind be in any *ſociety* of heaven, he then intends and thinks in like manner with thoſe who compoſe that *ſociety*; if it be in any *ſociety* of hell, it intends and thinks in like manner with thoſe who are in the ſame *ſociety*, but ſo long as man lives in the world, ſo long he migrates from one *ſociety* to another, according to the changes of the affections of his will, and of the conſequent thoughts of his mind; but after death his peregrinations are collected, and from the collection thereof into one, a place is allotted him in hell, if he be evil, in heaven, if he be good. *C. S. L.* 530.

Society. Every one after death is bound to, or in fellowſhip with a certain *ſociety*, and this immediately on his entering into the ſpiritual world, but a ſpirit in its firſt ſtate knows nothing thereof, being then in its external, and not as yet in internals. During its external ſtate, it wanders hither and thither, whereſoever it pleaſes; but ſtill it is actually where its love is, that is, in *ſociety* with thoſe who are in a ſimilar love: while a ſpirit is in this ſtate, it appears in many other places, and alſo every where as if preſent in any body, but this is only an appearance; wherefore as ſoon as ever it is brought by the Lord into its governing love, it immediately diſapears from the ſight of others, and is amongſt its like in the *ſociety* to which it is bound, or connected with. *L. J.* 32.

Society. A whole angelic *ſociety* appears as one in a human form. But although all who are in one *ſociety*, when together, appear as one in the likeneſs of a man [*hominis*], yet one *ſociety* is not a like man [*homo*] as another, for they are diſtinguiſhed among themſelves, as human faces from one race, or progeny. *H. H.* 68 to 70.

Society. Every *ſociety* of heaven daily increaſes and as it increaſes, it becomes more perfect; thus not only that *ſociety* is perfected, but alſo heaven in common, becauſe *ſocieties* conſtitute heaven. *H. H.* 71.

Society. See *Freewill.*
Society. See *Lord.*
Society. See *Love,*
Society. See *Man.*
Society. See *Order.*
Society. See *Societies.*
Society. See *Spiritual World.*

Socinians and Arians (the), although they do not deny the Lord, yet as they deny his divinity, they are without heaven and cannot be received by any angelic ſociety. *Ap. Ex.* 77[8] *p.* 169.

Socinians. See *Chriſtians.*

Sodden with Water. See *Roaſt and Boiled*

Sodom denotes all evil originating in ſelf love which is evident from the ſignification of *Sodom* in the word, although in Gen. 19. it appears as if by *Sodom* is ſig. the evil of the moſt abominable adultery, nevertheleſs in an internal ſenſe nothing elſe is ſig. thereby but the evil originating in ſelf love; in the word alſo, the abominations flowing from ſelf love, are repreſented by adulteries of divers kinds. *A. C.* 2220.

Sodom (Gen. 19.) ſig. the wicked, eſpecially thoſe within the church, who are in the evil of ſelf love. *A. C.* 2322.

Sodom. See *Jeruſalem.*

Sodom and Egypt (Rev. 11.) ſig. the two infernal kingdoms which correſpond in oppoſitio

to the celeſtial and ſpiritual kingdoms of heaven. *Ap. Ex.* 654. *p.* 493.

SODOM and EGYPT. See *Crucified.*

SODOM and GOMORRAH. See *Cry of Sodom and Gomorrah.*

SOFTLY. See *Waters going Softly.*

SOJOURN (to) in the word ſig. to be inſtructed, for this reaſon, becauſe *ſojourning* and migration, or proceſſion from place to place in heaven is nothing elſe but change of ſtate, wherefore, whereſoever departure, *ſojourning*, and tranſlation from place to place occur in the word, nothing is thereby ſuggeſted to the angels than ſuch a change of ſtate, which hath place with thoſe of whom ſuch things are predicated; changes of ſtate have reſpect to the thoughts and the affections; changes of ſtate in reſpect to the thoughts are knowledges, which in the world of ſpirits are exhibited by inſtructions, which alſowas a reaſon why the men of the moſt ancient church, as having communication with the angelic heaven, by *ſojourning*, had a perception only of inſtruction. *A. C.* 1463.

SOJOURNER, or STRANGER (*peregrimus*) (Matt. 25. 32) ſig. one who is willing to be inſtructed. *A. C.* 4956.

SOJOURNINGS (land of) (Gen. 17. 8) in reference to the Lord, ſig. the life which he procured to himſelf by knowledges, by temptation-combats, and by victories therein, by his own exertions. *A. C.* 2025.

SOLD INTO EGYPT. See *Joſeph's being Sold into Egypt.*

SOLDIERS ſig. thoſe who are in the church and who defend divine truth. *Ap. Ex.* 64.

SOLE of the RIGHT FOOT. They who in the life of the body have thought and ſtudied nothing elſe from their interior principle, than what relates to ſelf and the world, have cloſed every way, or every influx out of heaven to themſelves, for ſelf love and the love of the world is oppoſite to heavenly love. Of theſe, they who have lived at the ſame time in pleaſures, or in a delicate life, conjoined with interior cunning, are under the *ſole of the right foot*, but at a conſiderable depth there, thus beneath the earth of lower [things or ſpirits], where the hell of ſuch is; in their houſes there is nothing but filth, they ſeem alſo to themſelves to carry filth, for filth correſponds to ſuch life, the ſtench of different kinds of filth, is ſenſibly ſmelt there according to the genera and ſpecies of their life: ſeveral have their abodes there, who in the world have been of diſtinguiſhed celebrity. *A. C.* 4948.

SOLES of the FEET correſpond to the ſenſual natural principle of man. *Ap. Ex.* 365. *p.* 490. *A. C.* 2162.

SOLES of the FEET. In the plane of the *ſoles of the feet* at ſome diſtance forward, there is a hell, which is called Gehennah, inhabited by immodeſt women, who have placed their whole delight in adulteries, and have conſidered adulteries not only as being lawful, but alſo as being honourable, and have inveigled the guiltleſs and innocent to ſuch practices, under various appearances of the honour attending them. *A. C.* 825.

SOLES of the FEET. Beneath the *ſoles of the feet* are they, who, in the life of the body, have lived to the world and to their own particular taſte and temper, delighted with ſuch things as are of the world, and have loved to live in ſplendor, but only from external cupidity, or that of the body, not from internal, or that of the mind [*mens*], for they have not been proud in mind [*animus*], in preferring themſelves to others, although advanced to dignities; thus in ſo living they have acted from the bodily principles; wherefore ſuch have not rejected the doctrinals of the church, ſtill leſs have they confirmed themſelves againſt them; in their heart they have ſaid concerning them, that it is ſo, becauſe they who ſtudy the word know it to be ſo; with ſome of this character, the interiors are open towards heaven, into which interiors are ſucceſſively nominated heavenly things, viz. juſtice, probity, piety, charity, mercy, and they are afterwards elevated into heaven. *A. C.* 4947.

SOLES of the FEET. See *Love of Dominion.*

SOLICIT (to) to be RECEIVED. See *Good from the Lord.*

SOLICITUDE, RESTLESSNESS and ANXIETY. See *Heaven.*

SOLID PARTS of the BODY. See *Diſeaſes.*

SOLOMON was permitted to eſtabliſh idolatrous worſhip, to the end that he might repreſent the Lord's kingdom or church with all the religions in the univerſal world, for the church eſtabliſhed with the Iſraelitiſh and Jewiſh nations, was a repreſentative church, wherefore all the judgments and ſtatutes of that church, repreſented ſpiritual things

things of the church, which are its internals, the people themſelves repreſented the church, the king repr. the Lord, David, the Lord who was about to come into the world, and *Solomon* the Lord after his coming; and inaſmuch as the Lord after the glorification of his human [eſſence] had power over heaven and earth, as he himſelf ſaith, Matt. 28. 18, therefore *Solomon* his repreſenter appeared in glory and magnificence, and was in wiſdom, above all the kings of the earth, and alſo built the temple; and moreover, permitted and eſtabliſhed the religious worſhip of many nations, by which were repreſented the various religious principles prevailing in the world; the like is ſig. by his wives, which were ſeven hundred in number, and by his concubines which amounted to three hundred, 1 Kings 11. 3, for wife in the word ſig. a church, and concubine, a religious principle. Hence it may appear why it was given *Solomon* to build the temple, by which the Lord's divine humanity was ſig. John 2. 19, 21, and alſo the church: alſo why it was permitted him to eſtabliſh idolatrous worſhip, and to have ſo many wives. *D. P.* 245.

Solomon repreſented the Lord both as to his celeſtial and ſpiritual kingdom. *Ap. Ex.* 654. *p.* 479.

Solomon. See *Queen of Sheba.*

Solomon's Song, or the Canticles is not amongſt thoſe books which are called Moſes and the prophets, becauſe it hath not an internal ſenſe, but it is written in the ancient ſtyle, and is full of ſignifications collected from the books of the ancient church, and of ſeveral particulars which in the ancient church ſig. celeſtial and ſpiritual love, and eſpecially conjugial love; that ſuch is the nature and quality of the book, appears alſo from this conſideration, that in the ſenſe of the letter, many indecent things occur, which is not the caſe with the books, which are called Moſes and the prophets; but inaſmuch as it contains ſignificatives of celeſtial and conjugial love, it hence appears as if there was ſomewhat myſtical in it. *A. C.* 3942.

Solomon's Temple repreſented heaven and the church. *Ap. Ex.* 220.

Solomon's Temple. See *Baſes.*

Solomon's Temple. See *Solomon.*

Son (Gen. 5. 28) ſig. the riſe of a new church. *A. C.* 526.

Son (Gen. 24. 3) ſig. the Lord's rational principle as to good. *A. C.* 3024.

Son (Gen. 30. 7) ſig. a general truth *A. C.* 3926.

Son (Gen. 38. 4) ſig. evil. *A. C.* 4823.

Son (Gen. 38. 5) ſig. what is idolatrous *A. C.* 4825.

Son. See *Boy and Son.*

Son. See *Father and Son,* &c.

Son. See *King's Son.*

Son. See *Male Son.*

Son. See *Name and Remnant. &c.*

Son. See *Prodigal Son.*

Son of an Ass. See *Fole and the Son of an Aſs*

Son of God. The humanity of the Lord, conceived from Jehovah the Father and born of the Virgin Mary, is *the Son of God.* L. 19.

Son of God. By the *Son of God* in the Jewiſh church, is underſtood the Meſſiah, whom they expected, and concerning whom tney knew that he ſhould be born in Bethlehem. L. 19.

Son of God, and Son of man. The Lord with reſpect to his divine humanity, is called the *Son of God*; and *the Son of man,* with reſpect to the word. L. 19.

Son of God, and Sonof man. He who knows why the Lord is called the *Son of God, and the Son of man,* and what they ſignify, may know many arcana of the word; for the lord at one time calls himſelf *the Son,* at another time the *Son of man*; and this always according to the ſubject treated or ſpoken of. When his divinity, his unity with the Father, his divine power, faith in him, and the life that is from him are treated of, he then calls himſelf the *Son of God,* as in (John, 5. 17 *to* 26.) and elſewhere. But where what relates to the paſſion, the judgment, his coming, and in general to redemption, ſalvation, reformation, and regeneration are treated of, he then calls himſelf the *Son of man*; the reaſon whereof is, becauſe he is then ſpoken of as the word; and he, as the word, ſuffers judges, cometh into the world, redeemeth, ſaveth, reformeth, and regenerateth. The reaſon why the Lord calls himſelf the *Son of man* when judgment is treated of, is becauſe all judgment is executed according to the divine truth, which is in the word; that this judges every one, the Lord himſelf declares in (John 12. 47, 48. *and* Ch. 3. 17, 18.) That the Lord did himſelf underſtand one thing by the *Son of God,* and another thing by the *Son of man,* appears from his anſwers to the high prieſt (Matt.

Matt. 26. 63, 64.) Wherein he firſt confeſſed that he was the *Son of God*, and afterwards ſaid that they ſhould ſee the *Son of man* ſitting on the right hand of power, and coming in the clouds of heaven; by which is ſignified that after the paſſion of the croſs he ſhould poſſeſs the divine power of opening the word, and eſtabliſhing the church which could not be effected before, as hell was not conquered, neither was his humanity glorified. The reaſon why the *Son of man* ſignifies the Lord with reſpect to the word, was becauſe the prophets were called the *Sons of men*: the prophets were called *the Sons of men*, becauſe they repreſented the Lord with reſpect to the word, and thence ſig. the doctrine of the church derived from the word: no other thing is underſtood in heaven by prophets, wherever they are named in the word; for the ſpiritual ſignification of a prophet, as alſo of the *Son of man*, is the doctrine of the church derived from the word, and when applied to the Lord, is the word itſelf. L. 22 *to* 28.

SON OF GOD AND SON OF MAN. When the Lord put off the maternal humanity, he put on the divine humanity, by virtue whereof he called himſelf the *Son of man*, as he frequently does in the word of the New Teſtament, and alſo the *Son of God*; and by the *Son of man* he ſignified the eſſential truth, and by the *Son of God* the eſſential good which appertained to his human ſence when made divine. *A. C.* 2159.

SON OF MAN. See *blaſphemy againſt the holy ſpirit.*

SON OF MAN. See *man.*

SON OF MAN. See *man* and *Son of man.*

SON OF MAN. See *ſign of the Son of man in heaven.*

SON OF MAN. See *Son of God* and *Son of man*

SON OF MARY. See *Enormities.*

SON THAT IS A STRANGER. (Gen. 17. 12.) ſig. thoſe who are not born within the church, conſequently who are not principled in the goods and truths of faith, becauſe not in the knowledges thereof: *ſons that are ſtrangers* alſo ſig. thoſe who are in external worſhip, (Iſa. 61. 5.) tho the ſubject there treated of is concerning thoſe who are within the church, whereas in the preſent paſſage, as relating to the Lord's church, in an univerſal ſenſe, *ſons that are ſtrangers* are thoſe who are not born within the church as is the caſe with the gentiles. *A. C.* 2049.

SONS OF THE STRANGER. ſig. ſpurious truths, or falſes; *our ſons* ſig. the doctrinals of truth; and *our daughters* the doctrinals of goodneſs. (Pſal. 44. 11. 12.) *A. C.* 489.

SON OF THE STRANGER. See *Eunuch.*

SON AND HEIR. See *hereditary poſſeſſing all things.*

SONS See *Brothers and Sons.*

SONS. See *kings ſon* and *King.*

SONS IN LAW. (Gen. 19. 12.) *Sons in law*, are truths aſſociated to the affections of good, in the preſent caſe about to be aſſociated; for man (*Vir.*) in the word ſig. truth, and wife ſig. good, by reaſon that the conjunction of good and truth reſembles a marriage; hence *ſons-in-law* ſig. the knowledges of truth to which are aſſociated the affections of good, which are daughters, but in the preſent caſe about to be aſſociated for it is ſaid (ver. 14,) that Lot went out and ſpoke to his *ſons-in-law*, receiving, that is, about to receive his daughters. *A. C.* 2389.

SONS WIVES. (Gen. 6. 18.) ſig. truths joined with goodneſſes. *A. C.* 668.

SONS OF BEREAVINGS. (Iſa. 49. 18.) ſig. truths reſtored to the vaſtated church. *A. C.* 5536.

SONS OF CANAAN. (Gen. 10.) They who are called *the ſons of Canaan* were ſuch as were principled in external worſhip ſeparate from internal. *A. C.* 1141.

SONS OF CONCUBINES. ſig. the ſpiritual. *A. C.* 3246.

SONS OF DELICACIES. (Micah. 1. 16.) Are ſo called from the love of them, and pleaſure thence derived; and have relation to truths. *Ap. Ex.* 724. *p.* 58.

SONS OF THE EAST. ſig. in general thoſe who are of the Lord's ſpiritual kingdom. *A. C.* 3239.

SONS OF A FATHER. Denote truths derived from good, thus from one origin; all truths alſo are from one good. *A. C.* 5515.

SONS OF GOD. (John. 1. 12.) ſig. celeſtial men. *A. C.* 54.

SONS OF GOD THAT BELIEVE IN HIS NAME. (John 1. 12.) ſig. thoſe who believe in the Lord and in the word. *L.* 18.

SONS OF GOD AND DAUGHTERS OF MAN. (Gen. 6. 2.) By the *ſons of God ſeeing the daughters of man that they were good, and taking to themſelves wives of all which they choſe*, is ſignified, that the doctrinals of faith joined themſelves together with luſts, and that ſuch conjunction was promiſcuous and without diſtinction. *A. C.* 569.

SONS

Sons of God. See *Holy Supper*.

Sons of Ham. (Gen. 10.) They who are named as *the ſons of Ham*, were ſuch as were principled in eternal worſhip corrupted. *A. C.* 1141.

Sons of Israel. See *camp of the ſons of Iſrael*.

Sons of Jacob. (the) in general ſig. all things which are in the Lord's divine natural principle. *A. C.* 4610.

Sons of Jacob. See *Jacob*.

Sons of Japheth. (Gen. 10.) They who are named *the ſons of Japheth*, were all ſuch as were principled in external worſhip correſponding with internal, that is, who lived in ſimplicity, in friendſhip, and in charity, and were acquainted with no other doctrinals but external rites. *A. C.* 1141.

Sons of Javan. See *ſons of Zion* and *ſons of Javan*.

Sons of the Javanites. (Joel 4. 6.) ſig. worſhip in externals ſeparate from what is internal. *A. C.* 1151.

Sons of Jerusalem. (Joel 4. 6.) ſig. the ſpiritual things of faith, conſequently things internal. *A. C.* 1151.

Sons of Judah. (Joel 4. 6) ſig. the celeſtial things of faith. *A. C.* 1151.

Sons of Levi (Deut. 21. 5) ſig. the affection of good and truth, which is charity. *Ap. Ex.* 444. *p.* 86.

Sons of the Lord. They who immediately approach the Lord, are his *ſons*, becauſe they are born anew from him, that is, regenerated, wherefore he called his diſciples *ſons*, John 12. 36. chap. 13. 33. chap. 21. 5. *A. R.* 890.

Sons of Men. See *Son of God and Son of Man*.

Sons of Nuptials *(Filii Nuptiarum)* (Luke 5. 35) ſig. the men *(homines)* of the church. *Ap. Ex.* 1189. *A. C.* 4434.

Sons of Oil. See *Olive trees and two ſons of oil*.

Sons of Reuben. See *Explanation of Geneſis* xlii. 37.

Sons of Shem (Gen. 10). They who were called *the ſons of Shem* were internal men, and worſhipped the Lord, and loved their neighbour; whoſe church was nearly ſuch as our true chriſtian church. *A. C.* 1141.

Sons of the Stranger. See *Son that is a Stranger*.

Sons of Thunder (Mark 3. 17) ſig. truths from celeſtial good. *Ap. Ex.* 821. *p.* 261.

Sons of Zion (Joel 2. 23) ſig. thoſe who are in wiſdom from divine truth. *Ap. Ex.* 922. *p.* 375.

Sons of Zion and Sons of Javan (Zeck. 9. 13) ſig. the truths of the word internal and external. *Ap. Ex.* 724. *p.* 58.

Sons and Daughters ſig. truths and goodneſſes, which may appear from many paſſages in the prophets: for the conceptions and birth of the church, in the word, as of old time, are called *ſons and daughters*. But according to the nature and quality of the church, ſuch are its *ſons and daughters*, or ſuch are goodneſſes and truths. *A. C.* 489 *to* 491.

Sons and Daughters (Iſa. 43. 6) ſig. the Gentiles. *Ap. Ex.* 1133. *p.* 48.

Song. "And they ſung a *new ſong*," (Rev. 5. 9) ſig. an acknowledgement and glorification of the Lord, and that He alone is the Judge, Redeemer and Saviour, conſequently the God of heaven and earth. Theſe things are contained in the *ſong* which they ſung, and the things which are contained are alſo ſignified: as an acknowledgment that the Lord is the judge in this "thou art worthy to take the book, and to open the ſeals thereof;" that he is the redeemer, in this, "becauſe thou waſt ſlain, and haſt redeemed us in thy blood;" that he is the ſaviour in this, "thou haſt made us unto our God kings and prieſts, and we ſhall reign upon the earth;" that he is the God of heaven and earth, in that "they fell down and worſhipped him that liveth for ever and ever," verſe, 14. Inaſmuch as there was not before any acknowledgement in the church that the Lord is the ſole God of heaven and earth, and that his humanity is divine, and that otherwiſe he could not be called the redeemer and ſaviour, therefore, it is called a *new ſong*. The reaſon why *ſong* alſo ſignifies glorification which is confeſſion from joy of heart, is becauſe ſinging exalts, and cauſeth affection from the heart to break out into ſound, and ſhew itſelf ſenſely in its life. Nor are the Pſalms of David any other than *ſongs*, for they were ſet to muſic and ſung, for which reaſon they are alſo called *ſongs* in many places. That *ſongs* were uſed

the ſake of exalting the life of love and the joy derived from it, is evident from many paſſages. *A. R.* 279.

SONG. "And they ſung as it were a new *ſong*, &c." (Rev. 14. 3). By ſinging a new *ſong*, is ſignified an acknowledgement and glorification of the Lord, as being the only judge, redeemer and ſavlour, conſequently the God of heaven and earth. By as it were a new *ſong*, is ſignified the celebration and glorification of the Lord in the new chriſtian heaven, in the preſent caſe particularly the acknowledgement of him as the God of heaven and earth, which he is acknowledged to be in the ancient heavens; this is implied in the expreſſion *as it were*, for *as it were a new ſong* ſig. as tho' it were *new*, when nevertheleſs it is not *new*. *A. R.* 617.

SONG of MOSES and the SONG of the LAMB (Rev. 15. 3). The *ſong of Moſes* ſig. confeſſion grounded in a life conformable to the precepts of the law, which is the decalogue; and the *ſong of the Lamb*, confeſſion grounded in faith reſpecting the divinity of the Lord's humanity. *A. R.* 662.

SONG. See *To ſing a ſong or hymn*.

SONG. See *Solomon's ſong*.

SONGS in the moſt ancient and Jewiſh churches were prophetical concerning the Lord, viz. that he ſhould come into the world, and ſubdue the diabolical ſpirits, and liberate the faithful from their aſſaults. *A. C.* 8161.

SONGS. Heavenly *ſongs* are nothing elſe but ſonorous affections, or affections expreſſed and modified by ſounds, for as the thoughts are expreſſed by diſcourſe, ſo the affections are expreſſed by *ſongs*; and from the meaſure and flow of the modulation, the angels perceive the object of the affection. *C. S. L.* 55.

SONGS. See *Gladneſs and ſongs*.

SONOROUS AFFECTIONS. See *Songs*.

SOOTHSAYERS. See *Magi, Soothſayers, or Jugglers*.

SORCERIES (Rev. 9. 21) ſignify perverſions of good. *Ap. Ex.* 598.

SORCERIES and INCHANTMENTS (Iſa. 47. 5, 6, 9) are pred. of the profanation of truth. *A. C.* 1368.

SORDID. See *Covetous*.

SORE or ULCER (Rev. 16. 2). By *ſore or ulcer* in this paſſage, nothing elſe is ſignified, but evils originating in a life according to this dead article of doctrine, that faith alone without the works of the law juſtifieth and ſaveth, becauſe it follows upon the men who had the mark of the beaſt and worſhipped his image, whereby that faith and a life conſiſtent with it, are ſignified; wherefore by "*an evil and noiſome ſore*" are ſignified interior evils and falſes deſtructive of all good and truth in the church; by *noiſome or noxious* is ſignified deſtructive, and evil cannot but deſtroy good, and falſehood truth. The reaſon why *ſore* has this ſignification is, becauſe ſores of the body proceed from a corrupt ſtate (*vitioſitas*) of the blood or ſome other interior malignity; it is the ſame with *ſores*, when underſtood in a ſpiritual ſenſe, theſe proceed from concupiſcences and their delights which are interior cauſes: evil itſelf, which is ſignified by *ſore*, and appears pleaſant in externals, inwardly in itſelf conceals concupiſcences, from which it proceeds, and of which it is compounded: but it is well to be attended to, that the interiors of the human mind exiſt in every one, both in ſucceſſive order, and in ſimultaneous order; they are in ſucceſſive order from its ſuperior or prior to it's inferior or poſterior parts, and they are in ſimultaneous order in it's ultimates or poſtreties, but in theſe latter they are from interiors to exteriors as from a centre to it's circumference; from which it appears, that the ultimate is the complex of all things prior: hence it follows, that all concupiſcences of evil exiſt in ſimultaneous order inwardly in the very evil which a man perceives in himſelf for all evil which a man perceives in himſelf is in his ultimates; for which reaſon, when a man rejects evil from himſelf, he at the ſame time rejects the concupiſcences thereof, but ſtill not by virtue of his own power, but from the Lord: man can indeed of himſelf reject evil, but not the concupiſcences thereof; wherefore when he deſireth to reject evil, by fighting againſt it, he muſt look up to the Lord, for the Lord operateth from intimates or inmoſt principles to ultimates, for he entereth through the ſoul of man, and purifieth him. Theſe obſervations are made, that it may be known that *ſore* ſignifies evil appearing in ultimates, or extremes, and originating in internal malignity: this is the caſe with all who perſuade themſelves that faith alone ſaves, and therefore do not reflect upon any evil in themſelves, nor look up to the Lord. *Ulcers and Wounds* ſig. evils in extremes, or external parts proceeding from interior evils, which are concupiſcences,

piſcences, alſo in the following paſſages, Iſa. 1. 6, 7. Pſalm. 38. 5, 6. Iſa. 30. 26. Deut. 28. 15, 27, 35. Neither by the *boil breaking out with puſtules upon man and upon beaſt in Egypt*, Exod. 9. 8 *to* 11, was any thing elſe ſignified; for the miracles performed in Egypt ſig. the evils and falſes they were plunged in. And inaſmuch as the Jewiſh nation were guilty of profaning the word, which profanation is ſig. by leproſy, therefore the leproſy was not only in their fleſh, but alſo in their clothes, houſes and veſſels; and the kinds of profanation are ſignified by the various evils of leproſy, which were *tumors, ulcerous tumors, white and red ſpots, abſceſſes, ſcalds, ſpeckled ſpots, ſcurfs, &c.* (Levit. 13. 1 to the end.) For the church with that nation was a repreſentative church, in which internals were repreſented by correſponding externals. *A. R.* 678.

Sorrows. See *Bearing our diſeaſes and carrying our ſorrows.*

Soul ſig. the affection of truth from the heart, becauſe the affections of truth which are not from the heart, as thoſe which are grounded in ſelf-love or the love of eminence, in worldly love, or the love of gain, and in the love of meriting; from theſe various kinds of love, affections of truth derive exiſtence, but they are not genuine affections, originating in the will of the fleſh, and not in the heart: what is from the heart is from the Lord. Moreover, the term *ſoul*, as uſed in the word, ſig. in an univerſal ſenſe, all life, for *ſoul* in an univerſal ſenſe, is that by and from which another thing is and lives, thus the *ſoul* of the body is its ſpirit, for by and from the ſpirit the body lives: but the *ſoul* of the ſpirit is it's life ſtill more interior, by and from which it hath wiſdom and intelligence. *A. C.* 2930.

Soul, in the word, when ſpoken of man, ſig. his ſpiritual life, which is alſo the life of his underſtanding, and whereas the underſtanding is the underſtanding by virtue of truths, and truths are of faith, therefore by *ſoul* is ſig. the truth of faith; that this is the ſignification of *ſoul*, may appear from many paſſages in the word, and alſo from thoſe, wherein *ſoul* and *heart* occur; that by *ſoul* and *heart* is meant the life of man, is plain, but the life of man is from his will and underſtanding, or ſpiritually ſpeaking, from love and wiſdom, alſo from charity and faith, and the life of the will from the good of love, or of charity is meant by *heart*, and the life of the underſtanding from the truths of wiſdom, or of faith, is meant by *ſoul*; this is what is meant by *ſoul and heart* in Matt. 22. 3. Mark 12. 30, 33. Luke 10. 27. Deut. 6. 5. chap. 10. 12. chap. 11. 14. chap. 26. 16. Jerem. 32. 41. and other places; it is the ſame in thoſe paſſages where *heart* is mentioned by itſelf, and *ſoul* by itſelf. The reaſon of their being named is grounded in the correſpondence of the *heart* with the will and love, and of the animation or reſpiration of the lungs with the underſtanding and wiſdom. *A. R.* 681.

Soul, in the word, ſig. life in a threefold ſenſe, viz. in general life, and thus every man who liveth, but ſuch as the man is, ſuch is his life. *A. C.* 1005.

Soul, in the word, frequently ſig. the whole man. See Lev. 4. 27—chap. 5. 1, 4, 17, 21. —chap. 17. ver. 10, 15. and elſewhere. *A. C.* 10044.

Soul in the celeſtial ſenſe ſig. the divine proceeding from the Lord. *Ap. Ex.* 750. *p.* 139.

Soul (Gen. 9. 4) is pred. of the life of the regenerate man, which is ſeparate from the will-principle of man. *A. C.* 1000.

Soul (Gen. 9. 5) ſig. that man who offereth violence. *A. C.* 1005.

Soul (Gen. 12. 5) ſig. the good which is alive by virtue of celeſtial love, which is the very eſſential living principle. *A. C.* 1436.

Soul going forth and dying (Gen. 35. 18) ſig. the ultimate of temptation, which is when the old man dies and the new receives life. *A. C.* 4590.

Soul of thy Turtle Dove (Pſal. 74. 19) ſig. the life of faith. *A. C.* 870.

Soul (*anima*) (Iſa. 29. 8) ſig. the faith of the falſe derived from no underſtanding of truth. *Ap. Ex.* 750. *p.* 134.

Soul (Jer. 31. 12, 25) ſig. the affection of truth and good. *A. C.* 2930.

Soul (Ezek. 27. 13. Rev. 18. 13) ſig. the ſcience of truth in the natural man. *Ap. Ex.* 750. *p.* 136.

Soul (Gen. 9. 5). To require the *ſoul* of man is to vindicate profanation. *A. C.* 1004.

Soul (Rev. 12. 11). "And they loved not their *ſoul* unto death," ſig. who loved not themſelves more than the Lord. By *loving their ſoul* is ſignified to love ſelf and the world, for by *ſoul*

is ſignified man's proper life, which every one hath by birth, which conſiſts in loving himſelf and the world above all things; therefore by *not loving their ſoul*, is ſignified not to love ſelf and the world more than the Lord: and the things which are of the Lord *unto death*, ſig. to be willing to die rather; conſequently it is to love the Lord above all things, and one's neighbour as one's ſelf, (Matt. 22. 35 *to* 38) and to be willing to die rather than to give up thoſe two loves. The ſame is ſignified by the following paſſages, Matt. 10. 39. Luke 17. 33. John 12. 25. Matt. 16. 24, 25. Mark 8. 35, 36, 37. Luke 9. 24, 25. *A. R.* 556.

Soul. Nothing can be more deteſtable, than for a man to mix his *ſoul* with the *ſoul* of an huſband in his wife. *C. S. L.* 483.

Soul (the) is a ſpiritual ſubſtance, which is not a ſubject of extenſion, but of impletion, and from which no part can be taken away, but the whole may be produced, without any loſs thereof; hence it is, that it is fully in the ſmalleſt receptacles, which are ſeeds, as it is in it's greateſt receptacle, which is the body. *C. S. L.* 220.

Soul (the) of every man by virtue of it's origin is celeſtial, wherefore, it receives influx immediately from the Lord, for it receives from him the marriage of love and wiſdom, or of good and truth, and this influx makes man *(homo)*, and diſtinguiſhes man from beaſts. *C. S. L.* 482.

Soul. The *ſoul* of man is nothing elſe but the internal man, and the internal man after death, appears altogether as a man in the world, with a like face, a like body, a like ſenſitive and thinking faculty. *A. C.* 5511.

Soul. The *ſoul* of man, which lives after death, is his ſpirit; and this is in perfect form a man, and the ſoul of this form is the will and underſtanding, and the ſoul of theſe is love and wiſdom from the Lord, and theſe two conſtitute the life of man. *D. L. W.* 394. 395.

Soul of the Lord (the) was Jehovah. *N. J. D.* 298. *U. T.* 167.

Soul. See *Feminine Principle.*

Soul. See *Heart and Soul.*

Soul. See *Influx.*

Soul. See *Living Soul.*

Soul. See *Souls.*

Soul and Body. The *ſoul* in the womb wonderfully forms the *body*, and it's interiors after the image of heaven. *A. C.* 6468.

Soul and Body. The *ſoul*, which is of the father, is the real man; and the *body*, which is of the mother, is not man in itſelf. *U. T.* 103.

Soul and Body. The *ſoul* of the offspring is from the father, and it's cloathing from the mother. That the *ſoul* is from the father, is doubted by no wiſe man: it is alſo manifeſtly conſpicuous from minds, and likewiſe from faces which are types of minds, in deſcendants who proceed from fathers of families on a regular ſeries; for the father returns as in effigy, if not in his ſons; yet in his grandſons and great grandſons; and this by reaſon that the *ſoul* conſtitutes the inmoſt principle of man *(homo)*, and this inmoſt principle may be covered and concealed by the offſpring neareſt in deſcent, but nevertheleſs it comes forth and manifeſts itſelf in the more remote iſſue. That the *ſoul* is from the father, and the cloathing from the mother, may be illuſtrated by things analogous in the vegetable kingdom; in this kingdom the earth or ground is the common mother, which in itſelf, as in a womb, receives and clothes ſeeds, yea as it were conceives, bears, brings forth, and educates them, as a mother her offſpring from the father. *C. S. L.* 206.

Soul and Body. The human *body*, exiſts and ſubſiſts by the *ſoul*, wherefore in the *body*, all and ſingular things are repreſentative of it's *ſoul*; the *ſoul* regards uſes and ends, but the *body* is employed in promoting, or bringing into effect ſuch uſes and ends. *A. C.* 1807.

Soul and Body. See *Divinity.*

Soul and Body. See *Doctrine.*

Soul and Body. See *Eſſence.*

Soul and Body. See *Given.*

Soul and Body. See *Influx of the Lord through Heaven.*

Soul and Body. See *Lord.*

Soul, Body and Operation in Man. See *Father, Son, and Holy Spirit.*

Soul and Spirit (Iſa. 26. 9). *Soul* ſig. the affection of truth, and *ſpirit*, the affection of good. *A. C.* 2930.

Souls ſig. men after death, who are then called ſpirits, or men endued with a ſpiritual body. *A. R.* 846.

Souls of Men. See *Influx.*

Souls of Men (Rev. 18. 13). See *Men.*

Souls of the ſlain seen under the Altar. See *New Heaven.*

Souls of them that were slain for the word of God, &c. See *Slain*.

Souls, or Spirits. See *Wandering Souls or Spirits*.

Souls of Beasts are ſpiritual; for affection, of whatever kind it be, whether it be good or evil, is of a ſpiritual nature, being a derivation of ſome love, and taking its origin from the light and heat, which proceed from the Lord as a ſun; and whatſoever proceedeth thence is ſpiritual. That evil affections, which are called luſts, are likewiſe from that origin, is evident from a conſideration of the evil loves and inſane luſts of the Genii and ſpirits of hell. The beaſts and wild creatures, whoſe *ſouls* are evil affections, ſuch as mice, poiſonous ſerpents, crocodiles, baſiliſks, or cockatrices, vipers, &c. together with various kinds of noxious inſects, were not created from the beginning, but took their riſe with hell, in lakes, fens, ſtinking and filthy waters, and wherever there were effluvia ariſing from rotten carcaſes, dung, and urine: for with ſuch things the malignant loves of the infernal ſocieties have communication. There is alſo in every thing ſpiritual a plaſtic power, or power of forming, wherever homogeneous exhalations are found in nature; and there is further in every thing ſpiritual the power of propagating, for the ſpiritual principle, forms not only the organs of ſenſe and motion, but alſo the organs of prolification, by means of wombs and eggs: but from the beginning, uſeful and clean beaſts only were created; the *ſouls* of which are good affections. It is to be obſerved, however, that the *ſouls of beaſts* are not ſpiritual, in the ſame degree as the *ſouls of men*, but in an inferior degree, for there are degrees of ſpiritual things, and the affections of the inferior degree, although ſpiritual as to their origin, are yet only to be conſidered as natural, being ſimilar to the affections of the natural man. There are three degrees of natural affections in beaſts, as well as man; in the loweſt degree are inſects of various kinds: in the next degree are the fowls of the air; and in the higheſt degree are the beaſts of the earth, which were created from the beginning *Ap. Ex.* vol. 4. *W. H. p.* 77. *to* 79. *Engliſh edition*.

Souls of Vegetables. By the *vegetative ſoul* is meant the effort and tendency of producing a vegetable from one ſeed progreſſively to other ſeeds, and thereby of multiplying itſelf to infinity, and of propagating itſelf to eternity, there being, as it were, an idea of infinity and eternity in every vegetable; for one ſingle ſeed might be ſo multiplied in a certain number of years, as to fill the whole earth, and alſo be propagated from ſeed to ſeeds without end. This together with it's wonderful growth from a root to a herb, then to a ſtalk, afterwards to branches, leaves, flowers, fruits, and again to new ſeeds, is not a property of nature, or from the natural world, but of ſpirit, and conſequently from the ſpiritual world. *Ap. Ex.* vol. 4. *W. H. p.* 85. 86. Engliſh *edition*.

Souls of Vegetables. The origin of the *vegetative ſoul* is alſo from uſe, affections having reſpect to uſes; uſe is the ſubject of all affection; for man cannot be affected, except it be for the ſake of ſomething, and this ſomething is uſe. Now ſince all affection ſuppoſeth uſe, and ſince the *vegetative ſoul* from its ſpiritual origin, is affection, as was obſerved, therefore it is alſo uſe. From this cauſe it is that in every vegetable there is a uſe, a ſpiritual uſe in the ſpiritual world, and a ſpiritual and at the ſame time a natural uſe in the natural world, ſpiritual uſe is for the various ſtates of the mind, and natural uſe is for the various ſtates of the body. The natural uſe of vegetables in this world is well known, being familiar to common obſervation. The external ſpiritual uſe reſulting from them in the heavens, is recreation of mind: and the internal ſpiritual uſe is a repreſentation of divine things in them, and thus alſo an elevation of the mind: for the wiſer angels ſee in them, the quality of affections in regular connection; the varieties of flowers in their order, and at the ſame time the variegations of their colours, as well as their odours, make thoſe affections manifeſt, and diſcover what is contained within them; for every ultimate or natural affection, although it be ſpiritual, deriveth it's quality from an interior affection, which is that of intelligence and wiſdom, and theſe derive their quality from uſe and it's love. In a word, nothing elſe flouriſhes, or is produced from the ground in the heavens, but uſe, for uſe is the *vegetative ſoul*. Since uſe is the *vegetative ſoul*, therefore in thoſe places in the ſpiritual world, called deſarts where they dwell, who in the world had rejected works of charity, which are eſſential

ſſential uſes, there appears neither graſs, nor herb of any kind, but merely gravel and ſand. By the uſes, which alone flouriſh in the heavens, is meant all good in act, which is derived from the Lord, by love to him, and by neighbourly love. Every vegetable there repreſents a form of uſe; and whatever appears in any vegetable, from it's firſt to it's laſt, and from it's laſt to it's firſt, that is, from the ſeed to the flower, and from the flower to the ſeed, exhibits the progreſſion and extenſion of affection and it's uſe, from end to end. The ſkilful in the art of botany, chemiſtry, phyſic, and pharmacy, after death come into the ſcience of the ſpiritual uſes reſulting from the vegetables in the ſpiritual world, and they alſo exerciſe it, and take their chief delight therein. *Ap. Ex.* vol. 4. *W. H.* p. 94. *to* 97. Engliſh *edition.*

Sound and Speech. *Sound* correſponds to affection, and *ſpeech* to thought, for which reaſon affection utters *ſound*, and thought utters *ſpeech*. *A. R.* 875.

Sound of Bells ſig. divine ſpiritual truths. *A. C.* 9926.

Sound of Spiritual Language (the) differs ſo far from that of natural language, that a *ſpiritual ſound*, though loud, cannot at all be heard by a natural man, nor a *natural ſound*, by a ſpiritual man. *C. S. L.* 326.

Sound (to) with a Trumpet ſig. to explore and lay open the ſtate of the church, after it's conſummation, at the coming of the Lord and his kingdom. *A. R.* 519.

Sound (to) with Trumpets ſig. to call together on ſolemn occaſions, which were various, and in Rev. 8. the occaſion was for the purpoſe of exploring and diſcovering the quality of thoſe who are in faith alone, conſequently the quality of thoſe, who are at this day of the reformed churches. *A. R.* 391.

Sound (to) a Trumpet. See *Trumpets.*

Sound of the Trumpets. See *Vociferation and acclamation of the People, &c.*

Sounds in the Spiritual World. *Diſcrete ſounds* excite affections of truth in the ſpiritual world, and *continuous ſounds* excite affections of good. *Ap. Ex.* 323. *p.* 389. *A. R.* 792.

Sounds. See *Songs.*

Sounds. See *Sound.*

Sour Grapes. See *Grapes.*

South (the) (Gen. 12. 9) ſig. a bright and lucid ſtate, which hath it's ground in this circumſtance, that as there are no times in another life, ſo there are no quarters [ſuch as the natural world is ſuppoſed to be divided into], but by times and quarters, are ſignified ſtates; ſtates of intellectual things are circumſtanced like ſtates of times of the day and of the year, and alſo like ſtates of the different quarters of the hemiſphere. States of the day have relation to evening, night, morning, and mid-day: ſtates of the year to autumn, winter, ſpring and ſummer; and ſtates of the different quarters of the hemiſphere, have relation to the ſun in it's different aſpects towards the weſt, north, eaſt and ſouth; ſimilar to theſe, are the ſtates of things intellectual; and what is wonderful, thoſe in heaven are in light who are in a ſtate of wiſdom and intelligence, altogether according to the ſtate, and they are in the greateſt light who are in a ſtate of the greateſt wiſdom and intelligence; but it is to be obſerved that wiſdom in heaven, is the offſpring of love and charity, and intelligence is the offſpring of faith towards the Lord: there is light in another life; incomparably above the light of this world, and where as there is ſuch a correſpondence between light and things intellectual in heaven, therefore in the world, both in this and other paſſages, nothing elſe is ſignified by the *ſouth* in an internal ſenſe: the *ſouth* here ſig. intelligence, which is procured by knowledges; knowledges are celeſtial and ſpiritual truths, which are ſo many radiations of light in heaven, and are alſo rendered viſible by light, as was obſerved; whereas the Lord was now to be principled in knowledges, in order that he might become the eſſential light of heaven even as to his human eſſence, therefore it is here ſaid, that he journeyed in going or journeying towards the *ſouth*: that this the ſignification of the *ſouth*, may appear from ſimilar paſſages in the word. The *ſouth*, by virtue of heat, ſig. good, and by virtue of light ſig. truth. *A. C.* 1458.

South (the) (Gen. 13. 1) ſig. celeſtial light. *A. C.* 1548.

South (land of the) (Gen. 24. 62) ſig. divine light: for the *ſouth* ſig. light, and indeed the light of intelligence, which is wiſdom, but the *land of the ſouth* denotes the place and ſtate where that light is. *A. C.* 3195.

South. See *Beaſts of the South.*

South. See *Foreſt of the South.*

South.

South. See *King of the North and King of the South.*

South and North. The *south* in heaven, by which is signified truth in it's clearneſs, is on the right hand, and the *north*, by which is ſignified truth in obſcurity is on the left. *A. R.* 933.

South and North. See *Right Hand and left Hand.*

Southern Quarter of the Spiritual World. See *World.*

Sow (to) beside all waters (Iſa. 32. 20) is pred. of thoſe who ſuffer themſelves to be inſtructed in things ſpiritual. *A. C.* 2781.

Sow (to) and Reap (Iſa. 37. 30) ſig. the implantation of good and its reception. *Ap. Ex.* 706. *p.* 11.

Sower (the parable of the). (Luke 8. 5 *to* 8. Matt. 13. 3 *to* 8. Mark 4. 3 *to* 8). The *ſower* here is the Lord, and the ſeed is his word, conſequently it is truth; the ſeed by the way-ſide is with thoſe who have no concern about truths: the ſeed on ſtony ground is with thoſe who have a concern about truth, but not for it's own ſake, conſequently who have no inward concern about it: the ſeed in the midſt of thorns is with thoſe who are in the concupiſcences of evil; but the ſeed in the good ground is with thoſe, who by virtue of the Lord's influence, love the truths contained in the word, and practiſe them in dependance on the Lord, and thus bring forth fruit: that this is the meaning of the parable appears from the Lord's explication of it, Matt. 13. 19 *to* 23. Mark 4. 14 *to* 20. Luke 8. 11 *to* 15. *Dec.* 90.

Space and Time. There are two things, which, during man's life in the world, appear eſſential, becauſe they are proper to nature, viz. *ſpace and time*: hence to live in *ſpace and time*, is to live in the world or nature, but theſe two things become none in another life; ſtill they appear in the world of ſpirits as ſomething, by reaſon that ſpirits lately deceaſed have with them an idea of natural things, nevertheleſs they afterwards perceive, that in the ſpiritual world there is neither *ſpace or time*, but inſtead thereof ſtates, and that ſtates in another life correſpond to *ſpaces and times* in nature, to *ſpaces*, ſtates as to being (*eſſe*), and to *times*, ſtates as to exiſting (*exiſtere*). *A. C.* 2625.

Space and Time. See *Creation.*

Space and Time. See *God.*

Space and Time. See *Spaces and Times.*

Spaces in the ſpiritual world are nothing elſe but appearances according to ſimilarity of mind, that is of affections and their derivative thoughts. *A. R.* 937.

Spaces and Times in the ſpiritual world are not ſtated, as in the natural world, but changeable according to ſtates of life: hence inſtead of *ſpaces and times*, in the ideas of thought, there are ſtates of life inſtead of *ſpaces*, ſuch things as relate to the ſtates of love, and inſtead of *times* ſuch things as relate to ſtates of wiſdom. *D. L. W.* 70.

Spaces. See *Places and Spaces.*

Spaces in the Spiritual World. See *Spiritual World.*

Spaces and Times. See *Infinite.*

Spaces of the Universe. See *Divine.*

Spark of Life. If there were a ſingle *ſpark of life* in man proceeding from himſelf, and not from God, [by continual influx] heaven, and all that is therein, would have no exiſtence, and conſequently there could be no true church on earth, nor any ſuch thing as eternal life. *I.* 1.

Sparrow and Swallow. (Pſal. 84. 3) *Sparrow* ſig. ſpiritual truth, and *Swallow*, natural truth, from which worſhip is derived. *A. Ex.* 391. *p.* 569.

Speak (to) in the internal ſenſe denotes to think, becauſe thought is interior ſpeech, and when man thinks, he then *ſpeaks* with himſelf: interior things are expreſſed in the ſenſe of the letter by the exterior things which correſpond. *A. C.* 5000.

Speak (to), in an internal ſenſe ſig. both to perceive and to will. *A. C.* 2965.

Speak (to), when pred. of Jehovah, ſig. to perceive. *A. C.* 2287.

Speak (to) Gen. 8. 15. By God's *ſpeaking* to Noah is ſignified the preſence of the Lord with the man of this church, which may appear from the internal ſenſe of the word: the Lord *ſpeaketh* with every man, for whatever good and true, which a man willeth and thinketh, is from the Lord: there are with every man at leaſt two evil ſpirits, and two angels, the former excite his evil, the latter inſpire him with goodneſſes, and truths; all goodneſs and truth which the angels inſpire is from the Lord, for the Lord continually *ſpeaketh* with man, but together differently with different men: ſuch as ſuffer themſelves to be drawn away

evil ſpirits, the Lord *ſpeaketh* as abſent, or at a diſtance, ſo that it can ſcarce be ſaid that he *ſpeaketh*; but with ſuch as are drawn by the Lord, the Lord *ſpeaketh* more preſent: which may plainly enough appear from this conſideration, that no one can poſſibly think any thing good and true but from the Lord. *A. C.* 904.

SPEAK (to) Gen. 21. 2. being predicated of God, ſig. to will, for as to *ſpeak* ſig. to think, ſo to think, when applied to the divine [being], is to will. *A. C.* 2646.

SPEAK (to) Gen. 23. 13. ſig. influx. *A. C.* 2951.

SPEAK (to) Gen. 24. 33 implies deſire. *A. C.* 3152.

SPEAK (to) Gen. 34. 6. ſig. conſultation. *A. C.* 4442.

SPEAK (to) Gen. 34. 20. By *ſpeaking* is ſig. to will, and alſo to flow in, but in the preſent caſe to perſuade, becauſe he who wills is in perſuaſion, and he who thence flows in, communicates perſuaſion. *A. C.* 4478.

SPEAK (to) Rev. 13. 11. ſig. Affection, thought, doctrine and preaching. *Ap. Ex.* 817.

SPEAK (to). See *To return and ſpeak.*

SPEAK (to) BITTER THINGS. See *Deſperation.*

SPEAK (to) GREAT THINGS and BLASPHEMIES (Rev. 13. 5.) ſig. to teach what is evil and falſe. *A. R.* 582.

SPEAK (to) HARD THINGS. See *Hard Things.*

SPEAK (to) a WORD AGAINST the SON of MAN ſig. to interpret the natural ſenſe of the Word according to appearances. *Ap. Ex.* 778.

SPEAR. See *Bow and Spear.*

SPEAR. See *Shield, Buckler and Spear.*

SPECIES. See *Genera and Species.*

SPECIES. See *Image.*

SPECKLED denotes goods wherewith evils are mixed. *A. C.* 4020.

SPECKLED BIRD (Jer. 12. 9) ſig. ratiocinations from falſes. *Ap. Ex.* 650. *p.* 455.

SPEECH (angelic) or language, which is ſpiritual, when it is conveyed down into human expreſſions, cannot be conveyed into any other *ſpeech* or language than ſuch as occurs in the Word, every ſingular thing therein mentioned being repreſentative, and every ſingular expreſſion being ſignificative: the ancients, as having commerce with ſpirits and angels, had no other *ſpeech* or language than this, which was full of repreſentatives, and in every expreſſion of which was contained an internal ſpiritual ſenſe. *A. C.* 3482.

SPEECH. In the natural world the *ſpeech* of man is twofold, becauſe his thought is twofold, exterior and interior; for a man can ſpeak from his interior thought and at the ſame time from his exterior thought, and he can ſpeak from his exterior thought and not from his interior, yea contrary to his interior thought, whence cometh diſſimulation, aſſenting flattery, and hypocriſy: but in the ſpiritual world *ſpeech* is not twofold, but ſingle: a man ſpeaks there as he thinks, otherwiſe the ſound is harſh and hurts the ear; nevertheleſs he may be ſilent, and ſo not publiſh the thoughts of his mind; for which reaſon a hypocrite when he comes into the company of the wiſe, either goes away, or retires to a corner of the room, and makes himſelf inviſible, and ſits ſilent. *A. R.* 293. Mem. Relation.

SPEECH. The angels from the ſound of the voice know a man's love, from the articulation of the ſound, his wiſdom, and from the ſenſe of the word, his ſcience. *D. L. W.* 280.

SPEECH. *Spiritual Speech* comprehends thouſands of things which *natural ſpeech* cannot expreſs, and, what is wonderful, which cannot be formed into ideas of natural thought. *A. R.* 875.

SPEECH. See *Singing of Heaven.*

SPEECH. See *Thought.*

SPEECH. See *Tongue.*

SPEECH and ACTION. See *Internal and External Man.*

SPEECH and Sound. See *Faith.*

SPEECH and WRITING in the SPIRITUAL WORLD. See *Syllables and Letters, &c.*

SPEEDILY. See *Quickly.*

SPEND (to) the NIGHT in the FOREST (Iſa. 21. 13. *to* 15) ſig. to be deſolated as to good. *A. C.* 3240.

SPEW (to) Rev. 3, 16. "I will *ſpew* thee out of my mouth," ſig. to be ſeparated from the Lord, and to be ſeparated from the Lord, is to be neither in heaven nor in hell, but in a place ſeparate, deprived of human life, where there are nothing but mere phantaſies; the reaſon is, becauſe they have mixed truths with falſes, and goods with evils, conſequently holy things with prophane, in ſuch a manner that they cannot be

ſeparated:

ſeparated: and whereas in that caſe man cannot be prepared, ſo as to be either in heaven or hell, the whole of his rational life is extirpated, the ultimates of life alone remaining, which when ſeparated from the interiors of life, are mere phantaſies. It is ſaid of them that they are *ſpewed* out becauſe the world of ſpirits, which is in the midſt between heaven and hell, and into which every man firſt comes after death, and is there prepared, correſponds to the ſtomach, in which all the ingeſta, or matters taken in for the purpoſe of nouriſhment, are prepared, ſo as to be converted either into blood and fleſh, or excrements and urine, the latter of which have correſpondence with hell, but the former with heaven, but the ſubſtances *ſpewed* out of the ſtomach, are ſuch as have not undergone that ſeparation, but are mixed. By reaſon of this correſpondence the expreſſion *ſpewed* out, or vomited, and vomit are uſed in the following paſſages, Habak. ii. 15. 16. Jerem. 48. 26. Iſa. 28. 7, 8. beſides other paſſages, as, Jer. 25. 27. Levit. 18. 24, 25, 28. That warm water excites vomiting, is alſo from correſpondence. *A. R.* 204.

SPEWING (ſhameful) Hab. 2. 16. is predicated of the falſification of divine truth. *Ap. Ex.* 960. *p.* 413.

SPHERE. There flows forth, yea overflows, from every man *(homo)* a ſpiritual *ſphere*, derived from the affections of his love, which encompaſſes him, and infuſes itſelf into the natural *ſphere* derived from the body, ſo that the two *ſpheres* are conjoined; that a natural *ſphere* is continually flowing forth, not only from man, but alſo from beaſts, yea from trees, fruits, flowers, and alſo from metals, is a thing generally known, the caſe is the ſame in the ſpiritual world; but the *ſpheres* flowing forth from ſubjects in that world are ſpiritual, and thoſe which *emane* from ſpirits and angels are altogether ſpiritual, becauſe there appertain there to affections of love, and thence perceptions and interior thoughts; all of ſympathy and antipathy hath hence it's riſe, and likewiſe all conjunction and diſjunction, and according thereto preſence and abſence in the ſpiritual world, for what is homogeneous or concordant cauſes conjunction and preſence, and what is heterogeneous and diſcordant, cauſes diſjunction and abſence, wherefore thoſe *ſpheres* cauſe diſtance in that world. What thoſe ſpiritual *ſpheres* operate in the natural world, is alſo known to ſome. The inclinations of conjugial partners one towards the other are from no other origin than this; ſuch partners are united by unanimous and concordant *ſpheres*, and diſunited by adverſe and diſcordant *ſpheres*; for concordant *ſpheres* are delightful and ungrateful. There is not any part within man, but any without, which doth not renew itſelf, and this renewal is effected by ſolutions and reparations, and hence is the *ſphere* which continually iſſues forth. This *ſphere* encompaſſes man on the back and on the breaſt, but more denſely on the breaſt; and the *ſphere* iſſuing from the breaſt conjoins itſelf with the reſpiration; and this is the reaſon why two conjugial partners, who are of different minds, and diſcordant affections, lie in bed, back to back, and on the other hand, they who agree in minds and affections, are mutually turned towards each other. *Spheres* inaſmuch as they flow forth from every part of man *(homo)*, and are continued at large round about him, not only conjoin and diſjoin two conjugial partners from without; but alſo from within; and hence come all the differences and varieties of conjugial love. Laſtly the *ſphere* of love, flowing forth from a wife who is tenderly loved, is perceived in heaven as ſweetly fragrant, by far more pleaſant than it is perceived in the world by a new married man, during the firſt days after marriage. From theſe conſiderations is manifeſted the truth of this aſſertion, that a wife is conjoined to the man by the *ſphere* of her life flowing forth from the love of him. *C. S. L.* 171.

SPHERE (the divine) of the Lord fills all things. *A. R.* 339.

SPHERE. The divine *ſphere* which ſurrounds the Lord, is from his divine love, and at the ſame time from his divine wiſdom, which, when it is repreſented in the heavens, appears in the celeſtial kingdom red like a ruby, in the ſpiritual kingdom blue like the lazule ſtone, in the natural kingdom green like the emerald; every where with unſpeakable ſplendour and effulgence. *A. R.* 232.

SPHERE. See *Conjugial Sphere.*

SPHERE. See *To Exhale.*

SPHERE. See *Extenſion of Truth.*

SPHERE. See *Influx.*

SPHERE. See *Truth*.

SPHERE of CONJUGIAL LOVE. See *Celibacy*.

SPHERE of DIVINE GOOD is in the midst like an axis. *A. C.* 10130.

SPHERE of DIVINE GOOD. See *Border*.

SPHERE of DIVINE GOOD. See *To Exhale*.

SPHERE of DIVINE GOOD. See *Extension*.

SPHERE of DIVINE TRUTH. See *Border*.

SPHERE of ENDS. See *Brain*.

SPHERE of FINITE MINDS. See *Divine*.

SPHERE of HEAVEN. See *Celibacy*.

SPHERE of INFAMOUS ADULTERY. See *Justification by Faith Alone*.

SPHERES. There are three dangerous and baleful *spheres* propagated by efflux from modern Christendom, in the old church. The first of which exhales from the learned part of the clergy and laity, and takes away all belief in the divinity of the Lord's humanity, in consequence of introducing the idea of three Gods: the second *sphere* is concerning faith, which causes darkness in the understanding, and joined with the former *sphere*, introduces a kind of lethargy concerning one God, regeneration, and the means of salvation; the third *sphere* is concerning the conjunction of faith and charity, which is so strong, that it cannot be resisted, but is at this day abominable, infesting as with a plague, whomsoever it touches, and breaking all connection between those two means of salvation established from the creation of the world; this *sphere* invades even men in the natural world and quenches the conjugial affection between truth and good. The angels complain much of these *spheres*, and pray the Lord to dissipate them. They are like atmospheres arising from the folds of the dragon, which being of a spiritual nature, invade and do violence to minds. *U. T.* 619.

SPHERES (the) which are perceived in the other life, all arise from loves and consequent affections, in which the spirits had been principled, consequently from the life, for loves and consequent affections make the very life itself: and inasmuch as they arise from loves and consequent affections, they arise from the intentions and ends, for the sake of which man so wills and so acts, for every one hath for an end, what he loves, therefore ends determine man's life and constitute it's quality, hence especially is his *sphere*: this *sphere* is perceived most exquisitely in heaven, by reason that the universal heaven is in a *sphere* of ends. *A. C.* 4464.

SPHERES. Evil spirits smell their own *spheres* when they approach near heaven. *A. C.* 539.

SPHERES are rendered sensible by odours, which spirits have a more exquisite perception of than men, for what is wonderful, odours correspond with *spheres*. They who have been accustomed to play the hypocrite, and to impose on others by false pretences, and have thereby contracted habits of so doing, when their *sphere* is changed into an odour, give forth a sickly stench. Such as have studied the art of eloquence, with no other view than to gain the admiration of men, when their *sphere* is made odoriferous, give forth a smell as of burnt bread. Where men have indulged in mere sensual pleasures, and have lived unprincipled in charity and faith, the odour of their *sphere* is like that of excrement. The case is the same with those who have passed their lives in adulteries, but the odour of these is attended with a more disagreeable stench. Where men have lived in violent hatred, revenge, and cruelty, their *sphere* when changed into odours, stinketh like a putrid carcase. Such as have indulged in sordid avarice, give forth a stench like that of mice. Such as have persecuted the innocent give forth a stench like what ariseth from house bugs. These odours cannot be perceived by any man, unless his interior senses be open, so as to give him sensible intercourse with spirits. *A. C.* 1514.

SPHERES of charity and truth when perceived as odours are most delightful; the odours are sweet and pleasant like those of flowers, lillies and spices of different kinds, with an infinite variety. The *spheres* of the angels are also sometimes rendered visible like atmospheres, which are of such a beauty, pleasantness and variety, as to admit of no description. *A. C.* 1519.

SPHERES. In another life, consociations and also dissociations are regulated according to *spheres*. *E. U.* 64. *A. C.* 6206. 9606. 9607. 10312.

SPHINCTER. See *Bladder*.

SPHINXES. There are people born in remote Islands, who could think and act reasonably enough in all points of civil and political concern, but have no knowledge concerning God; in the spiritual world they have the appearance of *sphinxes*; but whereas they were men by birth, and consequently in a capacity of receiving spiri-

tual life, they are inſtructed by angels, and by means of knowledges, concerning the Lord in his human character, are vivified. *U. T.* 274.

Spice (Ezek. 27 22, 23) in an internal ſenſe, is charity. *A. C.* 1171.

Spices (1 Kings 10. 2) ſig. interior truths. *A. C.* 10199.

Spices, Resin and Myrrh (Gen. 37. 25) ſig. interior natural truths conjoined to good in the natural principle. Amongſt the ancients, in their ſacred worſhip, things of a ſweet ſmell and fragrant were applied, whence came their incenſes and perfumes; like things were alſo mixed in the oils with which they were anointed; but at this day it is not known in what this originated; the reaſon is, becauſe at this day it is not known, that the things applied in worſhip amongſt the ancients derived their origin from things ſpiritual and celeſtial, which are in the heavens, and that they correſponded thereto; man hath removed himſelf ſo far from thoſe things, and immerſed himſelf in natural, worldly, and corporeal things, that he is an obſcure principle, and many in a negative principle, reſpecting the exiſtence of any thing ſpiritual and celeſtial. The ground and reaſon why incenſes and perfumes were applied by the ancients to ſacred purpoſes was, becauſe odour correſponds to perception, a fragrant odour, as of *ſpices* of various kinds, to a grateful and agreeable perception, ſuch as is that of truth grounded in good, or of faith grounded in charity; yea, ſuch is the correſpondence, that perceptions themſelves in the other life, as often as it is well pleaſing to the Lord, are changed into odours. What is here ſpecifically ſignified by *ſpices, reſin, and myrrh*, may appear from other paſſages, where they are mentioned,; in general they ſignify interior truths in the natural principle, but which are from good in that principle, for truths by themſelves do not conſtitute that principle, but good by truths, hence its varieties are according to the quality of truth conjoined with good, conſequently according to the quality of good, for good hath its quality from truths. *A. C.* 4748.

Spices. See *Odours*.

Spiders Webs (Iſ. 59. 5) ſig. treacherous or deceitful falſes. *Ap. Ex.* 581.

Spies (Gen. 42 9) ſig. thoſe who come only to catch at gain; that nothing elſe is meant by *ſpies* in the internal ſenſe, is manifeſt from the ſeries; for the ſubject treated of in the internal ſenſe is concerning the truths of the church, that they were to be appropriated to the natural principle, and that they cannot be appropriated thereto, except by influx from the celeſtial of the ſpiritual principle through a medium; thoſe truths of the church are the ſons of Jacob, or the brethren of Joſeph, the celeſtial of the ſpiritual principle is Joſeph, and the medium is Benjamin. *A. C.* 5432.

Spikes of Corn, See *Ears or Spikes of Corn*.

Spinal Marrow. See *Skull*.

Spirit (to be in the) is to be in viſion, which is effected by the opening of the ſight of a man's ſpirit, which when it is opened, the things which are in the ſpiritual world, appear as clearly as the things which are in the natural world appear to the bodily ſight. In this ſtate was Emanuel Swedenborg for twenty nine years. In this ſtate were the Lord's diſciples after his reſurrection, as alſo, Abraham, Hagar, Gideon, Joſhua, John the revelator, and others. *A. R.* 36.

Spirit (to be in the). See *Prophets*.

Spirits. By *ſpirit* is underſtood the life of man in general; the various affection of life with man, alſo the life of the regenerate which is called the ſpiritual life, alſo ſpiritual life communicated to thoſe who are in humiliation: but where the *ſpirit* is ſpoken of as relative to the Lord, it ſignifies his divine life, conſequently the Lord himſelf, and in particular the life of his wiſdom which is the divine truth. *L.* 47. 48. 49. 50. 51.

Spirit ſig. the underſtanding. *D. L. W.* 583.

Spirit (Gen. 41. 8). By *ſpirit* in this paſſage, as alſo occaſionally in other parts of the word, is meant the interior affection and thought which are likewiſe the *ſpirit* of man; the ancients called them *ſpirit*, but ſpecifically by the *ſpirit* they meant the interior man, which is to live after the death of the body, whereas at this day by the *ſpirit*, where it occurs in ſuch a ſenſe, is only meant the thinking principle, and this without any other ſubject than the body in which it is, by reaſon that it is no longer believed, that the interior man is the very man himſelf, but [it is believed] that the interior man which is commonly called the ſoul or *ſpirit*, is merely thought without a ſubject adequate, conſequently, being mere thought without a ſubject to abide in, that it will be diſſipated after the death of the body, as a mere principle

principle of ether or flame; ſuch is the meaning annexed to *ſpirit* at this day, as when mention is made of being agitated in *ſpirit*, being ſorrowful in *ſpirit*, being glad in *ſpirit*, triumphing in *ſpirit*, when yet it is the very interior man himſelf who is called the *ſpirit*, and who is agitated, is ſorrowful, is glad, triumphs, and who is a man in a form altogether human, but inviſible to the eyes of the body, to whom appertains thought. *A. C.* 5222.

Spirit (Iſ. 26. 9). *With my ſpirit within me I have expected thee in the morning*, ſig. the life which is in the light of truth. *Ap. Ex.* 741. *p.* 113.

Spirit (Ezek. 37) ſig. the Lord's life. *A. C.* 3812.

Spirit (the) which ſpeaketh to the churches, ſig. the divine truth of the word. *A. R.* 87.

Spirit (Rev. 18. 2) ſig. all that relates to affection and will, and thence to action. *A. R.* 757.

Spirit. Behind a *ſpirit* are ſeen his voluntary correſpondences, and his intellectual ones before his face. *A. C.* 8194.

Spirit. See *Communication.*

Spirit. See *Fleſh and Spirit.*

Spirit. See *Love.*

Spirit. See *Man.*

Spirit. See *Soul.*

Spirit. See *Water and Spirit.*

Spirit of Derision. See *Holy Scripture.*

Spirit of God (Gen. 1. 2) ſig. the divine mercy of the Lord. *A. C.* 19.

Spirit of God (the) is his proceeding emanation. *D. L. W.* 100.

Spirit of God (the) denotes good from an interior principle, thus from the divine, for the *ſpirit* of God is what proceeds from the divine [being or principle], thus from good itſelf, for the divine [being or principle] is good itſelf, and what proceeds from it is truth wherein is good, and this is what is ſignified in the word by the *ſpirit of God*, for the *ſpirit* itſelf doth not proceed, but the truth itſelf wherein is good, the *ſpirit* being the inſtrumental whereby it is produced. *A. C.* 5307.

Spirit of God and the Holy Spirit. The *ſpirit of God* and the *holy ſpirit* are two diſtinct things, the *ſpirit of God* did not operate, neither could it operate on man but imperceptibly; whereas the *holy ſpirit*, which proceeds ſolely from the Lord, operates on man perceptibly, and enables him to comprehend ſpiritual truths after a natural manner; for to the divine celeſtial and the divine ſpiritual the Lord hath united the divine natural alſo, by which he operates from the divine celeſtial and divine ſpiritual. Beſides holy in the word is alone pred. of divine truth, conſequently of the Lord, who is divine truth, not only in the celeſtial and ſpiritual ſenſe, but alſo in the natural ſenſe; wherefore it is ſaid in the Apocalypſe, that the Lord alone is holy. chap. 15. 3, 4, ſee alſo John 7. 39. *N. Q.* 5.

Spirit of Jehovah (the) ſig. the influx of truth and goodneſs. *A. C.* 573.

Spirit of Judgment and Spirit of Expurgation [*expurgatio*] (Iſa. 4. 4). The *ſpirit of judgment* ſig. the underſtanding of truth, and the *ſpirit of expurgation*, the affection of ſpiritual truth, for this purges or cleanſes, [*expurgat*]. *Ap. Ex.* 475. *p.* 130.

Spirit of Life from God entering into the two Witnesses (Rev. 11. 6) ſig. a new church. *A. C.* 4197.

Spirit of Life from God (the) (Rev. 11. 6) ſig. ſpiritual life, *and they ſtood upon their feet*, ſig. a natural life according with ſpiritual life, and conſequently vivification from the Lord, becauſe the *ſpirit of life* means the internal of man, which is called the internal man, which conſidered in itſelf, is ſpiritual, for the *ſpirit* of man thinks and wills, and to think and to will in itſelf is ſpiritual. By *ſtanding upon their feet* is ſig. the external of man, which is alſo called the external man, which in itſelf is natural, for the body ſpeaks and acts what its *ſpirit* thinks and wills, and to ſpeak and act is natural. *A. R.* 510.

Spirit of Man (the) is his mind, and whatſoever proceedeth from it. *U. T.* 156 to 158.

Spirit of a Man (the) not only reſpires in his body, but alſo after he hath left the body; and the reſpiration of the *ſpirit* is ſo tacit, that it is not perceived by a man, and it flows into the manifeſt reſpiration of the body, juſt as cauſe into effect, and thought into the lungs, and by the lungs into ſpeech; hence alſo it is evident, that the conjunction of the *ſpirit* and the body in man is by the correſpondence of the cardiacal and pulmonary motion of both. *D. L. W.* 391.

Spirit of Man. See *Changes.*

Spirit of Prophecy (Rev. 19. 10) ſig. the all of the word, and of doctrine deduced from it. *A. R.* 819.

Spirit of Prophecy. See *Teſtimony of Jeſus.*

Spirit of Storms and an overflowing Rain (Ezek. 13. 11, 13, 14) ſig. the deſolation of what is falſe. *A. C.* 739.

Spirit of Truth (the) (John 15. 26) ſig. truth itſelf proceeding from the Lord, wherefore it is ſaid of him, that "he will not ſpeak from himſelf, but from the Lord." John 14, 13 to 16. *A. R.* 6.

Spirit of Whoredom (Hoſea 4. 12) ſig. the life of the falſe grounded in evil. *A. C.* 4876.

Spirit and Angel. See *Excrement.*

Spirit and Angel. See *Human Form.*

Spirit and Bird (Rev. 18). *Spirit* ſig. all that relates to affection and will, and thence to action; and *bird* ſig. all that relates to thought or underſtanding, and thence to counſels. *A. R.* 757.

Spriit and Bride (Rev. 22. 17). *Spirit* ſig. heaven, and *bride* the church. *A. R.* 955.

Spirit and Bride (Rev. 22. 17) ſig. the church as to good and as to truth. *Ap. Ex.* 1189.

Spirit and Life (John 6. 63). *Spirit* hath reſpect to the ſpiritual ſenſe of the word, and *life* to the celeſtial ſenſe. *S. S.* 39.

Spirit and Life. In every particular of the word there is a *ſpirit and life*, for the Lord ſpake the word, therefore he himſelf is in it, and he ſo ſpake the word, that every thing in it hath communication with heaven, and through heaven with him, there being a ſpiritual ſenſe in it, by which this communication is effected; wherefore the Lord ſaith, "the words which I ſpeak unto you, are *ſpirit and life.*" John 6. 63. *A. R.* 602.

Spirits are aſſociated to man according to his loves. *A. C.* 6196.

Spirits enjoy more exquiſite *ſenſes* than men. *A. C.* 969.

Spirits. From the diſcourſe of *ſpirits*, in like manner as from their ſpheres, it appears manifeſtly of what genius and temper they are, and alſo of what perſuaſion and of what affection. *A. C.* 1640.

Spirits. When the Lord ſees good, the *good ſpirits* appear to others, and alſo to themſelves, like bright and lucid ſtars glittering according to the quality of their charity and faith; but *evil ſpirits* appear like globules of coal fire. *A. C.* 1527.

Spirits. The danger of converſing with *ſpirits* is great. *Ap. Ex.* 1182.

Spirits are not viſible to man, nor is man viſible to *ſpirits*. *A. C.* 1880.

Spirits. There are emiſſary *ſpirits*, who are alſo called *ſubjects*. *A. C.* 5856.

Spirits. It is one of the wonders of another life, which ſcarce any one in the world can believe, that as ſoon as any *ſpirit* comes to another, and eſpecially when he comes to man, he inſtantly knows his thoughts and his affections, and what he had been doing to that time, thus all his preſent ſtate, exactly as if he had been with him ever ſo long, ſuch is the nature of communication; but there are differences of theſe apperceptions, ſome *ſpirits* perceiving the interiors, and ſome only the exteriors: in the latter caſe, if they be in the deſire of knowing, they explore the interiors of others by various means. *A. C.* 5383.

Spirits. The faculties of *ſpirits* when ſeparated from the body are more excellent than before. *A. C.* 1389.

Spirits converſe with each other by an univerſal language diſtinguiſhed into ideas, ſuch as are the ideas of thought, and thus can converſe with every *ſpirit* of whatſoever language or nation he may have been, the reaſon is, becauſe this is done from the interior memory, every man, immediately after death, cometh into this univerſal language, becauſe he cometh into this interior memory, which is proper to his *ſpirit*. *A. C.* 2472.

Spirits attendant upon man are changed according to the affections of his love. *A. C.* 5851.

Spirits enter into a man's memory, and all things contained therein. *A. C.* 5853. 5897. 5859. 5860. 6192. 6193. 6198. 6199.

Spirits. Man doth not know any thing of the *ſpirits* with whom he is united as to his affections, nor *ſpirits* of man, for that which is not in the thought, but only in the affection, is not known becauſe it doth not appear, or is not ſeen, the Lord alone knoweth the thoughts of man. *A. R.* 943.

Spirits. See *Abdomen.*

Spirits. See *Angelic Spirits.*

Spirits. See *Celeſtial Spirits.*

Spirits. See *Condemnation.*

Spirits. See *Conjunction.*

Spirits. See *Dreams.*

Spirits. See *Evil Spirits.*

Spirits. See *To Excite.*

SPIRITS. See *External Man.*
SPIRITS. See *Garments.*
SPIRITS. See *Gates.*
SPIRITS. See *Genii.*
SPIRITS. See *Good Spirits.*
SPIRITS. See *Habitations.*
SPIRITS. See *Infernal Spirits.*
SPIRITS. See *Influx.*
SPIRITS. See *Man.*
SPIRITS. See *Mansions and Dwelling Houses.*
SPIRITS. See *Novitiate Spirits.*
SPIRITS. See *Profanators.*
SPIRITS. See *Seven Spirits.*
SPIRITS. See *Seven Stars.*
SPIRITS. See *Wandering Souls or Spirits.*
SPIRITS ATTENDANT UPON MAN DURING REGENERATION. See *Separation of Spirits attendant upon Man during Regeneration.*
SPIRITS of DEMONS (Rev. 16) sig. cupidities of falsifying truths. *A. R.* 704.
SPIRITS and ANGELS are attendant upon every man. *A. C.* 697. 5486 *to* 5866.
SPIRITS and ANGELS have their abode in thoughts and Affections. *A. C.* 2888. 5846. 5848.
SPIRITS and ANGELS. If they were removed from man, he would remain without life. Because it is by means of *spirits and angels* that man enjoyeth communication and conjunction with the spiritual world, without which communication and conjunction he could not live. *A. C.* 697. 2796. 2886. 2887. 4047. 4048. 5846 *to* 5866. 5976. *to* 5993.
SPIRITS and ANGELS. Notwithstanding they have their abode in the thoughts and affections of man, yet man still enjoyeth liberty of thought, will and action. *A. C.* 5982. 6477. 8209. 8307. 10777.
SPIRITS and ANGELS. See *To be drawn out.*
SPIRITS and ANGELS. See *Language.*
SPIRITS and ANGELS ATTENDANT on MAN. See *Subjects.*
SPIRITS in the WORLD of SPIRITS, and ANGELS in HEAVEN. See *Situation of Spirits in the World of Spirits, and of Angels in Heaven.*
SPIRITS from HELL and ANGELS from HEAVEN. See *Two Spirits from Hell, &c.*

SPIRITUAL. What is *spiritual* is predicated both of the rational and of the natural [principle] for what is *spiritual* is the divine truth which is from the Lord, which, when it shines in the rational [principle] or in the internal man, is called *the spiritual of the rational* [principle], and when it shines the natural [principle] or in the external man, is called *the spiritual of the natural* [principle]. *A. C.* 4675.

SPIRITUAL ANGELS are forms of charity. *Lor. J.* 39. *A. C.* 883. 3804. 4735.

SPIRITUAL ANGELS. See *Celestial Angels.*

SPIRITUAL ANGELS. See *Influx from the Spiritual Angels.*

SPIRITUAL ANGELS. See *Naked.*

SPIRITUAL ATMOSPHERES. See *Bodies of Angels.*

SPIRITUAL BODY. Every soul of man is in a *spiritual body*, after it hath put off its material coverings which it carried about with it in the world. *D. L. W.* 14.

SPIRITUAL BODY. The *spiritual body*, or the body of the spirit of man is formed solely from those things which man *(homo)* does from his will, or love. *H. H.* 475.

SPIRITUAL BODY. The natural mind of man consists of spiritual substances and at the same time, of natural substances. From its spiritual substances thought is produced, but not from its natural substances, the latter substances recede when a man dies, but not the spiritual substances, wherefore, that same mind after death, when a man becomes a spirit or an angel, remains in a similar form to that in which it was in the world, the natural substances of that mind which recede by death, constitute the cutaneous covering of the *spiritual body* in which spirits and angels are, by means of such covering which is taken from the natural world, their *spiritual bodies* subsist, from the natural is the ultimate continent, hence it is that there is no spirit or angel, who was not born a man. *D. L. W.* 257.

SPIRITUAL BODY. See *Body.*

SPIRITUAL BODY. See *Man.*

SPIRITUAL BODY. See *Spiritual World.*

SPIRITUAL CŒLESTIAL PRINCIPLE. Is an intermediate between the natural, or external man and between the rational or internal. *A. C.* 4594.

SPIRITUAL CHURCH (the) extends over the whole globe, not being limitted to those who have the word, and who thereby know the Lord, and some particular truths of faith; but it is also amongst those who have not the word, and who therefore are altogether ignorant of the Lord, and consequently do not know any truths of faith, (for all the truths of faith have respect unto the Lord,)

Lord,) that is, it is amongſt the Gentiles remote from the church; for there are ſeveral amongſt them, who know by rational illumination that there is one God, that he created all things, and that he preſerves all things, likewiſe that from him cometh all good, conſequently all truth, and that ſimilitude with him makes man bleſſed; and who moreover live according to their religious tenets, in love to that God and in charity towards their neighbour: from the affection of good doing works of charity, and from the affection of truth worſhipping the ſupreme: they who are ſuch amongſt the Gentiles, are thoſe who are in the Lord's *ſpiritual church*: and although they are ignorant of the Lord during their abode in the world, ſtill they have in themſelves the worſhip and tacit acknowledgement of him, when they are in good, for in all good the Lord is preſent; wherefore alſo theſe in another life eaſily acknowledge him, and more ſo than ſuch Chriſtians, as are not ſo principled in good, and yet receive the truth of faith reſpecting the Lord. The natural illumination which the Gentiles have, contains in it a ſpiritual principle, for without a ſpiritual principle, which is from the Lord, ſuch things could never be acknowledged. *A. C.* 3263.

Spiritual Church. The eſſential of the *ſpiritual church* is the good of truth. *A. C.* 6426.

Spiritual Church. See *Lord.*

Spiritual Church. See *Shooter of the Bow.*

Spiritual Cold. See *Cold.*

Spiritual Conjunction cannot be wholly diſſolved. *C. S. L.* 321.

Spiritual Doctrine of the Church (the) is not the doctrine of divine truth itſelf. *A. C.* 7233.

Spiritual Fathers and Mothers. See *Fathers and Mothers.*

Spiritual Form. See *Human Form.*

Spiritual Fermentations. See *Spiritual Temptations, &c.*

Spiritual Fire. Good is actually *ſpiritual fire*, from which ſpiritual heat, which makes it alive, is derived. *A. C.* 4906.

Spiritual Good is truth, which hath been made good, for truth is made good; when the life is according to it, for in ſuch caſe it paſſes into the will, and from the will into the act, and is made the life's, and when truth is made the life's it is no longer called truth but good: the will, which transforms truth into good, is the new will in the intellectual part; this good i what is called ſpiritual good; ſpiritual good is di ſtinguiſhed from celeſtial good in this, that cele tial good is implanted in will-part itſelf of man *A. C.* 5595.

Spiritual Good is charity. *A. C.* 4538.

Spiritual Good. See *Childhood.*

Spiritual Good. See *Elevation.*

Spiritual Good. See *Good of Infancy.*

Spiritual Good. See *Natural Good.*

Spiritual Good and Truth. See *Learned*

Spiritual Goods and Truths. See *Gener and Species.*

Spiritual Heat. See *Good.*

Spiritual Heat. See *Heat.*

Spiritual Heaven. With this heaven ma communicates by remains; this heaven it i which is opened when man is regenerating, an it is this heaven which is cloſed when man do not ſuffer himſelf to be regenerated; for remain or truths and goods ſtored up in the interiors, ar nothing elſe but correſpondences with the ſociti of that heaven. *A. C.* 5344.

Spiritual Hunger. See *Explanation Geneſis* 43. 2.

Spiritual Idea. See *Internal Senſe of th Word.*

Spiritual Ideas. See *Ideas.*

Spiritual Ideas of Angels. See *Liter Senſe of the Word.*

Spiritual Indignation. See *Indignation.*

Spiritual Insanity See *To be Shut.*

Spiritual Kingdom See *Eſſential Good.*

Spiritual Kingdom. See *Government.*

Spiritual Kingdom. See *Preachers.*

Spiritual Kingdom. See *Ways.*

Spiritual Laws and Precepts of Chriſtian Life are the doctrinals of faith derived fro the word. *A. C.* 5826.

Spiritual Liberty is grounded in the lo of eternal life. *D. P.* 73.

Spiritual Liberty. In temptations, man *ſpiritual liberty* is ſtronger. than when he is o of them, becauſe it is interior. *Ap. Ex.* 900. 350.

Spiritual Life. A chriſtian derives h *ſpiritual life* from no other ſource but the truth of the word, for in them there is life; but whe the truths of the word are falſified, and man un derſtands and views them according to the fal notion

otions of his religion, then *ſpiritual life* in him, extinguiſhed; the reaſon is, becauſe the word communicates with heaven, therefore when it is read by man, the truths therein aſcend to heaven, and the falſes to which truths are adjoined or conjoined, tend towards hell; whence there is a diſcription or tearing aſunder, whereby the life of the word is extinguiſhed; but this is the caſe only with thoſe who confirm falſes by the word but not with thoſe who do not confirm them. *A. R.* 411.

SPIRITUAL LIFE. See *Egg.*

SPIRITUAL LIFE. See *To Know.*

SPIRITUAL LIFE. See *Led.*

SPIRITUAL LIGHT and NATURAL LIGHT. There is *ſpiritual light and natural light*, both as to external appearance alike, but as to internal unlike, for *natural light* is from the ſun of the natural world, and thence in itſelf is void of life, whereas *ſpiritual light* is from the ſun of the ſpiritual world, and thence in itſelf is living; this laſt illuminates the underſtanding, and not *natural light*. *D. P.* 166.

SPIRITUAL LIGHT and NATURAL LIGHT. When *ſpiritual light* flows into *natural light* with a man, who is reading the word, he is illuminated, and ſees truths there, for the objects of *ſpiritual light* are truths. *A. R.* 911.

SPIRITUAL LIGHT and SPIRITUAL HEAT. *Spiritual light* flows into man by three degrees, but not *ſpiritual heat*, except ſo far as man avoids evils as ſins, and looks up to the Lord. *D. L. W.* 243.

SPIRITUAL LIGHT and SPIRITUAL HEAT. *Spiritual Light* conſtitutes the life of the underſtanding, and *ſpiritual heat*, the life of the will; *ſpiritual light* is from it's firſt origin divine truth from the divine good of the Lord, and hence the truth of faith from the good of charity; and *ſpiritual heat* from it's firſt origin is the divine good of the divine love of the Lord, and hence the good of celeſtial love, which is love to the Lord, and the good of ſpiritual love, which is charity towards their neighbour; theſe two principles conſtitute all the life of man. *A. C.* 6032.

SPIRITUAL LIGHT. See *Darkneſs.*

SPIRITUAL LIGHT. See *Eſſentials of the Church.*

SPIRITUAL LIGHT. See *Fallacies.*

SPIRITUAL LIGHT. See *Light of Heaven.*

SPIRITUAL LIGHT. See *Lord.*

SPIRITUAL LIGHT and HEAT. See *Imaginary Heavens.*

SPIRITUAL LOVE. See *Doctrine.*

SPIRITUAL MAN (the) is not the interior rational man, but the inferior natural [man]; for the interior rational man is what is called celeſtial. *A. C.* 4402.

SPIRITUAL MAN. With the *ſpiritual man* the light of heaven, in which is intelligence and wiſdom flows into thoſe things with man which are of the light of the world, and cauſes the things which are of the light of heaven to be repreſented in theſe latter things, which are of the light of the world, and thereby to correſpond: for the ſpiritual principle viewed in itſelf is the divine light itſelf which is from the Lord, conſequently it is the intelligence of truth, and the wiſdom thence derived; but that light with the *ſpiritual man* falls into thoſe things which are of faith with him, and which he believes to be true, whereas with the celeſtial man it falls into the good of love. *A. C.* 4402.

SPIRITUAL MAN (the) is from the natural, but the celeſtial man from the rational. *A. C.* 4585.

SPIRITUAL MAN (a) acknowledgeth ſpiritual and celeſtial truth and goodneſs, but then he acknowledgeth them from a principle of faith, which is the ground likewiſe of his actions, and not ſo much from a principle of love. The ends which influence him regard eternal life, and thereby the Lord. He is engaged in ſpiritual combats, but is always victorious: the reſtraints by which he is tied are internal, and are called ties of conſcience. *A. C.* 81.

SPIRITUAL MAN (the) who is made the ſixth day when he begins to become celeſtial is the evening of the ſabbath, which was repreſented in the Jewiſh church by the ſanctification of the ſabbath on the evening, and the celeſtial man is the following morning. *A. C.* 86.

SPIRITUAL MAN. Man (*homo*) after death is not a natural man, but a *ſpiritual man*, nevertheleſs he ſtill appears in all reſpects like himſelf, and ſo like, that he knows no other but that he is ſtill in the natural world, for he hath a like body, a like countenance, like ſpeech, and like ſenſes, inaſmuch as he hath like affection and thought, or like will and underſtanding. He is indeed actually not like, becauſe he is a ſpiritual and conſequently an interior man; but the difference doth not

not appear to him, because he cannot compare his spiritual state with his former natural state, having put off the latter, and being in the former; wherefore such do frequently say, that they know no other but that they are in the former world, with this only difference, that they no longer see those whom they had left in that world, but that they see those who have departed out of that world, or are deceased; the reason why they now see the latter, and not the former is, because they are no longer natural men, but spiritual, or substantial, and the spiritual or substantial man sees the *spiritual or substantial man*, as the natural or material man, sees the natural or material man, but not *viceversa*, by reason of the difference between what is substantial and what is material, which is like the difference between what is prior and what is posterior, and what is prior, as being in itself purer, cannot appear to what is posterior, which in itself is grosser, nor can what is posterior, as being grosser, appear to what is prior, which in itself is purer, consequently an angel cannot appear to a man of this world, nor a man of this world to an angel. The reason why a man after death is a spiritual or substantial man is, because this spiritual or substantial man lay concealed inwardly in the natural or material man, which natural or material man was to it as a covering, or as a skin about to be cast off, and when the covering or skin is cast off, the spiritual or substantial man comes forth, that is, the purer, interior, and more perfect man. That the *spiritual man* is still a perfect man, notwithstanding his being invisible to the natural man, is manifest from the Lord's being seen by the apostles after his resurrection, in that he appeared, and presently did not appear, and yet he was a man *(homo)* like to himself when seen, and not seen: it is said also, that when they saw him, their eyes were open. *C. S. L.* 31.

Spiritual Man (the) is judged, and not the natural [man]. *L. J.* 32.

Spiritual Man. See *Conjugial Love.*

Spiritual Man. See *To Descend.*

Spiritual Man. See *Evil.*

Spiritual Man. See *Hereditary Evil.*

Spiritual Man. See *Internal and External Man.*

Spiritual Man. See *Life.*

Spiritual Man. See *Natural Man.*

Spiritual Man and Natural Man. See *Heaven.*

Spiritual Man and Natural Man. See *Rational Principle.*

Spiritual Milk, Spiritual Meat, Spiritual Rationality, and Spiritual Death. See *Children.*

Spiritual Mind. See *Influx.*

Spiritual Mind. See *Truths*

Spiritual Natural, and Celestial Natural Angels are they who are in the first, or ultimate heaven. The *spiritual natural angels* belong to the Lord's spiritual kingdom, and communicates with the second heaven; and the *celestial natural angels* belong to his celestial kingdom, and communicates with the third heaven. *Ap. Ex.* 449. *p.* 101, 102.

Spiritual Nuptials are understood by the words of the Lord, "that after the resurrection they are not given in marriage." By *spiritual nuptials* is understood conjunction with the Lord, and this is effected in the earths, and when it is effected in the earths, it is also effected in the heavens, wherefore in the heavens nuptials are not made again, neither are they given in marriage. *C. S. L.* 41.

Spiritual Man (the) with respect to his understanding and will, is like the spiritual world, and may also be called that world, or a heaven; and therefore he loves those things which are of that world, or of heaven: he indeed loves also the natural world, but no otherwise than as a master loves his servant, by whose means he performs uses. The *spiritual man* loves spiritual truths, he loves not only to know and understand them, but he also wills them. The *spiritual man* is altogether distinct from the natural man, and no other communication intervenes, than such as there is between cause and effect. *D. L. W.* 251.

Spiritual Man (the) is only acquainted with general truth but the *celestial man* with particulars and singulars which compose and illustrate such generals. *A. C.* 865.

Spiritual and Natural Man. The *spiritual man* is unable to defend himself against the *natural man*, when ultimate truth is withdrawn. *A. C.* 5008.

Spiritual Man and Natural Man. The *Spiritual man* is in heaven, and the *natural man* in the world [at the same time]. *Ap. Ex.* 739. *p.* 103.

Spiritual Principle (the) invests itself with material nature, as man does himself with his garment.

garment. And ſpirit thus clothed with matter in man, renders him capable of being a rational and moral agent, and ſo at once both ſpiritual and natural. *L.* 11. 12.

Spiritual Principle (the) appertaining to man is, in its eſſence, the very affection of good and of truth for the ſake of good and truth, and not for the ſake of ſelf, alſo the affection of what is juſt and equitable for the ſake of what is juſt and equitable and not for the ſake of ſelf; when man is ſenſible in himſelf of what is delightful and pleaſant, and eſpecially if ſatisfaction and bleſſedneſs are thence derived, this with him is ſpiritual, which doth not come from the natural world, but from the ſpiritual, or from heaven, that is, through heaven from the Lord. *A. C.* 5639.

Spiritual Principle (the) conſiſts in comprehending things abſtractedly from the letter of the word, to which things the literal ſenſe, ſerves for an object, as in the caſe of bodily viſion, the things which the eye ſees, ſerve as objects of thinking concerning things more ſublime. *A. C.* 2275.

Spiritual Principle. See *Church.*

Spiritual Principle. See *Exiſtence.*

Spiritual Principle. See *Knowledges of what is True and Good.*

Spiritual Principle. See *Love of the Sex.*

Spiritual Principle. See *Natural Principle.*

Spiritual Principle. See *Rational Principle.*

Spiritual Principle. See *Souls of Beaſts.*

Spiritual Principle. See *Spiritual Church.*

Spiritual Prolification is that of love and wiſdom. *C. S. L.* 51.

Spiritual Prolification. See *Conjugial Pairs.*

Spiritual sense of the Word. There is a *ſpiritual ſenſe* in every particular of the word, which differs from the literal ſenſe, as what is ſpiritual differs from what is natural. *A. R.* 768.

Spiritual sense of the Word (the) conſiſts of primary principles, but the literal ſenſe, of ſecondary principles. *Ap. Ex.* 325. *p.* 402.

Spiritual sense of the Word. The true *ſpiritual ſenſe of the word* is abſtracted from perſons, ſpaces, and times, and the like things, which are proper to nature. *Ap. Ex.* 175. *p.* 158.

Spiritual sense of the Word (the) is in the light of heaven, which proceeds from the Lord as a ſun. *A. R.* 897.

Spiritual sense of the Word (the) was not revealed till after the laſt judgment; for by the laſt judgment the Babylonians were removed, and likewiſe ſuch of the reformed as acknowledged juſtification by faith only, whoſe falſities were like the black clouds interpoſed between the Lord and men upon earth; they were alſo like cold, and extinguiſhed ſpiritual heat, which is the love of goodneſs and truth. *A. R.* 804.

Spiritual sense of the Word. In order to prevent violence from being offered to the *ſpiritual ſenſe of the word*, that ſenſe was not revealed till after the laſt judgment was executed, and a new church eſtabliſhed by the Lord, neither is it at this day revealed to any but ſuch as are in divine truths from the Lord. *A. R.* 825.

Spiritual sense of the Word. The reaſon why chriſtians have not heretofore diſcovered it is, becauſe genuine goods and truths, ſuch as are in the ſuperior heavens, lie hid therein, and ſo long as theſe are not perceived and known, that *ſpiritual ſenſe* could not be opened, for it could not be ſeen, and the reaſon why genuine goods and truths were thus unknown, was, becauſe the church hath been divided into the *pontifical and evangelical claſſes*, and in the one they are altogether ignorant of truth, becauſe they do not depend on the word, or the Lord, but on the Pope, from whoſe mouth ſcarce any thing proceeds but what is from the infernal love of dominion; and the other church hath aſſumed faith alone as the ſole medium of ſalvation, to the rejection of good works, in conſequence whereof, no genuine truth could be perceived. *Ap. Ex.* 376. *p.* 527.

Spiritual sense of the Word (the) is not that which ſhines forth from the ſenſe of the letter, when any one ſcrutinizes and explains the word to confirm ſome particular tenet of church doctrine, for this ſenſe is the literal ſenſe of the word. But the *ſpiritual ſenſe* doth not appear in the ſenſe of the letter, it is within it, as the ſoul is in the body, or as the principle of thought is in the eyes, or as affection is in the countenance, acting in unity like cauſe and effect. It is by virtue of this ſenſe, that the word is ſpiritual, not only for the uſe of men, but alſo for the uſe of

angels; wherefore the word, by means of that ſenſe, hath communication with the heavens. *S. S.* 5.

SPIRITUAL SENSE of the WORD (the) is opened to man by the Lord alone, and is guarded by him, as the angelic heaven is guarded, where that ſenſe is received and known. *U. T.* 230.

SPIRITUAL SENSE of the WORD. Without knowledge had reſpecting the *ſpiritual ſenſe of the word*, none can know what the two ſacraments, baptiſm, and the Lord's ſupper, imply and effect. *U. T.* 667 *to* 669.

SPIRITUAL SENSE of the WORD. It is owing to the *ſpiritual ſenſe*, that the word is divinely inſpired, and holy in every ſyllable. *U. T.* 200.

SPIRITUAL SENSE of the WORD. Divine truth in the *ſpiritual ſenſe of the word*, is in its own light. *U. T.* 780.

SPIRITUAL SENSE of the WORD. Hereafter the *ſpiritual ſenſe of the word* will be made known unto none, but thoſe who are under the influence of genuine truths from the Lord. *U. T.* 208.

SPIRITUAL SENSE of the WORD (the) conjoins what the literal ſenſe diſtinguiſhes. *Ap. Ex.* 946.

SPIRITUAL SENSE of the WORD. See *Evangeliſts.*

SPIRITUAL SENSE of the WORD. See *Interpretations.*

SPIRITUAL SENSE of the WORD. See *Inverted.*

SPIRITUAL SENSE of the WORD. See *To Keep.*

SPIRITUAL SENSE of the WORD. See *Literal Senſe of the Word.*

SPIRITUAL SENSE of the WORD. See *Lord.*

SPIRITUAL SENSE of the WORD. See *Perſons.*

SPIRITUAL SENSE of the WORD. See *Phenomena.*

SPIRITUAL SIGHT. *Sight* abſtracted from ſuch things as are of the world, that is *ſpiritual ſight* is nothing elſe but the perception of truth, that is, of ſuch things as are of faith, wherefore by ſeeing in the internal ſenſe nothing elſe is ſignified; for the internal ſenſe comes forth, when thoſe things are drawn aſide which are of the world, inaſmuch as the internal ſenſe relates to ſuch things as are of heaven: the light of heaven, whereby ſight is effected there, is divine truth from the Lord, which appears before the eyes of the angels as light, a thouſand times brighter than the mid-day light in the world, and this light, inaſmuch as it hath life in it, on that account illuminates the ſight of the underſtanding of the angels, at the ſame time that it illuminates the ſight of the eye, and cauſes an apperception of truth, according to the quantity and quality of the good in which they are principled. *A. C.* 5400.

SPIRITUAL SIGHT. See *Diſcourſe.*

SPIRITUAL SPEECH comprehends thouſands of things, which natural ſpeech cannot expreſs, and what is wonderful, which cannot be formed into ideas of natural thought. *A. R.* 875.

SPIRITUAL STATE and NATURAL STATE. See *Providence.*

SPIRITUAL SUBSTANCE. See *Influx.*

SPIRITUAL SUN. See *Colours.*

SPIRITUAL SUN. See *Perfection.*

SPIRITUAL TEMPTATIONS are ſuffered by thoſe only who are regenerating; for *ſpiritual temptations* are internal pains, occaſioned by evil ſpirits in the ſouls of ſuch perſons as are under the influence of goodneſs and truth; when theſe ſpirits excite the evils that are inherent in ſuch perſons, there ariſes that peculiar anxiety which attendeth temptation; man knoweth not whence the anxiety cometh, becauſe he knoweth not that this is its origin. *N. J. D.* 187.

SPIRITUAL TEMPTATIONS and SPIRITUAL FERMENTATIONS. The conjunction of good and truth in others, is provided for of the Lord by purification, which is done two ways, one by temptations, and the other by fermentations. *Spiritual temptations* are no other than combats againſt evils and falſes, which are exhaled from hell and affect; by them man is purified from evils and falſes, and in him good is joined to truth, and truth to good. *Spiritual fermentations* are effected many ways, as well in the heavens as in the earths; but in the world it is not known what they are and how they are effected, for they are evils and at the ſame time falſes, which being let in upon ſocieties, act like ferments put into meal, and fermentable liquors, whereby heterogeneous things are ſeparated, and things homogeneous are conjoined, and become pure

pure and clarified. These are what are understood by the Lord's words, Matt. 13. 33. Luke 13. 21. *D. P.* 25.

SPIRITUAL THINGS throughout the word are denoted by things instrumental, which are the ultimates of nature. *A. R.* 794.

SPIRITUAL THINGS. All *spiritual things* end or terminate in natural things, and in these they have their ultimate plane, wherefore the divine passing through the heavens, terminates therein, and there subsists. *Ap. Ex.* 30. *p.* 24.

SPIRITUAL THINGS. See *Compassed About.*

SPIRITUAL THINGS. See *Free Will in Spiritual Things.*

SPIRITUAL THINGS. See *Human Form.*

SPIRITUAL THINGS. See *Inaugurations.*

SPIRITUAL THINGS. See *Instrumental.*

SPIRITUAL THINGS. See *Interiors of the Interior Natural Principle.*

SPIRITUAL THINGS. See *Reasonings and Rationations, concerning Spiritual Things.*

SPIRITUAL THINGS, and NATURAL THINGS. See *Cause.*

SPIRITUAL TRUTHS. The rational faculty [or ptinciple], is the first receptacle of *spiritual truths.* *A. R.* 936.

SPIRITUAL TRUTH. See *Connection.*

SPIRITUAL TRUTHS. See *Covering.*

SPIRITUAL TRUTHS. See *Lord.*

SPIRITUAL TRUTHS. See *Rational Faculty.*

SPIRITUAL WORLD. All who have lived from the first creation of the world, are in the *spiritual world* together, and every one of them invested with a spiritual body, which in the sight of those who are spiritual appears as a man, just as they who are in the natural world, appear in the sight of natural men. *A. R.* 866.

SPIRITUAL WORLD. In the *spiritual world* by which is understood both the heavens and the hells, there is such an ordination, that the heavens are like expanses one above another, and that under the heavens is the world of spirits, and that under this are the hells one below another according to this successive ordination, influx is made from the Lord, thus through the inmost heaven into the middle heaven, and by this into the ultimate heaven, and from these in its order, into the hells which lie beneath the world of spirits in the medium, and receives influx as well from the heavens as the hells, every one there according to the state of his life; but this ordination of the heavens and hells underwent mutations, from one judgment to another. *Ap. Ex.* 702. *p.* 592.

SPIRITUAL WORLD sig. both heaven and hell. *U. T.* 454.

SPIRITUAL WORLD. In the *spiritual world* all things appear at a distance according to correspondences, and when they appear in forms, they are called representations of spiritual things in objects similar to natural. *A. R.* 655.

SPIRITUAL WORLD. In the *spiritual world* there are all the objects that exist in the natural world, only with this difference, that all the things in the *spiritual world* are correspondencies, for they correspond to the interior of its inhabitants, and are splendid and magnificent about those who are in wisdom, originating in divine truths and goods from the Lord through the word, and the contrary about those who are in a state of madness proceeding from falses and evils; such a correspondence there is by creation, when what is spiritual in the mind is let down into the sensual faculty of the body, for which reason, every one in the *spiritual world* knows the nature and quality of another, as soon as he comes into his apartment. *A. R.* 772.

SPIRITUAL WORLD. In the *spiritual world* all presence is occasioned by knowledge and acknowledgment, and all conjunction by affection which is of love, for spaces there are nothing else but appearances according to similarity of minds, that is, of affections and their derivative thoughts; wherefore when any one knoweth another, either from fame, or report, or from intercourse with him, or from conversation, or from relationship, when he thinks of him from an idea of that knowledge, the other becomes present, although to all appearance he were a thousand furlongs distant, and if any one also loveth another whom he knoweth, he dwelleth with him in one society, and if he loveth him intimately, in one house; this is the state of all throughout the whole *spiritual world*, and this state of all derives its origin from hence, that the Lord is present to every one according to faith, and conjoined according to love. *A. R.* 937.

SPIRITUAL WORLD. Those who are therein, are in principles, and thereby in singulars, but we in the natural world, are only in principiates and composites. *C. S. L.* 328.

SPIRITUAL WORLD. In the *ſpiritual world* every one dwells according to the quality of his affections. *A. R.* 110.

SPIRITUAL WORLD. In the *ſpiritual world*, there are not only ſuch animals, birds, &c. as are ſeen on earth, but alſo compoſites formed from many, which are no where given in the earths. *Ap. Ex.* 781. *p.* 175.

SPIRITUAL WORLD. In the *ſpiritual world* all are conjoined according to internal affections, but not according to external, unleſs theſe latter act in unity with the internal. *C. S. L.* 273.

SPIRITUAL WORLD. With the inhabitants of the *ſpiritual world*, the third principle which is natural, is wanting. *C. S. L.* 52.

SPIRITUAL WORLD. It is not allowed any one therein to ſpeak otherwiſe than as he thinks. *A. R.* 293. *Mem. Reln.*

SPIRITUAL WORLD. Every exiſtence therein hath its repreſentation in the natural world. *A. C.* 6275.

SPIRITUAL WORLD is where man is and not at all removed from him. *D. L. W.* 92.

SPIRITUAL WORLD. See *Bakers.*

SPIRITUAL WORLD. See *Bears.*

SPIRITUAL WORLD. See *Bed.*

SPIRITUAL WORLD. See *Belly.*

SPIRITUAL WORLD. See *Chriſtians.*

SPIRITUAL WORLD. See *Church.*

SPIRITUAL WORLD. See *Colours.*

SPIRITUAL WORLD. See *To Comb.*

SPIRITUAL WORLD. See *Compaſſed.*

SPIRITUAL WORLD. See *Conſpicuous.*

SPIRITUAL WORLD. See *Converſion.*

SPIRITUAL WORLD. See *Countenance of Animals.*

SPIRITUAL WORLD. See *Diſeaſes.*

SPIRITUAL WORLD. See *Diſputation.*

SPIRITUAL WORLD. See *Dog.*

SPIRITUAL WORLD. See *Doors.*

SPIRITUAL WORLD. See *Earth.*

SPIRITUAL WORLD. See *To Exiſt.*

SPIRITUAL WORLD. See *Face of the Earth in the Spiritual World.*

SPIRITUAL WORLD. See *Fire.*

SPIRITUAL WORLD. See *Garment.*

SPIRITUAL WORLD. See *Good.*

SPIRITUAL WORLD. See *Houſe.*

SPIRITUAL WORLD. See *Humanity.*

SPIRITUAL WORLD. See *Image.*

SPIRITUAL WORLD. See *Influx.*

SPIRITUAL WORLD. See *To be Judged.*

SPIRITUAL WORLD. See *Juſtification by Faith Alone.*

SPIRITUAL WORLD. See *Name.*

SPIRITUAL WORLD. See *Name of the Lord Jeſus Chriſt.*

SPIRITUAL WORLD. See *Nature.*

SPIRITUAL WORLD. See *Preſence and Conjunction.*

SPIRITUAL WORLD. See *Quarters.*

SPIRITUAL WORLD. See *Reſpiration.*

SPIRITUAL WORLD. See *Reſurrection.*

SPIRITUAL WORLD. See *Right Hand, and Left Hand.*

SPIRITUAL WORLD. See *Seas.*

SPIRITUAL WORLD. See *Senſual Men.*

SPIRITUAL WORLD. See *Seven Stars, and Seven Candleſticks.*

SPIRITUAL WORLD. See *Sounds in the Spiritual World.*

SPIRITUAL WORLD. See *Syllables and Letters in the Spiritual World.*

SPIRITUAL WORLD. See *Whirlwinds in the Spiritual World.*

SPIRITUAL WORLD. See *Winds.*

SPIRITUAL and ANGELICAL INTERPRETATION of the WORD. See *Sickneſs and Death.*

SPIRITUAL and CELESTIAL. By what is *ſpiritual* in a genuine ſenſe, is meant the eſſential light of truth which is from the Lord, and by what is *celeſtial* is meant all the flame of good from the Lord. *A. C.* 3374.

SPIRITUAL and CELESTIAL. All thoſe things are called *ſpiritual* which relates to the knowledges of faith, and all thoſe things are called *celeſtial* which relate to love towards the Lord, and towards our neighbour; the former appertain to the underſtanding, the latter to the will. *A. C.* 61.

SPIRITUAL and CELESTIAL THINGS. *Spiritual things* are ſuch as have relation to faith, and *celeſtial things* ſuch as have relation to love; alſo *ſpiritual things* are ſuch as have relation to the underſtanding, and *celeſtial things* ſuch as have relation to the will. *A. C.* 1203.

SPIRITUAL and CELESTIAL SENSES of the WORD are the two interior ſenſes thereof. *A. R.* 725.

SPIRITUAL and CELESTIAL SENSES of the WORD. See *Interpretations given in the Word.*

SPIRITUAL and CELESTIAL. See *Conſcience.*

Spiritual and Celestial Principles. See *Internal Sense of the Word.*

Spiritual and Celestial Things. See *Changes.*

Spiritual and Civil Life. No idea can be had concerning ſpiritual life except from thoſe things which are in civil life. *A. C.* 4366.

Spiritual and Natural. See *Baſis.*

Spiritual and Natural. See *Conjunction.*

Spiritual and Natural. See *Created.*

Spiritual and Natural. See *Divine Order.*

Spiritual and Natural Senses. See *Divine.*

Spiritual and Natural Speech. See *Speech.*

Spiritual and Natural Things are cloathed, but celeſtial things are not. *A. C.* 5248.

Spiritual and Natural Worlds. See *Body.*

Spiritual and Natural Worlds. See *Common Principle.*

Spiritual and Natural Worlds. See *Created.*

Spiritual and Natural Worlds. See *Degrees.*

Spiritual and Natural Worlds. See *Freewill.*

Spiritual and Natural Worlds. See *Influx.*

Spiritual and Natural Worlds. See *Man.*

Spittle. It is ſaid, that the Lord *ſpit* upon the ground, and made clay of the *ſpittle*, to anoint the eyes of the blind with, by which was ſignified, reformation by truths from the literal ſenſe of the word. *Ap. Ex.* 239. *p.* 257.

Spleen. They who are in the province of the *ſpleen*, are almoſt directly above the head, but the operation falls thither. *A. C.* 5184.

Splendid Things. See *Fat and Splendid Things.*

Splendour. See *Colours.*

Splendour. See *Garments.*

Splendour. See *Glory.*

Spoil (to) Gen. 34. 27. ſig. to deſtroy. *A. C.* 4503.

Spoil. To divide the *ſpoil* (Gen. 49. 27) ſig. to give poſſeſſion into the celeſtial kingdom. *A. C.* 6443.

Spoil of Gold and Silver and Cattle (Num. 25. and chap. 31) ſig. truths falſified. *A. C.* 3242.

Spoil in mine House (Mal. 3. 10) ſig. remains in the internal man, inſinuated as it were by theft amongſt ſo many evils and falſes. *A. C.* 576.

Spoil. See *Captivity and Spoil.*

Spoiler of Moab (Jer. 48. 18) ſig. the adulteration of the word as to its literal ſenſe. *Ap. Ex.* 727. *p.* 71.

Sponge (Matt. 27. 48) ſig. the falſe in the extreme [parts or principles]. *Ap. Ex.* 627. *p.* 398.

Spontaneous. See *Correſpondence.*

Spontaneous Submission. See *Temptation and Spontaneous Submission.*

Spotted (Gen. 30. 38) ſig. truth wherewith falſes are mixed. *A. C.* 4020.

Spots ſig. falſes properly ſpeaking falſes grounded in evil. *A. R.* 625.

Spots. See *Leopard.*

Spreading Themselves on the Earth (Gen. 8. 17) ſig. the operation of the internal man on the external. *A. C.* 913.

Spread (to) Out (Gen. 9, 27). By God's *ſpreading out* Japheth, is ſig. his illumination; for in a literal ſenſe, to *ſpread out* ſig. to extend the borders, but in a ſpiritual ſenſe, it ſig. to be enlightened: for enlightening is the extenſion as it were of the borders of wiſdom and intelligence, as in Iſa. 54. 2. ſignifying illumination, or enlightening in ſpiritual things. The man of the external church is *ſpread out*, when he is inſtructed in the truths and good things of faith; and whereas he is principled in charity, he is thereby more and more confirmed in charity; and the more he is inſtructed, ſo much the more the cloud of his intellectual part is diſſipated, which intellectual part is the recipient of charity and conſcience. *A. C.* 1101.

Spread (to) Himself Abroad (Gen. 30. 43) ſig. to be multiplied. *A. C.* 4035.

Spreading out of Bones (Jer. 8. 1) ſig. the infernal things attendant upon the luſts of ſelf-love. *A. C.* 2441.

Spring ſig. the firſt ſtate of the church, the ſame as *morning*, which ſee. *D. L. W.* 73.

Spring and Fountain, (Hoſea 13. 15.) *Spring* ſig. doctrine, and *fountain* is the word. *Ap. Ex.* 730. *p.* 79.

Sprinkling Blood upon the Altar (Exod. 29. 16) in a ſupreme ſenſe, repreſented that the Lord, when he was in the world, made his humanity

manity divine truth, and united that with divine good, which was in himself, and thus glorified his own humanity. *A. C.* 10047.

Spue (to). See *To Spew.*

Spurious Faith. See *Faith.*

Spurious Tubercles. There are some in the world who act by artifices and lies, whence come evils; they apply the harmless as ministers of persuading, and also by including characters pretending that they said so and so, when yet they said nothing about the matter: in a word, they use evil means of attaining their end whatsoever it be; the means are deceits, lies, and artifices; such have reference to the sores called *spurious tubercles*, which are wont to grow on the pleura and other membranes; and these sores, wheresoever they are rooted-in, spread widely, till at length they bring decay upon the whole membrane. *A. C.* 5188.

Square, or Quadrangular Figure, sig. perfection. *A. C.* 9817. 9861.

Square. See *Four-Square.*

Squeeze (to) into the Cup of Pharaoh (Gen. 40. 11) sig. reciprocal influx. By reciprocal influx is not meant, that the exterior natural principle flows into the interior, because this is impossible, for exterior things cannot flow-in into interior things, or what is the same thing, inferior or posterior things into superior and prior things, but by the rational principle are called forth those things which are in the interior natural principle, and by this latter those things which are in the exterior; not that the very things themselves which are therein are called forth, but the things which are thence concluded or as it were extracted; such is the nature of reciprocal influx. *A. C.* 5119.

Stables sig. instructions. *C. S. L.* 76.

Stacte (Exod. 30. 34) sig. the affection of sensual truth, because it is named in the first place. *A. C.* 10292.

Staff. Frequent mention is made in the the word of *staff*, and it is surprising that scarce any one at this day knows, that any thing in the spiritual world was represented by it, as where Moses was ordered, as often as miracles were wrought, to lift up a *staff*, and that hereby also they were wrought: that that was likewise known amongst the Gentiles, may appear from their fabulous relations, in which *staffs* are ascribed to magicians; the reason why a *staff* sig. power is, because it is a support, for it supports the hand and arm, and thereby the whole body, wherefore a *staff* puts on the signification of that part which it proximately supports, viz. of the hand and arm, by both which in the word is signified the power of truth. From several passages in the five books of Moses, it is very evident that the *staff*, as the hand, represented power, and in the supreme sense, the divine omnipotence of the Lord; and it is also hence evident, that at that time representatives constituted the externals of the church, and that the internals, which are spiritual and celestial things such as are in heaven, corresponded thereto, and that hence was their efficacy; from this consideration it is also evident, how extravagant they are, who believe that there was any power in the *staff*, or in the *hand of Moses*, by infusion. That a *staff* denotes power in the spiritual sense is also manifest from several passages in the prophets. Inasmuch as a *staff* represented the power of truth, that is, the power of good by truth, therefore kings had sceptres, and the sceptres were formed like short *staffs*: for by kings the Lord is represented as to truth. The sceptre denotes the power belonging to them not by dignity, but by the truth which ought to rule, nor any other truth than what is grounded in good, thus principally the divine truth, and with Christians the Lord from whom is all divine truth. *A. C.* 4876.

Staff (Isa. 10. 24. 26) sig. power derived from reasoning and science, such as is the power of those who reason from scientifics against the truths of faith, and prevert them or make light of them. *A. C.* 4876.

Staff (Hosea 4. 12) sig the imaginary power of self-understanding. *A. C.* 2466.

Staff of Bread and Staff of Water (Isa. 3. 1) sig. goodness and truth. *A. C.* 2576.

Staff of Strength and Staff of Gracefulness, Jer. 48. 17. *Staff of strength* sig. power from good, and *Staff of gracefulness*, power from truth. *A. C.* 4876.

Staff. See *Rod and Staff.*

Staff. See *Sceptre and Staff.*

Staff. See *Signet, Pannicle and Staff.*

Stages of Man's Natural Birth. See *Regeneration.*

Stakes and Cords [*Clavi et Funes*] sig. confirmation by divine truth, and conjunction by divine good. *Ap. Ex.* 799.

Stall. See *Calves of the Stall.*

Stand (to) Dan. 7. 10. as to *go forth*, is predicated concerning truth. *Ap. Ex.* 336. *p.* 335.

Stand (to) Above at the Fountain of Waters (Gen. 24. 13) fig. a ſtate of conjunction of truth divine with the human [principle]. *A. C.* 3065.

Stand (to) At (Gen. 24. 30) fig. preſence. *A. C.* 3136.

Stand (to) at the Right Hand (Zech. 3. 1, 2) fig. to fight againſt divine Truth. *Ap. Ex.* 740. *p.* 111.

Stand (to) before God fig. to hear and do what he commands, as is the caſe with thoſe who *ſtand before* a king. *A. R.* 366.

Stand (to) before God (Rev. 20. 12). By *ſtanding before God*, that is, *before him who ſat on the throne*, is ſignified to be preſent and aſſembled to judgement. *A. R.* 866.

Stand (to) before the Lord (Rev. 6) fig. to ſuſtain his preſence and live. *Ap. Ex.* 414.

Stand (to) before Jehovah (Gen. 18. 22) *Abraham ſtanding before Jehovah*, fig. the Lord's thought from the human [principle]. *A. C.* 2147.

Stand (to) before Jehovah. See to *Sit, ſtand and walk before Jehovah.*

Stand (to) By, &c. (Rev. 11. 1). To *ſtand* by fig. the Lord's preſence, *ſaying* fig. his command, and *riſe and meaſure*, fig. to ſee and know. *A. R.* 486.

Stand (to) Round About (Rev. 7) fig. conjunction. *Ap. Ex.* 462. *p.* 121.

Stand still, and see the salvation of the Lord (Exod. 14. 13) fig. to have faith. *A. C.* 8172.

Stand (to) still. See *Sun and Moon.*

Stand (to) upon the Feet fig. new life ſuch as there is in thoſe who are regenerated. *Ap. Ex.* 666. *p.* 511.

Stand (to) upon the Feet fig. to be reformed as to the external or natural man. *A. R.* 510.

Stand (to) Up. See *To Lie Down and Stand Up.*

Stand (to) &c. (Micah 5. 4). "And he ſhall ſtand and feed in the name of Jehovah: and they ſhall abide, for now ſhall he be great unto the end of the earth." This paſſage treats concerning the Lord, and the doctrine of divine truth from him, which is underſtood by theſe words, "he ſhall *ſtand* and feed in the name of Jehovah." And that the men of the church will be in that doctrine, is ſignified by theſe words, "and they ſhall abide;" and that the doctrine of divine truth ſhould remain to eternity, is ſignified by theſe words, "he ſhall be great unto the ends of the earth. *Ap. Ex.* 687. *p.* 543.

Stand (to) and Knock at the Door. See *To Knock.*

Stand (to) and Walk before God. To *ſtand before God* fig. *to be* from him, and to *walk before God* fig. to live according to that eſſential life. *Ap. Ex.* 609. *p.* 427.

Star, in a ſupreme ſenſe, fig. knowledge concerning the Lord. *Ap. Ex.* 422. *p.* 29.

Star. The Lord is called a *ſtar* from the light of his divine wiſdom, and from the light, with which he cometh into the world. *A. R.* 954.

Star. There fell from heaven a great *ſtar*, burning as it were a lamp (Rev. 8. 10) fig. the appearance of ſelf-intelligence from pride originating in infernal love; for it was ſeen to burn as a lamp, and the name of it was wormwood, as follows; and by *ſtar* and alſo by lamp is ſignified intelligence, here ſelf-derived intelligence, becauſe it ſeemed to burn, and all ſelf-derived intelligence burns from pride, and the pride of it proceeds from infernal love, which is ſignified by "a mountain burning with fire," v. 8. By wormwood is ſig. the infernal falſe principle, from which that intelligence exiſts, and of which it is compoſed. *A. R.* 408.

Star (Rev. 9. 1) fig. divine ſpiritual truth, or intelligence originating in ſpiritual love which is love towards our neighbour; and whereas that intelligence at this day is called faith, and that love, charity is faith originating in charity, or more properly ſpeaking, it is the truth of faith originating in the good of charity, which is here ſignified by a *ſtar*. *A. R.* 420.

Star out of Jacob and a Sceptre out of Israel (Num. 24. 17 *to* 19) fig. the Lord's human eſſence. *A. C.* 3322.

Star. See *Morning Star.*

Stars are frequently mentioned in the word, and conſtantly ſignify goodneſſes and truths, and in a contrary ſenſe, evils and falſes; or, what is the ſame thing, they ſignify angels, or ſocie-

ties

ties of angels, and alſo, in a contrary ſenſe, evil ſpirits and their fellowſhips, when they ſig. angels, or ſocieties of angels, then they are fixed ſtars, but when they ſig. evil ſpirits and their fellowſhips, then they are wandering *ſtars*, which have frequently been ſeen. And from the very twinkling and ſparkling of the *ſtars* [in the world of ſpirits] it appears alſo what is their nature or quality. *A. C.* 1808.

Stars of the Heavens (Gen. 22. 17) ſig. ſpiritual men. The ſpiritual are thoſe, who in the word throughout are compared to *ſtars*, and this from the knowledge of good and truth which they poſſeſs, but not ſo the celeſtial, inaſmuch as they have not knowledges but perceptions; and moreover inaſmuch as *ſtars* enlighten the night, for the light which the ſpiritual enjoy is a ſort of nocturnal light, ſuch as is from the moon and the *ſtars*, in reſpect to the diurnal light which the celeſtial enjoy. *A. C.* 2849.

Stars. About the angels, when they are beneath the heavens, there appear as it were little *ſtars* in great abundance, and in like manner, about ſpirits, who when they lived in the world, had acquired to themſelves knowledges of good and truth, or truths of life and doctrine from the word. But theſe *ſtars* appear fixed, with thoſe who are in genuine truths from the word, but wandering with thoſe who are in falſified truths. *A. R.* 51.

Stars (in the ſpiritual world) appear to fall from heaven to the earth there, when knowledges of good and truth periſh. *A. R.* 333.

Stars. See *Ordinances of the Moon and of the Stars.*

Stars. See *Spirits.*

Stars. See *Wandering Stars.*

Stars and Candleſticks (Rev. 1. 20). See *Seven Stars and Seven Candleſticks.*

Start (to) out of Sleep. See *Sleep.*

State. Place is of no conſequence, but all depends on ſtate. *A. C.* 1691.

State. See *Lord.*

State. See *Prayer.*

State. See *Word.*

State of Bleſſedness. See *Heaven.*

State of the Church and it's Progreſſions, appear manifeſt in heaven before the angels. *L. J.* 41.

State of the World and Church after the Laſt Judgment. The *ſtate of the world after the laſt judgment*, will be altogether ſimilar t what it has been heretofore; but *the ſtate of th church* will not be ſimilar hereafter; it will b ſimilar indeed as to external appearance, bu diſſimilar as to internal; in regard to the ex ternal appearance, there will be diſtinct churche as before, their doctrines will be taught as be fore, and there will be the like religious worſhi among the Gentiles; but the man of the churc will hereafter be in a freer *ſtate* of thinkin about matters of faith, conſequently about ſp ritual things which appertain to heaven, inaſ much as ſpiritual freedom is reſtored. *L. J.* 73.

State of Liberty. See *Evils.*

State of the Life of Man. See *Changes.*

State of Regeneration. See *Fifth State of Regeneration.*

State of Regeneration. See *Firſt ſtate of Regeneration.*

State of Regeneration. See *Fourth State of Regeneration.*

State of Regeneration. See *Second State of Regeneration.*

State of Regeneration. See *Seventh State of Regeneration.*

State of Regeneration. See *Sixth State of Regeneration.*

State of Regeneration. See *Third State of Regeneration.*

State of the Spirit. See *Word.*

Stated Times. See *Time.*

States. See *Ends.*

States. See *Regeneration.*

States of the Church Repreſented. See *Church.*

States of Faith. See *Faith.*

States of Life. See *Men and Women.*

States of Life. See *Worſhip.*

States of Life Changed. See *Conjugial Partners.*

States of Sanctity. See *Worſhip.*

Station. See to *Bring Back upon a Station.*

Stations and Sittings are predicated of the reſt of man and thence ſignify the eſſe of life from which its exiſtence is derived. *Ap. E.* 687. *p.* 540.

Statue ſig. an holy border [term or boundary] thus the ultimate principle of order, becauſe in the moſt ancient times, ſtones were placed at their borders or boundaries, which marked poſſeſſi

poſſeſſion or inheritance one from that of another and were for a ſign and a witneſs that the borders or boundaries were at that place: the moſt ancient people, in every particular object, and in every particular ſtatute, were led to think of ſomewhat celeſtial and ſpiritual; from theſe ſtones alſo which they ſet up, were led to think concerning the ultimate principles in man, conſequently concerning the ultimate principle of order, which is truth in the natural man: the ancients who were after the flood, received this from the moſt ancient people before the flood, and began to account thoſe ſtones holy, which were ſet up in the borders [or boundaries], by reaſon that they ſig. holy truth which is in the ultimate principle of order; they alſo called thoſe ſtones *ſtatutes*, and hence it came to paſs, that *ſtatutes* were uſed in worſhip, and that they erected ſuch in the places where they had their groves, and afterwards where they had their temples, and alſo that they anointed them with oil; for the worſhip of the ancient church conſiſted of the perſpectives and ſignificatives of the moſt ancient people who were before the flood: the moſt ancient people, inaſmuch as they diſcourſed with Angels, and were together with them whilſt they were on earth, were inſtructed from heaven that ſtones ſig. truth, and that wood ſig. good; hence then it is that *ſtatutes* ſig. an holy border, or boundary, thus truth, which is the ultimate principle of order with man; for the good, which flows in through the internal man from the Lord, terminates in the external man, and in the truth that is therein: man's thought, his ſpeech, and action, which are the ultimates of order, are nothing elſe but truths grounded in good, being the images or forms of good, for they appertain to the intellectual part of man, whereas the good which is in them, and from which they are derived, appertains to his will part or principle. *Statutes* in an oppoſite ſenſe rep. thoſe things which are contrary to order. *A. C.* 3727. 4580.

Statues of the House of the Sun (Jer. 43. 13) ſig. ſelf-worſhip. *A. C.* 2441.

Stature. See *Body*.

Statute. To *appoint for a ſtatute* (Gen. 47. 26) ſig. to conclude from conſent, for what is *appointed for a ſtatute* is done from conſent on each ſide, and is referred amongſt thoſe things which are ordained from agreement, and thus duly. *A. C.* 6164.

Statutes and Precepts. *Statutes* ſig. the external things of the word, ſuch as rituals, and thoſe things which are repreſentative and ſignificative of the internal ſenſe: but *precepts* ſig. the internal things of the word ſuch as are the things appertaining to life and doctrine, eſpecially thoſe which are of the internal ſenſe. *A. C.* 3382.

Statutes See *Judgments Precepts, and Statutes*.

Statutes. See *Laws, Judgments and Statutes*.

Statutes. See *Ordinances, Precepts, &c.*

Statutes of Heaven and Earth. See *Covenant of the Day and Night*.

Statutes, Judgments, and Laws of the Jewish Church. See *Jewiſh Church*.

Staves. See *Swords and Staves*.

Stay (to) all Night (Gen. 19. 2) ſig. here to judge, for evening ſig. a ſtate of the church preceding the laſt ſtate, when there begins to be no faith, and it alſo ſig. viſitation which precedes judgment; hence it is evident, that night which ſucceeds is the laſt ſtate, when there is no faith, and alſo that it is judgment. *A. C.* 2335.

Steal (to) (Gen. 31. 19) ſig. to take away what is dear and holy, thus to change the ſtate. *A. C.* 4111.

Steal (to). "Thou ſhalt not *ſteal*," (Exod. 20. 15). In a natural ſenſe, by this commandment is meant, according to the letter, not to *ſteal*, or plunder, or to play the pirate in time of peace; and in general, never to deprive any perſon of his juſt right and property, under any pretence whatever. In this ſenſe it extends alſo to all impoſitions, and unlawful methods of gain, uſury, and exaction; and likewiſe to all fraudulent practices in the payment of duties and taxes, and in the diſcharge of debts. Workmen offend againſt this commandment, who do their work in an under-hand manner, in order to deceive; traders offend againſt it, who, in their trading, endeavour to impoſe, either in regard to the weight, meaſure, or value of any commodity; governors offend againſt it, when they would deprive thoſe under their command, of their juſt wages; judges offend againſt it, who

are influenced in judgment by motives of friendship, gift, relationship, or any other considerations, to the perverting of law and equity, and the robbing others thereby of their legal claims and possessions. In a spiritual sense, by *stealing* is meant, to deprive others of the truths, which they embrace in faith, by means of falses and heretical opinions: priests, therefore, who do the work of their ministry from no higher motives than those of gain, and worldly honour, and teach such doctrines, as they see by the word, or might see, are contradictory to truth, are spiritual thieves, inasmuch as they rob the people of the means of salvation, which are the truths of faith; they are also called thieves in several passages of the word. In a celestial sense, by thieves are meant, those who take away divine power from the Lord, and also those who appropriate to themselves his merit and righteousness; all such, notwithstanding their seeming adoration of God, repose no confidence in him, but in themselves, and likewise do not believe in God, but in themselves. *U. T.* 317. 318. 319. *Dec.* 80. *S. S.* 67.

STEM of JESSE. See *Rod coming out of the Stem of Jesse*.

STEM or STALK of a TREE. See *Tree*.

STEPS (Exod. 20. 26) sig. ascent to superior, or interior principles. *A. C.* 8945.

STEWARD of the HOUSE (Gen. 15. 2) sig. the external church, when the real internal church is the house, and the Lord is the father of the family, all *stewardship* appertains to the external of the church, as the administration of ceremonies and of several things relating to the temple and to the church itself, that is, to the house of Jehovah, or of the Lord. The external things of the church, without the internal, are of no account, but from the internal they derive their existence and their quality; the case herein is like that of man, whose external or corporeal part is in itself a sort of mere nothingness, unless it be animated and vivified by an internal principle; such therefore is the internals, such also is the external, or such as the soul and mind is, such is the estimation of all things which exist by the external or corporeal part; it is the heart and its qualities, not mere words and gestures, which constitute man; the same is true in respect to the church; nevertheless, the external of the church, like the externals of man, are of use in this respect, to provide and administer that like the external or corporeal man, in regard to the internal which is the house, they may be called a *steward*, [a provider] or administrator. *A. C.* 1795.

STICK of a REED (the) (Ezek. 29. 6) sig. the power of exploring spiritual truths by scientifics. *A. C.* 1085.

STIFF-NECKED (to be) is predicated of the Israelitish nation, because they would not receive influx from the divine [principle] into the interiors. *A. C.* 10628.

STINGS sig. falses of an hurtful nature originating in evil. *A. R.* 439.

STINGS (Rev. 9) sig. the craftiness and subtility of persuasion to what is false. *Ap. Ex.* 568 *p.* 275.

STINK (to) (Gen. 34. 30) sig. to abominate. *A. C.* 4516.

STINK (to) (Exod. 7. 21) sig. aversion. *A. C.* 7319.

STINK (to) (Isa. 34. 3) sig. damnation. *Ap. Ex.* 405. *p.* 634.

STIR (to) UP (Gen. 49. 9). "Who shall *stir him up*," sig. that he is safe amongst all in the hells. The reason why amongst all in the hells is signified is, because he is safe amongst all evils even in the midst of the hells, for love to the Lord, and neighbourly love are attended with this effect, by reason that they, who are principled in that love, are joined most closely to the Lord, and are in the Lord, because they are in the divine [principle], which proceeds from him; hence nothing of evil can reach to them. It is to be noted, that there are innumerable hells distinct according to the genera of all evils and falses thence derived, and according to the species, and the singulars of species; and that in each hell there is an order, and that that order is preserved by the Lord, both immediately and mediately by the celestial angels, occasionally also angels are sent thither to reduce into order what is disorderly there, and when they are there they are in safety: this is meant by what was said, that he who is in the celestial principle, is safe amongst all in the hells. *A. C.* 6370.

STOMACH. The world of spirits, which is in the midst between heaven and hell, and into which every man first comes after death, and is there prepared, corresponds to the *stomach*, in which

which all the ingesta, or matters taken in for the purpose of nourishment, are prepared, so as to be converted either into blood and flesh, or excrements and urine, the latter of which have correspondence with hell, but the former with heaven; but the substances spued out of the *stomach* are such as have not undergone that separation, but are mixed. *A. R.* 204.

Stomach. They who have been very solicitous concerning the future, and especially they who on that account have been rendered tenacious and avaricious, appear in the region where the *stomach* is; the sphere of their life may be compared to the nauseous stench which is exhaled from the *stomach*, and also to the heaviness arising from indigestion; they who have been such, stay long in that region, for solicitude about futurity, confirmed by act, makes dull and retards the influx of spiritual life, for they attribute to themselves what is of the divine providence, and they who do this oppose the influx, and remove from themselves the life of good and truth; inasmuch as solicitude concerning futurity is what causes anxieties in man, and inasmuch as such spirits appear in the region of the *stomach*, it is from this ground, that anxieties affect the *stomach* more than the rest of the viscera. *A. C.* 5177. 5178.

Stomach. They, in another life, who induce extreme heaviness in the *stomach*, are such as have in the life of the body, not been habituated to any employment, not even domestic, but only to pleasure, and bedfies have lived in filthy ease and sluggishness, having no concern about others, and also despising faith: in a word, such are animals, not men. The sphere of such with the sick, induces *numbness in the members and joints*. *A. C.* 5723.

Stomach. See *Intestines*.

Stone (to) any one sig. to extinguish and demolish falses, but in the opposite sense, when from evils, it sig. to extinguish and destroy the truths of faith. *A. C.* 7456.

Stoning. The punishment of *stoning* was instituted to represent condemnation and malediction, on account of the destruction of truth in the church. *Ap. Ex.* 655.

Stone sig. the lowest degree of the spiritual [principle], or the lowest [part or principle] of the understanding, or the scientific-sensual principle. *A. C.* 643.

Stone, in the supreme sense, sig. the Lord, and in the respective sense, his spiritual kingdom or the truth of faith. *A. C.* 6426.

Stone or Rock sig. the Lord as to the divine truth of the word. *A. R.* 915.

Stone (Isa. 60. 16) sig. sensual truth. *A. C.* 425.

Stone (hewn) (Isa. 9. 10) denotes what is fictious. *A. C.* 1296.

Stone. See *Corner Stone*.

Stone. See *Engraver in Stone*.

Stone. See *Hewn Stone*.

Stone. See *Mill-Stone*.

Stone. See *To roll away the Stone, &c.*

Stone. See *Silver, Iron, and Stone*.

Stone. See *Stones*.

Stone. See *White Stones*.

Stones. Forasmuch as they signified truths formed from good, or good in form, therefore it was prohibited that they should be joined by any hammer, axe, or iron, lest any thing from man's proper intelligence should accede thereto. *Ap. Ex.* 391. *p.* 572.

Stones sig. natural truths, and *precious stones* spiritual truths. *C. S. L.* 76.

Stones. See *Precious Stones*.

Stones of Hail. See *Mortar*.

Stool of the Feet (Ps. 110. 1) sig. things natural as well sensual as scientific, and hence the rational things of man, which are called *enemies* when they pervert worship, and this by the literal sense of the word, so that there remains only worship in externals, and internal worship, either totally perishes, or is defiled. *A. C.* 2162.

Stoop (to) or Bend Himself as a Lion (Gen. 49. 9) sig. to put himself in power. *A. R.* 241.

Stop Up (to) (Gen. 26. 15) sig. to be not willing to know and thus to obliterate. *A. C.* 3412.

Storm. See *Wind and Storm*.

Storms. See *Spirit of Storms, &c.*

Stoutness (Gen. 47. 6) in the original tongue, is expressed by a word, which also sig. strength and virtue, which, in the internal sense, denote what is prevalent, thus what is more excellent. *A. C.* 6086.

Strait. See *Crooked made Strait*.

Straitness of Soul (Gen. 42. 21) sig. a

ſtate of the internal, when it is alienated from the external. With this ſtate the caſe is this: the Lord continually flows-in to man with good, and in good with truth; but man either receives it, or does not receive, if he receives, it is well with him, but if he doth not receive, it is ill with him: when he doth not receive, if in ſuch caſe he feels any thing of anxiety, which here is *ſtraitneſs of ſoul*, there is hope that he may be reformed, but if he doth not feel ſomewhat of anxiety, the hope vaniſhes; for there are attendant on every man two ſpirits from hell, and two angels from heaven; for man, inaſmuch as he is born in ſin, cannot in anywiſe live, unleſs on one part he communicates with hell, and on the other with heaven, all his life being thence derived; when man is grown up, and once begins to have rule from himſelf, that is, when he ſeems to himſelf to will and to act from his own judgment, and to think and conclude concerning the things of faith from his own underſtanding, if in ſuch caſe he betakes himſelf to evils, the two ſpirits from hell approach, and the two angels from heaven remove themſelves a little; but if he betakes himſelf to good, the two angels from heaven approach, and the two ſpirits from hell are removed: when therefore man betakes himſelf to evils, as is the caſe with moſt in youth, if any thing of anxiety is felt when he reflects upon what he hath done amiſs, it is a mark that he is ſtill about to receive influx from the angels from heaven, as alſo it is a mark that he will afterwards ſuffer himſelf to be reformed; but if nothing of anxiety is felt when he reflects upon what he hath done amiſs, it is a mark that he is no longer willing to receive influx by the angels from heaven, and alſo a mark that afterwards he will not ſuffer himſelf to be reformed; in the preſent paſſage therefore, where the truths of the external church are treated of, which are repreſented by the ten ſons of Jacob, mention is made concerning the *ſtraitneſs of ſoul* in which Joſeph was, when he was alienated from his brethren, and alſo afterwards that Reuben admoniſhed them, whereby is ſignified, that when that ſtate preceded, reformation afterwards had place, or the conjunction of the internal with the external, which conjunction is treated of in what follows; for with thoſe who are in anxiety on ſuch occaſions, there is an internal acknowledgment of evil, which, when it is recalled by the Lord, becomes confeſſion, and finally repentance. *A. C.* 5470.

STRAITNESS. See *Fear and Straitneſs*.

STRANGE (Gen. 42. 7). To behave himſelf *ſtrange*, here denotes non-conjunction, becauſe without a medium, for he who is not in reciprocal conjunction, becauſe without a medium, appears *ſtrange*, as internal truth, or truth immediately from the divine [being or principle], to thoſe who are in external truths: hence now it is, that Joſeph behaved himſelf *ſtrange* to his brethren, not that he was *ſtrange*, for he loved them, for turning from them he wept, verſe 24, but the ſtrangeneſs on their part, by reaſon of non-conjunction, is repreſented by him ſo being himſelf; as for example, where it is ſaid in the word, that Jehovah or the Lord behaved himſelf *ſtrange* to the people, oppoſeth himſelf to them, rejecteth them, damneth, caſteth into hell, puniſheth, delighteth in doing ſuch things, in the internal ſenſe is meant, that they behave themſelves *ſtrange* to Jehovah or the Lord, oppoſe themſelves to him, are in evils which reject them from his face, which damn them, which caſt into hell, and which puniſh, and that ſuch things in no wiſe proceed from Jehovah or the Lord; but it is ſo ſaid in the word by reaſon of the appearance, for ſo it appears to the ſimple. The caſe is ſimilar with internal truths, when they are viewed by external truths without conjunction by a medium; in ſuch caſe, the former truths appear altogether *ſtrange* to the latter, yea, ſometimes oppoſite, when yet the oppoſition is not in the internal truths, but appertains to the external truths; for theſe latter, without conjunction by a medium, cannot view the former otherwiſe than from the light of the world ſeparate from the light of heaven, conſequently as *ſtrange* to [or alienated from] themſelves. *A. C.* 5422.

STRANGE BEASTS. See *Beaſts*.

STRANGE FIRE (Lev. 10. 1, 2) ſig. all ſelf-love and love of the world, and every luſt ariſing from thoſe loves. *A. C.* 934.

STRANGER (a) ſig. one who is inſtructed in the truths and goods of the church, and receives them, thus him who is not born within the church, but nevertheleſs accedes to it. *A. C.* 7908.

STRANGER (Gen. 15. 13) ſig. what is rare or ſcarce,

ſcarce, for *ſtranger* ſig. what is not born in the land, and thus what is not acknowledged as native, conſequently what is regarded as foreign, rare or ſcarce. *A. C.* 1843.

STRANGER. See *Sojourner.*

STRANGER (ſon of the). See *Eunuch.*

STRANGERS and ALIENS (Lam. 5. 2). "Our inheritance is turned to *ſtrangers*" ſig. the truths of the church converted into falſes, and our houſes to *aliens*, ſig. the goods of the church converted into evils. *Ap. Ex.* 654. *p.* 488.

STRANGERS. See *Sons of Strangers.*

STRANGERS, and the VIOLENT of the NATIONS (Ezek. 28. 8). *Strangers* ſig. falſes which deſtroy truths, and *the violent of the nations*, evils which deſtroy good. *Ap. Ex.* 537. *p.* 226.

STRAW (Gen. 24. 25) ſig. ſcientific truths, becauſe it is predicated of camels, ſuch being their food; for when by camels is ſignified the natural man as to common ſcientifics, then by his food, viz. by *ſtraw* nothing elſe can be ſignified, for he hath no other food, which is the food of his life, his nouriſhment is thence derived, and if ſuch food ſhould fail him, viz. ſcience, he would not ſubſiſt; that this is the caſe, is evident from the life after death, for then ſuch things are to ſpirits inſtead of food. In the natural man, as in the rational, there are two ſorts of things in general which conſtitute his eſſence, viz. things intellectual, and things voluntary, (or appertaining to the will), to things intellectual appertain truths, to things voluntary appertain goods; the truths of the natural man are ſcientific truths, viz. whatſoever things are in his external memory; theſe are the things which are ſignified by *ſtraw*, when the ſubject treated of is concerning camels, alſo concerning horſes, mules and aſſes; but the goods of the natural man are delights, eſpecially ſuch as originate in the affection of thoſe truths. *A. C.* 3114.

STRAW (Iſ. 11. 6) ſig. the word in the letter, which by the infernal falſe is perverted, but cannot be perverted by them who are in truths from good. *Ap. Ex.* 781. *p.* 180.

STRAW and PROVENDER (Gen. 24. 32) ſig. the truths and goodneſſes of the natural man. *A. C.* 3146.

STRAW. See *Lion.*

STREAM. See *Overflowing Stream.*

STREAM ſig. thoſe things which are of intelligence. *A. C.* 6015.

STREAMS of the ABYSS. See *Hell.*

STREAMS of WATERS (Iſa. 30. 25) ſig. the knowledges of good and truth. *A. C.* 6435.

STREET of the GREAT CITY (Rev. 11. 8) ſig. the falſe principle of the doctrine concerning juſtification by faith alone. *A. R.* 501.

STREET and DITCH (the) BEING RESTORED (Dan. 9. 25) ſig. the reſtoration of truth and good. *A. C.* 2336.

STREETS. By *ſtreets* in the word, almoſt the ſame is ſignified as by ways, becauſe *ſtreets* are ways in a city; but yet by *ſtreets* are ſignified, truths or falſes of doctrine, and by ways are ſignified truths and falſes of the church, becauſe earth ſig. the church. *A. R.* 501.

STREETS. On this ſignification of *ſtreets*, as denoting truths, was grounded a repreſentative rite amongſt the Jews, to teach in *ſtreets*, See Matt. 6. 2, 5, and Luke 13. 26, 27. In the Prophets, whereſoever *ſtreets* are named, in an internal ſenſe, they either ſig. truths, or what is contrary to truth. *A. C.* 2336.

STREETS of the NEW JERUSALEM (Rev. 21) ſig. all things appertaining to truth which lead to good, or all things appertaining to faith which lead to love and charity, and whereas truths in ſuch caſe become grounded in good, and thus tranſparent by virtue of good, the *ſtreet* is ſaid to be *pure gold as tranſparent glaſs*, verſe 21. *A. C.* 2336.

STREETS and LANES (Luke 14. 21). By the ſervants going into the *ſtreets and lanes* is ſig. that he ſhould ſeek every where ſome genuine truth, or truth which is bright and tranſparent by virtue of good, or thro' which good is pellucid. *A. C.* 2336.

STREETS. See *Mire of the Streets.*

STRENGTH is pred. of what is true, and of what is falſe. *A. C.* 3727.

STRENGTH (Luke 10. 27) ſig. the will and underſtanding brought forth into the ultimates. *A. C.* 9936.

STRENGTH (Rev. 1. 6) ſig. divine Omnipotence, and is pred. of divine love. *A. R.* 22.

STRENGTH. See *To come in Strength.*

STRENGTH. See *Glory and Strength.*

STRENGTH. See *Power and Strength.*

STRENGTH and GLORY [*robur et decus*] (Pſal. 78. 61). His *ſtrength* which he delivered into captivity

captivity fig. ſpiritual truth from celeſtial good, and his *glory* into the hand of the enemy fig. natural truth from ſpiritual [good]. *Ap. Ex.* 811. *p.* 233.

STRENGTH and HORN (1 Sam. 2. 10). *Strength* fig. the power of good over evil and *horn*, the power of truth over the falſe. *Ap. Ex.* 684. *p.* 533.

STRENGTH and MIGHT (Gen. 49. 3). *Strength* fig. the ability which appertains to good, and *might* fig. the ability of truth; for the expreſſion by which *might* is expreſſed in the original tongue, is in the word predicated of truth, whereas the expreſſion by which *ſtrength* is expreſſed, is predicated of good. *A. C.* 6343.

STRENGTH, THRONE and POWER (Rev. 13. 2). By *ſtrength* (virtue) is ſignified authority, by *throne* government, and by *great power* dominion. *A. R.* 575.

STRENGTH of an HORSE, and the LEGS of a MAN (Pſal. 147. 10). The *ſtrength of an horſe* fig. man's proper power of thinking what is true, and the *legs of a man* fig. man's proper power of doing good. *A. C.* 2826.

STRENGTHEN (to) the HAND of the MISERABLE and NEEDY. See *Explanation of Ezekiel* 16. 46 *to* 50.

STRENGTHENED (to be) (Gen. 21. 18) fig. to be ſupported. *A. C.* 2698.

STRETCH (to) OUT [*expandere*] (Iſa. 51. 13) fig. to reſtore the church. *Ap. Ex.* 1057. *p.* 501.

STRETCH OUT (to) the EARTH, and the HEAVENS is a common form of ſpeaking with the prophets, when they are treating of the regeneration of man. *A. C.* 25.

STRETCHED OUT ARM (a) fig. Omnipotence or divine power, becauſe by an *arm*, when it appears *ſtretched out* in the heavens, is repreſented power from the divine [being or principle]; but when not *ſtretched out* but bended, power in the general ſenſe is repreſented, hence now it is, that divine power in the word is very often expreſſed by a *ſtretched out arm*, and by a *ſtrong hand*. *A. C.* 7205.

STRIKE (to) UPON the HARP (Rev. 14. 2) fig. to confeſs the Lord from ſpiritual truths. *A. R.* 616.

STRINGED INSTRUMENTS. See *Inſtruments*.

STRIP, (to) (Gen. 37. 23) when it is predicated of divine truth, (which in the preſent caſe is Joſeph) fig. to ſhake off, and alſo to annihilate. *A. C.* 4741.

STRIPT and NAKED (Micah 1. 8). To be *ſtript* fig. to be without goods, and to be *naked* fig. to be without truths. *Ap. Ex.* 714. *p.* 33.

STRIPE (Exod. 21. 25) fig. the extinction, or loſs of affection in the intellectual principle. *A. C.* 9057.

STROKE of THEIR WOUNDS. See *Breach*.

STRONG is frequently predicated in the word of him who places his confidence in himſelf and his own intelligence, for thus he believes himſelf to be *ſtrong*. *Ap. Ex.* 504.

STRONG (the). See *Explanation of Iſaiah* 1. 31.

STRONG DRINK. See *Wine and Strong Drink*.

STRONG HOLDS, or FORTRESSES of MUNITIONS (Dan. 11. 39) fig. the things of ſelf-derived intelligence confirmed by the literal ſenſe of the word. *Ap. Ex.* 717. *p.* 44.

STRONG MAN, MAN of WAR, JUDGE and PROPHET (Iſa. 3. 2). *Strong man and man of war* fig. truth combating againſt evil and the falſe; and *judge and prophet*, the doctrine of good and truth. *Ap. Ex.* 727. *p.* 73.

STRONG STAFF, and BEAUTIFUL ROD. See *Staff of Strength, and Staff of Honour*.

STRONG and MANY (Iſa. 8. 7). *Strong* hath reſpect to luſt, and *many*, to falſity. *Ap. Ex.* 518. *p.* 199.

STRONG and MANY. See *Waters going Softly, &c.*

STRONG and WITHOUT NUMBER (Joel 1. 6). *Strong* is pred. of the power of evil, and *without number*, of the power of the falſe. *Ap. Ex.* 556. *p.* 266.

STRUCTURE. See *Building*.

STRUGGLE (to) (Gen. 25. 22) fig. combat concerning priority, viz. whether good or truth be prior, or what is the ſame thing, whether charity, which relates to good, or faith which relates to truth be prior. This point hath been matter of combat amongſt ſeveral in the ſpiritual church from the earlieſt times. *A. C.* 3289.

STRUGGLINGS of GOD. (Gen. 30. 8.) "And Rachel ſaid, with *the ſtrugglings of God* have I *ſtruggled* with my ſiſter, and have alſo prevailed," —fig. a ſupreme ſenſe proper ability, in an internal ſenſe temptation, in which is victory, and

and in an external ſenſe, reſiſtance ariſing from the natural man: which may appear from the ſignification of the *ſtrugglings of God*, and of *ſtrugglings*, as denoting temptations; for temptations are nothing elſe but *ſtrugglings* of the internal man with the external, or of the ſpiritual man with the natural, inaſmuch as eaob is willing to have dominion, and when dominion is diſputed, combat enſues, which is here called *ſtruggling*; that to prevail is to overcome, appears without explication. The ground and reaſon why theſe words, in a ſupreme ſenſe, ſig. proper ability, is, becauſe the Lord, whilſt he was in the world, and in his human principle in the world, ſuſtained all temptations from his own proper ability, and from his own proper ability overcame them, differing herein from every man, who in no caſe ſuſtains and overcomes any temptation from his own proper ability, but from that of the Lord in him. That in an internal ſenſe by the *ſtrugglings of God*, and by *prevailing*, are denoted temptations in which man conquers, is evident from what hath been juſt now ſaid above: but the reaſon why in an external ſenſe is denoted reſiſtance ariſing from the natural man, is, becauſe all temptations is nothing elſe but ſuch reſiſtance; for in ſpiritual temptations, as it was ſaid, there is diſpute concerning dominion, viz. which ſhall have ſupremacy, the internal man, or the external, or what is the ſame thing, the ſpiritual man or the natural, they being altogether oppoſite to each other; for when man is in temptation, his internal or ſpiritual man is in ſuch caſe under the Lord's rule, by means of angels, but his external or natural man is under the rule of infernal ſpirits, and the combat between them is what is perceived with man as temptation: when man is ſuch in faith and life, as to be capable of being regenerated, he will then conquer in temptation, but when he is ſuch as to be incapable of being regenerated, he then falls in temptations. That reſiſtance ariſes from the natural man, is ſignified by the words, "I have *struggled* with my ſiſter," for by Leah, who in this caſe is the ſiſter, is ſignified the affection of the external man, but by Rachel, the affection of the internal. *A. C.* 3927.

STRUMPET (a) correſpondence to the falſification of truth, and hence in the word is uſed to ſignify ſuch falſification. *Dec.* 46. *S. S.* 26.

STUBBLE for CHAFF (Exod. 5. 12) ſig. ſcientific, truth; for *ſtubble* is ſuch truth as is accommodated to the ſcientific, which is ſignified by *chaff*; the reaſon why *ſtubble* denotes ſuch truth is, becauſe it is the ſtalk in the top of which is ſeed, and by ſeeds in the word, are ſignified truths and goods; thus by the ſtalk which is beneath them, is ſignified the common veſſel of truth, conſequently ſcientific truth; for the ſcientifics of faith and charity, are indeed truths, but common [or general] truths, and thereby the recipient veſſels of particular and ſingular truths: which may alſo be manifeſt to every one. *A. C.* 7131.

STUMBLE (to) (1 Sam. 2. 4) is predicated of the Gentiles, who were in a defect of the knowledges of truth. *Ap. Ex.* 721. *p.* 47.

STUMP of the ROOTS of the TREE which ſhould be left in the EARTH (Dan. 4. 15) ſig. the word, when it is underſtood only as to the letter, which is knowledge remaining in the memory, and paſſing forth into the ſpeech. *Ap. Ex.* 650. *p.* 450.

STYLE of the WORD is a truly divine *ſtyle*, with which no other *ſtyle*, however ſublime and elegant it may appear, is at all worthy to be compared, but is as darkneſs compared with light. The *ſtyle of the word* is ſuch, that it is holy in every ſenſe, and in every expreſſion, nay, in ſome caſes, in the very letters themſelves which compoſe it; hence it is, that the word effecteth conjunction between man and the Lord, and openeth heaven. *S. S.* 3. *Ap. Ex.* 175. *p.* 158.

STYLE of the WORD. There are in general four different *ſtyles* in which the word is written: the firſt is, what was in uſe in the moſt ancient church; their method of expreſſing themſelves was ſuch, that when they made mention of earthly and worldly things, they thought of the ſpiritual and celeſtial things repreſented thereby, ſo that they not only expreſſed themſelves by repreſentatives, but alſo reduced their thoughts into a kind of hiſtorical ſeries, or arrangement, in order to give them more life, and in this they found the ſweeteſt delight and entertainment. Thoſe repreſentatives are called in David, "Dark ſayings of old," (Pſal. 78. 2, 3, 4). From the poſterity of the moſt ancient church Moſes received what he wrote concerning the

the creation, concerning the garden of Eden, &c. till the time of Abraham. The second *style* is hiſtorical, occurring in the books of Moſes, from the time of Abraham until the times of Joſhua, Judges, Samuel, and the Kings, in which books the hiſtorical relations are ſuch as they appear to be in the letter, but yet all and every part of them contain things altogether different in the internal ſenſe. The third *style* is prophetical, which took it's riſe from the *style* of the moſt ancient church, that was held in high adoration: this *style* however is not connected like the hiſtorical, and that of the moſt ancient church, but is broken and interrupted, being ſcarce ever intelligible but in it's internal ſenſe, wherein are contained the greateſt Arcana, which ſucceed each other in a beautiful and orderly connection, having relation to the internal and external man, to various ſtates of the church, to heaven itſelf, and to the inmoſt ſenſe to the Lord. The fourth *style* is that of the Pſalms of David, which is between the prophetical and the ordinary *style* of ſpeaking, in which, under the perſon of David as a king, the Lord is treated of in an internal ſenſe. *A. C.* 66.

STYLE of the WORD. See *Error*.

SUBDUE (to) the HELLS. See *Faith of the new Heaven and new Church*.

SUBDUE (to) the HELLS. See *Hells*.

SUBDUE (to) the HELLS. See *Heaven*.

SUBDUE (to) the HELLS. See *Lord*.

SUBJUGATION of the HELLS. See *Inmoſt ſenſe of the Word*.

SUBJECT. Such as the *ſubject* is, ſuch is the predication. *A. C.* 721.

SUBJECTS. In the other life, one ſociety cannot have communication with another, or with an individual, except by the ſpirits who are ſent forth by them, and who are called *ſubjects*, for by them as by *ſubjects* they diſcourſe. To ſend forth *ſubjects* to other ſocieties, and thereby to procure to themſelves communication, is amongſt things that are familiar in the other life; the ſpirits and genii attendant on man, are nothing elſe but *ſubjects*, whereby he has communication with hell; and the celeſtial and ſpiritual angels are *ſubjects*, whereby he hath communication with the heavens. *A. C.* 5983.

SUBMISSION. There is a chain of ſubordination, and thus of application, conſequently of *ſubmiſſion* from the firſt [principle] of life, or the Lord; in this chain, the things which are in a [illegible]place, inaſmuch as they ought to be ſubſervient to the higher, muſt be in *ſubmiſſion*, otherwiſe there can be no conjunction. *A. C.* 3091.

SUBMISSION. The Lord with a view to render any one bleſſed and happy, with a total *ſubmiſſion*, that is, that he ſhould not be partly his own, and partly the Lord's, for in ſuch caſe there are two Lord's, whom man cannot ſerve at the ſame time. See Matt. 6. 24. chap. 10. 37. John 12. 25, 26. Matt. 8. 21, 22. Mark 1: 30. and Gen. 47. 19. *A. C.* 6138.

SUBORDINATE. See *Conjunction*.

SUBORDINATION. See *Loves*.

SUBORDINATION. See *Regulation*.

SUBORDINATION. See *Submiſſion*.

SUBORDINATION and SUBJECTION. See *End*

SUBSIST (to). The univerſe and all things therein *ſubſiſt* from heat and light. *D. L. W.* 32.

SUBSIST (to). The internal man, as being prior, can *ſubſiſt* without the external, becauſe poſterior, but not *vice verſa*; for it is an univerſal canon, that nothing can *ſubſiſt* from itſelf but from another, and by another, conſequently that nothing can be kept in a form, but from another and by another; which may alſo be manifeſt from the ſingular things in nature: the caſe is the ſame with man, who, as to the external, cannot *ſubſiſt* but from the internal, and by the internal; neither can the internal man *ſubſiſt* but from heaven and by heaven: and neither can heaven *ſubſiſt* of itſelf, but from the Lord, who alone *ſubſiſts* of himſelf: according to exiſtence and ſubſiſtence is influx, for by influx all things *ſubſiſt*: but all and ſingular things *ſubſiſt* by influx from the Lord, not only mediately thro' the ſpiritual world, but alſo immediately, as well in mediates as in ultimates. *A. C.* 6056.

SUBSIST (to). See *Creation*.

SUBSIST (to). See to *Exiſt*.

SUBSISTENCE is perpetual exiſtence. *W. p.* 98. Eng. edition.

SUBSTANCE upon the FACES of the GROUND (Gen. 7. 23) ſig. the luſts which originate in ſelf-love, with reſpect to the poſterity of the moſt ancient church. *Subſtance* is pred. of things appertaining to the will, becauſe all things ariſe, or exiſt, and ſubſiſt in man from the will, for the will is the very eſſential *ſubſtance* of man, or the very eſſential man. *A. C.* 80[illegible]

SUBSTANCE

Substance and Form. The divine love and the divine wiſdom in themſelves, are *a ſubſtance and a form*, for they are eſſence and exiſtence itſelf, and if they were not ſuch an eſſence and exiſtence, as they are a *ſubſtance and form*, they would only be an imaginary entity, which in itſelf is not any thing. As the divine love and the divine wiſdom are *ſubſtance and form* in themſelves, they are conſequently the ſelf-ſubſiſting and only-ſubſiſting [being or principle]. *D. L. W.* 43. 44. 198.

Substance and Forms. A *ſubſtance* without a *form* is not any thing, neither is a *form* any thing without a *ſubſtance*. *C. S. L.* 66. *D. L. W.* 209.

Substance and Treasures (Jer. 17. 3) ſig. the ſpiritual riches of faith, or the things which relate to the doctrine of faith. *A. C.* 368.

Substance. See to *Deſtroy every Subſtance.*

Substance. See *Eſſence.*

Substance. See *Sun of the ſpiritual World.*

Substance and Essence. See *God.*

Substances. Whatſoever interior thing exiſts in man, exiſts in forms which are *ſubſtances*, for that which doth not exiſt in *ſubſtances*, as in ſubjects, is nothing. *H. H.* 418.

Substances. The natural mind conſiſts not only of *ſubſtances* of the ſpiritual world, but alſo of ſubſtances of the natural world, and the *ſubſtances* of the natural world, from their nature, re-act againſt the *ſubſtances* of the ſpiritual world, for the *ſubſtances* of the natural world in themſelves are dead, and are acted upon from without, by the *ſubſtances* of the ſpiritual world, and thoſe things which are dead, and are acted upon from without, from their nature reſiſt, and conſequently from their nature react. *D. L. W.* 260.

Substances and Matters. In the *ſubſtances and matters* of which earths conſiſt, there is nothing of the divine in itſelf, but ſtill they are from the divine in itſelf. *D. L. W.* 305.

Substances and Matters of which the earths conſiſt, are the ends and terminations of the atmoſpheres, which proceed as uſes from the ſpiritual ſun. *D. L. W.* 310.

Substances. See *Correſpondence.*

Substances. See *Organical Forms.*

Substances. See *Perfection.*

Substances of Nature. See *Man.*

Suburbs of Jerusalem. See *Jeruſalem.*

Succenturiate Kidneys. See *Kidneys.*

Succenturiate Lights. The truths appertaining to angels and ſpirits, and alſo to men, are *ſuccenturiate lights*. *A. C.* 5219.

Successive Ages. See *Church.*

Successive Formations. All things with man and in univerſal nature, exiſt by *ſucceſſive formations*. *A. C.* 6465

Successive Order and Simultaneous Order. In *ſucceſſive order*, the firſt degree conſtitutes the ſupreme, and the third the loweſt; but in *ſimultaneous order*, the firſt degree conſtitutes the inmoſt, and the third the outmoſt. *D. L. W.* 205.

Successive Order. See *Influx.*

Successive Order. See *Interiors.*

Successive Order. See *Order.*

Successive Order and Simultaneous Order. See *Sore or Ulcer.*

Successive States of the Church. See *Church.*

Successively. Man is either *ſucceſſively* elevated into heaven, or is *ſucceſſively* caſt down into hell. *A. C.* 7541. 7542.

Successively. See *Lord.*

Succoth (Gen. 32. 17. Pſa. 60. 6, 7, and Pſa. 108. 7, 8) ſig. the quality of the holy ſtate of truth from good; for *Succoth* ſig. *tents*, and *tents*, the holy principle of truth. *A. C.* 4392.

Suck (to) (Iſa. 60. 15, 16) To *ſuck the milk of the Gentiles*, the inſinuation of celeſtial good; and to *ſuck the paps of kings*, ſig the inſinuation of celeſtial truth. *A. C.* 6745.

Suck (to) (Iſa. 66. 11) ſig. influx from the Lord. *Ap. Ex.* 365. *p.* 498.

Suck (to) the Teats. See *Elders.*

Suckle (to) denotes to inſinuate good, for a nurſe, or one that *ſuckles*, ſig. the inſinuation of good. *A. C.* 6745.

Suckle (to) (Gen. 21. 7) ſig. to implant the ſpiritual principle derived from a celeſtial origin, which is truth grounded in good; or, to implant the Lord's human [principle] in the divine, by his own proper power. *A. C.* 2643.

Suckling and Infants, (Lam. 4. 3, 4). *Suckling* ſig. innocence, and *infants*, the affections of good. *A. C.* 3183.

Suckling Infant and Boy. In the word, mention is made of a *ſuckling*, *an infant*, and a *boy*, and by them are ſignified three degrees of innocence, the firſt degree by the *ſuckling*, the ſecond by the *infant*, and the third by the *boy*; but whereas with the *boy* innocence begins to be

put off, therefore by *boy* is signified that innocent principle which is called guiltless: inasmuch as the three degrees of innocence are signified, by *suckling*, *infant*, *and boy*, the three degrees of love and charity are also signified by the same, by reason that celestial and spiritual love, that is, love to the Lord and charity towards the neighbour, cannot be given except in innocence; it is however to be noted, that the innocence of *sucklings*, of *infants*, and of *boys*, is only external, and that internal innocence is not given with man, until he be born anew, that is, be anew made as it were a *suckling*, an *infant*, and a *boy*; these states are what are signified by *suckling*, *infant*, *and boy*, in the word, for in the internal sense of the word nothing is meant but what is spiritual, consequently spiritual birth, which is called re-birth, and also regeneration. *A. C.* 5236.

SUCKLING. See *Infant and Suckling.*

SUFFER (to). See *Fear.*

SUFFERED (to be) by the LORD. See *Divided.*

SUFFOCATE (to). See *Fallacies of the Senses.*

SUFFOCATE (to). See *Persuasion.*

SULPHUR sig. cupidities or lusts, originating in self-love and the love of the world. *A. R.* 452. 636.

SULPHUR and FIRE (Gen. 19. 24). *Sulphur* is the hell of the evils of self-love, and *fire* is the hell of the false principles thence derived. *A. C.* 2446.

SULPHUR and FIRE (Luke 17. 29, 30). *Sulphur* sig. the concupiscence of destroying the church by the falses of evil, and *fire* that concupiscence abounding from self-love. *Ap. Ex.* 578.

SULPHUR and SALT (Deut. 29. 23) denote the vastation of goodness and truth, for as what is *sulphurous and salt* destroys the earth and the produce thereof, so lust destroys goodness, and falsity truths. *A. C.* 1666.

SULPHUR. See *Burning, Fire, Sulphur and Pitch.*

SULPHUR. See *Lake of Fire and Sulphur.*

SUM and SUBSTANCE of all RELIGION. See *Commandments.*

SUMMER sig. the full state of the church, the same as *noon*, which see. *D. L. W.* 73.

SUMPTUOUSLY EVERY DAY. See *To Fare Sumptuously every Day.*

SUN. (the) sig. love celestial and spiritual *Ap. Ex.* 709.

SUN (the) in the word, when the Lord is spoken of, sig. his divine love, and at the same time his divine wisdom; forasmuch as the Lord with respect to his divine love and his divine wisdom, is meant by the *sun*, therefore the ancients in their holy worship turned their faces to the rising *sun*, and also their temples, which custom still continues. *A. R.* 53.

SUN (the) sig. the Lord as to his divine love, and thence the good of love from him, and in an opposite sense, a denial of the Lord's divinity, and thence adulteration of the good of love. *A. R.* 332.

SUN (Jer. 8. 1) sig. self-love and its lusts. *A. C.* 2441.

SUN. Without two *suns*, the one living, and the other dead, there can be no creation. *D. L. W.* 163.

SUN. See *Conversion.*

SUN. See *Created.*

SUN. See *Divine Truth.*

SUN. See *Perfection.*

SUN. See *Statues of the House of the Sun.*

SUN SHINING in HIS STRENGTH. See *Face of Jehovah.*

SUN RISING (Gen. 19. 23). Forasmuch as times of the day, and also times of the year in an internal sense, sig. successive states of the church, and day-dawn, or morning sig. the coming of the Lord, or the approach of his kingdom, therefore the *rising of the sun*, or *his going forth upon the earth*, sig. the Lord's essential presence, and this by reason, that both the *sun* and the east, or [arising] sig. the Lord; but the presence of the Lord (in this passage) is the same thing as the last time of the church, which is called the last judgment, because his presence separates the good from the wicked, and is attended with this effect, that the good are elevated into heaven, and the wicked cast themselves into hell; for in another life the case is this, the Lord is a *sun* to the universal heaven, the divine celestial principle of his love appearing thus to the eyes of the angels, and in effect constituting the essential light of heaven; in proportion therefore as the angels are principled in celestial love in the same proportion they are elevated in that celestial light which is from the Lord; but

proportion as any are remote from celeſtial ove, in the ſame proportion they caſt themlves from the light into infernal darkneſs: Hence then it is, that the *riſing of the ſun*, by which is ſignified the preſence of the Lord, implies both the ſalvation of the good, and the damnation of the wicked; and hence [in this chapter] it is firſt ſaid, "that Lot came to Zoar," that is, that they were ſaved who are here repreſented by Lot, and preſently, "that Jehovah cauſed to rain upon Sodom and Gomorrah ſulphur and fire," that is, that the wicked were condemned. To thoſe who are principled in the evils of ſelf-love and the love of the world, that is, who are in hatred againſt all things appertaining to love to the Lord, and charity towards their neighbour, the light of heaven appears in effect as thick darkneſs, wherefore it is ſaid in the word, that to ſuch the *ſun* is darkened, whereby is ſignified, that they have rejected whatever appertains to love and charity, and have received whatever is contrary thereto. The ancient church by the *ſun* underſtood nothing elſe but the Lord, and the divine celeſtial principle of his love, and hence came the cuſtom of praying with their faces towards the *riſing of the ſun*, not even thinking about the *ſun* at ſuch times; but in ſucceeding ages, when poſterity got this together with other repreſentatives and ſignificatives, they then began to worſhip the *ſun and the moon*, which worſhip ſpread itſelf over many nations, inſomuch that they dedicated temples to thoſe objects of their worſhip, and erected ſtatues to their honour; and whereas the *ſun and moon*, hereby received an oppoſite ſenſe, they ſig. ſelf-love and the love of the world, which are altogether oppoſite to celeſtial and ſpiritual love; hence in the word, by the worſhip of the *ſun and moon*, is meant the worſhip of ſelf and of the world. *A. C.* 2441.

SUN-RISING (Gen. 32. 31) ſig. conjunction of goods. *A. C.* 4300.

SUN-RISING (Gen. 32. 31) in the internal hiſtorical ſenſe ſig. the beginning of repreſentations with the poſterity of Jacob. The *ſun* is alſo ſaid to riſe with every one who becometh a church, thus alſo who becomes repreſentative of a church. *A. C.* 4312.

SUN-RISING (Rev. 16. 12) ſig. the beginning of a new church from the Lord. *A. R.* 700.

SUN-RISING. By the *riſing of the ſun* is ſig. the good of love, which is the good of life, and by the ſetting of the *ſun* is ſig. the evil of loves, which is the evil of life. *Ap. Ex.* 401. *p.* 601.

SUN-RISING. From its riſing to its going down (Mal. 1. 11) ſig. every where where there is good. *Ap. Ex.* 324. *p.* 395.

SUN-SET in the word ſig. the falſe and evil principle, in which they are, who have no charity and faith, and thus alſo it ſig. the laſt time of the church: and alſo it ſig. an obſcure principle as to thoſe things which appertain to good and truth, ſuch as hath place with thoſe who are in a degree more remote from divine doctrinals. *A. C.* 3693.

SUN-SET. The *ſun* was obſcured at the time of the Lord's crucifixion, becauſe the church had altogether rejected his divine love, and from thence had fallen into the groſſeſt darkneſs of the falſe, hence there was ſuch a miraculous darkneſs over the face of the whole earth. *Ap. Ex.* 401. *p.* 601.

SUN-SET. "She that hath born ſeven ſhall breathe out her ſoul, her *ſun* ſhall ſet, while it is yet day." (Jer. 15. 9) ſig. the Jewiſh church which was to breathe out its ſoul, or give up the ghoſt, that is, to periſh; the *ſun ſhall ſet*, ſig. that there will be no longer any love and charity. *A. R.* 53.

SUN-SET. "The *ſun* which ſhall not *ſet*," (Iſa. 60. 19) is love and wiſdom from the Lord. *A. R.* 53.

SUN of the NATURAL WORLD ſig. ſelf-love and the pride of ſelf-derived intelligence: and ſelf-love is diametrically oppoſite to divine love, and the pride of ſelf derived intelligence is oppoſite to divine wiſdom. Moreover, to adore the *ſun of this world*, is to acknowledge nature to be creative, and ſelf-derived prudence effective of all things, which implies a negation of God, and a negation of the divine providence. *A. R.* 53.

SUN of the NATURAL WORLD is pure material fire, and from, or by this *ſun*, did exiſt and does ſubſiſt this our world of nature. Hence it follows, that whatever proceeds from this material *ſun*, conſidered in itſelf, muſt be void of life. *I.* 9. 10. *D. L. W.* 157.

SUN of the SPIRITUAL WORLD is in it's eſſence pure love proceeding from the Lord Jehovah, who is it's centre. *I.* 5.

SUN of the SPIRITUAL WORLD. From the *ſun* of the ſpiritual world proceed heat and light;

and as the heat proceeding from it is, in its eſſence love, ſo the light proceeding from it is, in its eſſence, wiſdom. *L.* 6.

Sun of the Spiritual World. The divine love and the divine wiſdom, appear in the ſpiritual world as a *ſun*. *D. L. W.* 83.

Sun of the Spiritual World. From the *ſun*, which exiſts from the divine love and the divine wiſdom, proceedeth heat and light. *D. L. W.* 89.

Sun of the Spiritual World. That *ſun* is not God, but it is an emanation from the divine love and the divine wiſdom of god-man: in like manner the heat and light from that *ſun*. *D. L. W.* 93.

Sun of the Spiritual World. Spiritual heat and ſpiritual light in proceeding from the Lord as a *ſun* make one, as his divine love and his divine wiſdom make one. *D. L. W.* 99.

Sun of the Spiritual World, from which the angels have their light and heat, appears above the earths which the angels inhabit, in an elevation of about forty five degrees, which is a middle altitude, and it appears diſtant from the angels, as the *ſun* of this world from men. It appears alſo conſtantly in that altitude, and at that diſtance, neither doth it move. *D. L. W.* 104.

Sun of the Spiritual World is fixed and conſtant in the eaſt, and has none of thoſe apparent circumvolutions which the *ſun* of this world hath, and which produce the various times and ſeaſons of the year. *Ap. Ex.* 610. *p.* 351.

Sun of the Spiritual World. The diſtance between the *ſun* and the angels in the ſpiritual world, is an appearance according to the reception of the divine love and the divine wiſdom by them. *D. L. W.* 108.

Sun of the Spiritual World. The Lord from eternity, or Jehovah out of himſelf, produced the *ſun of the ſpiritual world*, and out of it created the univerſe, and all things therein. *D. L. W.* 290.

Sun of the Spiritual World is the one only ſubſtance from which all things are; and foraſmuch as the divine is not in ſpace, and foraſmuch as in the greateſt and leaſt thing it is the ſame, ſo in like manner is that *ſun* which is what proximately proceedeth from God-man; and that only ſubſtance, which is a *ſun*, proceeding by means of the atmoſpheres according to degrees of continuity, or of latitude, and at the ſame time, according to diſcrete degrees, or degrees of altitude, produces the varieties of all things in the created univerſe. *D. L. W.* 300.

Sun of the Spiritual World. The Lord appears to the angels in heaven as a *ſun*, at ſuch a diſtance from them, as the *ſun* of this world is from men; the reaſon is, becauſe the Lord is in himſelf in that *ſun*. *A. R.* 54.

Sun of Heaven. See *Heat and Light*.

Sun of the Spiritual World. See *Compaſſed About*.

Sun of the Spiritual World. See *Divine Love*.

Sun of the Spiritual World. See *Lord*.

Sun of the Universe. See *God*.

Sun and Air (Rev. 9. 2). By the *ſun and the air* is here ſignified the light of truth, for by the *ſun* is ſignified love, and by the light proceeding from it divine truth, wherefore when it is ſaid, (as in the preſent paſſage), that the *ſun* was darkened, and at the ſame time the *air*, is ſignifies that divine truth was turned into thick darkneſs; that this was cauſed by falſes of concupiſcencies, is ſignified by its being effected by *the ſmoke of the pit*. *A. R.* 423.

Sun and Heat (Rev. 7. 16). The *ſun* heat ſig. concupiſcencies to evil, and *heat*, concupiſcencies to the falſe principle from evil. *A. R.* 382.

Sun and Moon. (Gen. 37. 8) ſig. natural good and truth, becauſe they are pred. of Jacob and Leah, and Jacob repr. natural good, and Leah, natural truth. *A. C.* 4696.

Sun and Moon. To make them ſtand ſtill would be to deſtroy the univerſe. *A. R.* 53.

Sun and Moon. See *Heaven*.

Sun and Moon. See *Light of the Sun and Moon*.

Sun and Moon. See *Woman encompaſſed with the Sun, &c.*

Sun and Rain (Matt. 5. 45). By *ſun*, meant here, as elſewhere in the word, in its ſpiritual ſenſe, the divine good of divine love, and by *rain*, the divine truth of divine wiſdom, that are given to the evil, and to the good, and to the juſt, and to the unjuſt, for if they were not given, no one would have perception and thought. *D. P.* 173.

Su

Son Images (Iſ. 27. 9) ſig. worſhip from natural truths. *Ap. Ex.* 391. *p.* 570.

Sup (to) a little Water, &c. (Gen. 24. 17) ſig. exploration whether any thing of truth thence could be conjoined, for to *ſup* ſig. ſomewhat ſimilar to drinking, but in a diminutive ſenſe. *A. C.* 3089.

Superfluous. There is not a ſingle expreſſion which is *ſuperfluous*, and needleſs in the word of the Lord. *A. C.* 734.

Superior Degrees of the Human Mind. See *Reagent*.

Superior Heavens. See *Imaginary Heavens.*

Superior Heavens. See *Influx.*

Superior Heavens. See *Light.*

Superior Way or Door. See *Good.*

Superior and Inferior in the word ſig. what is interior and exterior; the ſame is ſignified by upwards and downwards, as alſo by heighth and depth. *D. L. W.* 206.

Superior and Interior Truths. See *Elevated.*

Superiors and Interiors. See *Goods and Truths.*

Supper (a great) to which all were invited, Luke 14. ſig. heaven and the church, as to ſpiritual nutrition, or inſtruction. *Ap. Ex.* 548. *p.* 252.

Supper of the Great God (Rev. 19. 17) ſig. the new church, and thereby conjunction with the Lord. *A. R.* 831.

Supper of the Great God ſig. inſtruction in truths, and the perception of good from the Lord. *Ap. Ex.* 354. *p.* 459.

Supper. See *Holy Supper.*

Supper. See *Paſchal Supper.*

Supper. See *Dinners.*

Supplication to the Lord. See *Councils.*

Supreme (the). See *Eſſential.*

Supreme (the) of divine truth is the Lord's divine human [principle]. *A. C.* 4723.

Supreme Divinity. See *Conjunction.*

Supreme of all Doctrinals. See *Doctrinals.*

Supreme, or Inmost Principles. See *Creation.*

Supreme Principles. See *To Fall.*

Supreme Region of the Mind. See *Conjugial Love.*

Supreme Senſe (the) which treats of the Lord is ſuch, that the principle appears divided in the ſenſe of the letter, whereas it is one in the internal *ſupreme ſenſe*. *A. C.* 4071.

Supreme and Reſpective senſes of the Word. The internal ſenſe concerning the Lord is the *ſupreme ſenſe*, but the internal ſenſe concerning his kingdom is the *reſpective ſenſe*. *A. C.* 3245.

Supreme senſe of the Word. See *Interrogations.*

Surety (to be a) for any one (Gen. 43. 9) ſig. to be for, (or inſtead of) him, as is alſo evident from what follows, eſpecially from what Judah ſpake concernining that *ſuretyſhip* to Joſeph, chap. 44. 32, 33; and inaſmuch as to be *ſurety* for any one denotes to be for, (or inſtead of) him, it denotes alſo to be in the way with him, or adjoined to him. *A. C.* 5609.

Surety (to be a). See *Bound.*

Surname (to) Iſa. 45. 4) ſig. the ſame as to *name*, viz. to foreknow the nature and quality. *A. C.* 145.

Susims (Gen. 14. 5) ſig. a race ſimilar to the *Nephilims*, who are mentioned Gen. 6. 4, and ſig. perſuaſions of the falſe, or thoſe, who through a perſuaſion of their own height and pre-eminence, made light of all things holy and true, and who infuſed falſities into evil luſts. *A. C.* 1673.

Sustain (to) (Gen. 45. 11) ſig. the continual influx of ſpiritual life from the celeſtial internal principle, for Joſeph, by whom this is ſaid, repr. the celeſtial internal principle, and *ſuſtenance* in the ſpiritual ſenſe, is nothing elſe but the influx of good and truth through heaven from the Lord: hence the angels are *ſuſtained*, and hence the ſoul of man, that is, his internal man is *ſuſtained*, to this *ſuſtenance* correſponds the *ſuſtenance* of the external man by meat and drink. *A. C.* 5915.

Sustenance in the time of the seven Years of Famine from Collections. See *Explanation of Geneſis* XLI. 48.

Swaddling Clothes *(faſciæ)* (Luke 2. 16) ſig. the firſt truths of innocence, which alſo are truths of divine love, for *nakedneſs*, when predicated of an infant, ſig. the deprivation of truth. *Ap. Ex.* 706. *p.* 8.

Swallow. See *Sparrow and Swallow.*

Swallow (to) up (Gen. 41. 24) sig. to exterminate. *A. C.* 5217.

Swallow (to) up the Flood which the Dragon Cast out of his Mouth (Rev. 12. 16) sig. to make the reasonings grounded in abundant falses, sig. by the *flood which the dragon cast out of his mouth*, come to nothing. *A. R.* 564.

Swallowed up of the Earth. See *Absorbed*.

Swan. Whilst angels were discoursing with Emanuel Swedenborg concerning conjugial love, there appeared a *swan standing on a branch of a fig-tree, and he spread out his wings, and flew away*. On seeing this, the [angelic] husbands said, "this is a sign to us of silence concerning conjugial love; return again at stated times, and perhaps more will be discovered." *C. S. L.* 155. Page 165. Eng. edition 4to.

Swans (a pair of) repr. conjugial love of the lowest region of the human mind. *C. S. L.* 270.

Swarms of Flies (Exod. 8. 21) sig. the falses of malevolence. *A. C.* 744.

Swear (to). Jehovah, that is, the Lord, *swearing* by himself sig. that divine truth testifies, for he is divine truth itself, and this testifies from itself and by itself: the reason why it is said that Jehovah *sware*, is, because the church established among the sons of Israel was a representative church, and therefore the Lord's conjunction with the church was represented by a covenant, such as takes place between two who *swear* to their compact; for which reason, as *swearing* was used for the purpose of ratifying a covenant or compact, it is said, that Jehovah *sware*; by which nevertheless it is not meant that he really did *swear*, but that divine truth testifieth or beareth testimony to the things asserted. *A. R.* 474.

Swear (to) (Is. 66. 16) sig. to instruct himself in divine goods, and to apply them to life, for an *oath* in the internal sense sig. confirmation and conviction with man that a thing is so, and this is produced solely from good by truth. *Ap. Ex.* 340.

Swear (to) (Rev. 10. 6) sig. this testification, that in the days of the voice of the seventh angel, the mystery of God should be consummated, verse 7. *A. R.* 474.

Swear (to). See *Covenant*.

Swear (to). See *Oath*.

Sweat of the Face (Gen. 3. 19). "To eat bread in the *sweat of the face*," sig. to have an aversion to what is celesti l. *A. C.* 276.

Swedenborg wrote a compendious account of his life in a letter to a friend, (the Rev. Mr. Hartley), published in 1769.

Swedenborg was sent by the Lord, who manifested himself to him. *C. S. L.* 1. *U. T.* 779. 851.

Swedenborg foresaw the rumours that would be made concerning him. *A. C.* 68. 448.

Swedenborg. His interiors were opened by the Lord. *A. C.* 5862. 9439. *H. H.* 312. *E. U.* 1. 124. *L. J.* 15. *C. S. L.* 1. 39. *U. T.* 779. 851.

Swedenborg could see Africans and Indians near at hand. *U. T.* 64.

Swedenborg. The faculty of seeing and hearing the things which are in this world, through him, was granted to the spirits in consort with him. *A. C.* 1880, 1954, 4527. 4622, 5862, 9791, 10813. *H. H.* 252. *E. U.* 135.

Swedenborg saw angels as men in perfect human form. *H. H.* 74.

Swedenborg conversed with several after death, who had lived in Europe, in Asia, and in Africa, and they were all near him. *D. P.* 50.

Swedenborg conversed with some on the third day after their decease. *A. C.* 8939, 4622. *H. H.* 452, 312. *L. J.* 15. *D. L. W.* 390.

Swedenborg conversed with deceased persons at the time when their bodies were committing to the grave. *A. C.* 4527.

Swedenborg conversed with almost all whom he knew for a long time together. *A. C.* 70, 1636. *H. H.* 437.

Swedenborg conversed with the very worst devils without danger. *A. C.* 968.

Swedenborg thought within himself, and conversed with others without reflecting that spirits were present. *A. C.* 6194.

Swedenborg, on beginning his meditations on scortatory love, was accosted by two angels from the heaven of innocence, who had gone out of this world in their infancy, and he explained to them, the difference between scortatory and conjugial love, which made their minds sad, in consequence whereof, they departed from him, because they were ignorant and unwilling to

o think of any other love, than that eſtabliſhed rom creation. *C. S. L.* 444.

SWEDENBORG converſed with his father in the ſpiritual world. *A. C.* 6492.

SWEDENBORG converſed in the angelic tongue. *A. C.* 3346.

SWEDENBORG converſed with angels in gardens, and was inſtructed concerning correſpondence. *H. H.* 109.

SWEDENBORG converſed with ſpirits as a ſpirit, alſo as a ſpirit in the body. *H. H.* 436.

SWEDENBORG converſed with Apoſtles, deceaſed popes, emperors and kings, with Luther, Calvin, &c. *U. T.* 64. 281.

SWEDENBORG converſed with his relations and friends, and alſo with kings and learned men in the ſpiritual world. *U. T.* 281.

SWEDENBORG converſed with ſome of the ancient church who lived 2000 years ago. *H. H.* 327. 480.

SWEDENBORG converſed with conjugial pairs in heaven, who lived in the golden, ſilver, copper, and iron ages, &c. *C. S. L.* 74 *to* 82.

SWEDENBORG converſed with ſome who died before, and after the flood, and ſince thoſe times. *A. C.* 1114. *L. J.* 36.

SWEDENBORG alſo converſed with one apoſtle. *D. P.* 324.

SWEDENBORG. It was given him to converſe with ſpirits, and to be with them as one of them, and that in all wakefulneſs of body. *A. C.* 1634. 9440. *H. H.* 442. *U. T.* 851.

SWEDENBORG converſed with angels and with ſpirits. *H. H.* 74. *D. L. W.* 391. *D. P.* 135.

SWEDENBORG converſed with ſpirits from great Tartary, and it was given him to know that they were in a ſeparate heaven, in conſequence of having the moſt ancient word which was loſt, and which is quoted by Moſes; that the ſame word is ſtill extant in great Tartary, and that the firſt ſeven chapters of Geneſis are contained therein verbatim. *S. S.* 101 *to* 103. *U. T.* 279.

SWEDENBORG had commerce with angels and ſpirits, from the year 1743. Epiſt. to a friend. *H. H.* 1. *L. J.* 15. *U. T.* 851.

SWEDENBORG was in the ſpirit, and at the ſame time in the body, for 26 years; and only ſome times out of the body. *A. C.* 4923. *H. H.* 577. *C. S. L.* 326. *U. T.* 157.

SWEDENBORG was withdrawn from the body. *H. H.* 46.

SWEDENBORG, while in the ſpirit out of the body he was elevated many times into heaven. *D. L. W.* 391.

SWEDENBORG. In the ſpirit he was among thoſe who are in another life, and in the body with thoſe who are in the world. *A. C.* 4622. *U. T.* 484.

SWEDENBORG was in each world at the ſame time. *C. S. L.* 326. *U. T.* 280. 851.

SWEDENBORG, in the ſpiritual world was alternate, at one time a native, and at another time a foreigner. *C. S. L.* 326. *U. T.* 280.

SWEDENBORG was prepared by the Lord for his office, from infancy. *I.* 20. *U. T.* 850.

SWEDENBORG perceived, ſaw, and heard ſpirits and angels, who they were, what they were, and whence they were, &c. *A. C.* 1640. 6191.

SWEDENBORG perceived and felt the influx into his will and thought; and rebuked evil ſpirits, in order that they might depart from him. *D. P.* 296.

SWEDENBORG had ſenſitive reflection, to which was adjoined perception. *A. C.* 5171. 7055. *D. L. W.* 335. *D. P.* 290.

SWEDENBORG was, while in the world of ſpirits, in interior ſpiritual ſight, ſuch as that of the angels of the ſuperior heaven. *U. T.* 504.

SWEDENBORG was elevated by degrees into the light of heaven, even ſo as to comprehend what could not poſſibly be comprehended by natural light. *H. H.* 130.

SWEDENBORG reſpired with angels. *D. L. W.* 391.

SWEDENBORG was elevated into the light of heaven, and underſtood things as an angel. *A. C.* 9094. 9382.

SWEDENBORG. As often as he read the Lord's prayer, ſo often he manifeſtly perceived an elevation towards the Lord, which was like an attraction, and at ſuch times the ideas were opened, and thence a communication was made with certain ſocieties in heaven; and he perceived that an influx from the Lord was in every ſingle part of the prayer, conſequently in all the ſingular ideas of his thought, which were derived from the ſenſe of the things contained in that prayer, the influx was made with unſpeakable variety,

variety, viz. not the ſame at one time as at another, hence alſo it appeared evident what infinite varieties were in every part, and that the Lord was preſent in every part. *A. C.* 6476.

SWEDENBORG. That there are innumerable things contained within the ideas of thought, and that thoſe things which are therein, are in order from the interiors, appeared to him, when morning and evening he read the Lord's prayer; at all ſuch times the ideas of his thoughts were open towards heaven, and innumerable things flowed in, inſomuch that he could clearly perceive that the ideas of thought derived from the contents of that prayer, were filled from heaven: and that ſuch things were alſo infuſed, which could never be expreſſed, and which moreover could never be comprehended by him, only he was ſenſible of the general affection thence reſulting: and what was marvellous, the things which flowed in, were varied every day: hence it was given to know, that in that prayer are contained more things, than the univerſal heaven is capable of comprehending, and that in it more things are preſent with man, in proportion as his thought is more opened towards heaven, and in like manner fewer things, in proportion as his thought is more cloſed; for with thoſe whoſe thoughts is cloſed, nothing more appears therein than the ſenſe of the letter, or the ſenſe next the expreſſion. *A. C.* 6619.

SWEDENBORG could let his ſpirit into the body, and could let it out the of ſame. *U. T.* 280.

SWEDENBORG. It was given him to be together with angels and ſpirits in their world, as one of them. *U. T.* 276. 851.

SWEDENBORG was continually ſurrounded with ſpirits who were in charity. *U. T.* 797.

SWEDENBORG wandered through various places in the ſpiritual world, in order to obſerve the repreſentatives of heavenly things. *A. C.* 3213. 3214. *U. T.* 277.

SWEDENBORG. The ſight of his ſpirit was open and thus he was let into the ſpiritual world. *E. U.* 135. *D. L. W.* 85. *L. J.* 15. *C. L. J.* 35. *I.* 3. *U. T.* 771. *to* 779.

SWEDENBORG. It was given him to ſee the things in the heavens, and alſo the things in the hells. *H. H.* 1. *S. S.* 70.

SWEDENBORG ſaw the moon of heaven ſurrounded with ſeveral ſmall moons, but not the ſun. *A. C.* 1531.

SWEDENBORG ſaw the ſun of heaven, and in the midſt thereof, the Lord. *A. C.* 7173. *H. H.* 118. *U. T.* 135.

SWEDENBORG ſaw the Lord as a ſun, to whatever quarter he turned himſelf. *D. L. W.* 85. 131.

SWEDENBORG ſaw the Lord in perſon as always clothed with the ſun, but with reſpect to his [apparent form] or preſence by aſpect, he ſaw the Lord without the ſun, and in a leſſer degree of altitude, in an angelical form; and alſo near in a like form, with a ſplendid countenance and once alſo in the midſt of the angels as a flaming beam of light, *(jubar flammeum)*. *H. H.* 121.

SWEDENBORG ſaw a ſtone in the ſpiritual world, under which was the word, and afterwards the Lord ſtanding on that ſtone. *A. R.* 926.

SWEDENBORG. The angels did not know the difference between ſpiritual and natural, until *Swedenborg* was permitted by the Lord, to be at the ſame time both in the ſpiritual and natural worlds, by reaſon that there was never before an opportunity given, of comparing them together in any perſon exiſting at the ſame time in both worlds. *C. S. L.* 326 *to* 329.

SWEDENBORG. It was given him to know that king George the ſecond was ſeen in a ſociety of the ſuperior heaven. *A. R.* 341, 71[illegible]

SWEDENBORG preached in the ſpiritual world repentance and faith in the Lord Jeſus Chriſt. *A. R.* 531.

SWEDENBORG. The ſecond coming of the Lord is effected by him, before whom he hath manifeſted himſelf in perſon, and whom he hath filled with his ſpirit, to teach the doctrines of the new church by the word from him. *U. T.* 779.

SWEDENBORG walked in the ſpirit with, and amongſt thoſe who are in the other world through their manſions. *A. C.* 5605. *H. H.* 174, 184.

SWEDENBORG walked through the ſtreets of a certain great city, inquiring for an habitation. *C. S. L.* 242.

SWEDENBORG was continually in conſort and in converſation with angels and ſpirits. *A.* [illegible] 5, 5978. *H. H.* 234.

SWEDENBOR

SWEDENBORG was guarded by an angelic column. *A. C.* 4940.

SWEDENBORG was beſet around by the very worſt of ſpirits, who vomited out their poiſon againſt him, and infeſted him all manner of ways. *A. C.* 59.

SWEDENBORG was led hither and thither in the ſpiritual world, under the auſpices of the Lord. *U. T.* 484.

SWEDENBORG was led by the Lord into the heavens, and to the earths in the univerſe. *H. H.* 192.

SWEDENBORG was preſent in the planets. *U. T.* 64.

SWEDENBORG was a layman and not a clergyman. *U. T.* 137, 850.

SWEDENBORG. A ſociety of heaven, whether greater or leſs, appeared to him as one man. *H. H.* 69. *D. L. W.* 79.

SWEDENBORG was let down into hell. *A. C.* 699, 4940.

SWEDENBORG being elevated into heaven, he appeared to himſelf to be with his head in heaven, with his body in the world of ſpirits, and with his feet in the world. *A. C.* 4939.

SWEDENBORG wrote concerning futurity. *A. C.* 6811.

SWEDENBORG was hated by many. *A. C.* 5061.

SWEDENBORG exclaimed againſt faith alone, and againſt the old church. *A. C.* 5351.

SWEDENBORG was reduced to the ſtate of dying perſons. *A. C.* 169. *H. H.* 449. *D. L. W.* 391.

SWEDENBORG diſputed and reaſoned with ſome of the clergy in the ſpiritual world. *A. R.* 463. *U. T.* 137.

SWEDENBORG. An angel pointed him out as a teacher appointed by the Lord. *U. T.* 134.

SWEDENBORG was ardent in defending the truth, and oppoſing falſe doctrines. *U. T.* 503.

SWEDENBORG. On evil ſpirits injecting evils and falſes into his thought, he made ſearch for them, diſcovered, and repulſed them. *A. C.* 1511. *D. P.* 290, 312.

SWEDENBORG was expoſed to a conſpiracy of ſpirits. *A. C.* 1879.

SWEDENBORG perceived very painful ſenſations from ſome genii and ſpirits, who had the power of producing a kind of ſuction or abſtraction on the top of his head. *A. C.* 5180.

SWEDENBORG ſaw wonderful things in the light of heaven. *A. C.* 1521, &c. 1972.

SWEDENBORG perceptibly and ſenſibly obſerved the influx of the divine being, from his wiſdom through the ſpiritual world from the year 1743. *D. L. W.* 355. *C. S. L.* 419.

SWEDENBORG. Inſpiration was brought to him by the aſſociation of angels, in order that he might ſpeak from interior perception. *U. T.* 135.

SWEDENBORG. In reading over the word from Iſaiah to Malachi and the Pſalms, it was given him to perceive, that every verſe communicated with ſome ſociety of heaven, and thus the whole word to the univerſal heaven. *U. T.* 272.

SWEDENBORG was a ſpiritual fiſherman, that is, an inveſtigator of natural truths. *I.* 20.

SWEDENBORG exerted great zeal for converting Calvin in the ſpiritual world. *U. T.* 798.

SWEDENBORG. The twelve apoſtles were ſent to him by the Lord. *U. T.* 339.

SWEDENBORG was once anxiouſly engaged in thinking about God before the creation of the world. *U. T.* 31, 280.

SWEDENBORG. His meditation about creation was in vain, until he was let into the ſpiritual world. *U. T.* 76. *C. S. L.* 328.

SWEDENBORG was willing to recollect what he had heard in heaven. *A. C.* 9094. *H. H.* 239.

SWEDENBORG. It was given him to touch ſpirits. *A. C.* 5678.

SWEDENBORG often gave an account to others of the fate of deceaſed perſons, and always found that they had an interior perception, that man lives after death. *C. S. L.* 28.

SWEDENBORG. It was given to the angels to move his body at their pleaſure. *H. H.* 228.

SWEDENBORG was poſſeſſed by ſpirits for one whole night, who ſo occupied his bodily frame, that he could ſcarcely perceive he had a body. *A. C.* 6212.

SWEDENBORG once played a game at dice, and at the ſame time converſed with ſpirits, about fortune or chance. *A. C.* 6494.

SWEDENBORG. His knowledge of the Hebrew language and other ſcientifics, were communicated to the ſpirits who were with him. *A. C.* 5858.

SWEDENBORG. While he was reading the

word, manifeſt communication was given him with the ſocieties of heaven. *U. T.* 235.

SWEDENBORG. In reading over and examining every verſe of the Prophecies and Pſalms, he clearly perceived their ſpiritual contents. *L.* 37.

SWEDENBORG. While he was writing his explanations of the word, the ſpirits of Mercury objected, that they were coarſe and material ideas which he penned down; but he informed them, that the inhabitants of this earth thought them to be very ſubtle and elevated ideas. *A. C.* 6929.

SWEDENBORG. The contents of the Apocalypſe were diſcovered to him. *L. J.* 42.

SWEDENBORG. The internal ſenſe of the word was dictated to him out of heaven. *A. C.* 6597.

SWEDENBORG. The ſpiritual ſenſe was diſcovered to him by the Lord. *S. S.* 4. Pref. to *A. R. U. T.* 780.

SWEDENBORG did not receive any part of the doctrine of the new church from any angel, but from the Lord alone. *A. C.* 6474, 6597. *D. P.* 135. Pref. to *A. R. U. T.* 135, 779.

SWEDENBORG was ſeized with a deadly diſeaſe, in conſequence of a peſtilential ſmoke that iſſued from Sodom and Egypt in the ſpiritual world. *A. R.* 531. *B. E.* 114. *U. T.* 567.

SWEEP (to) the HOUSE (Gen. 24. 31) ſig. to prepare and to be filled with goods, becauſe nothing elſe is required of man; but to *ſweep the houſe*, that is, to reject the luſts of evil, and the perſuaſions of what is falſe thence originating: in this caſe he is filled with good things, for good from the Lord continually flows in, but into the houſe, or into man purged from ſuch things as impede influx, that is, which either reflect, or pervert, or ſuffocate the inflowing good; hence it was a cuſtomary formula of ſpeaking with the ancients, to *ſweep*, or purge the houſe, alſo to *ſweep* and prepare the way; and by *ſweeping the houſe* was meant, to purge themſelves from evils, and thus to prepare themſelves for the entrance of goods; whereas to *ſweep the way* meant to prepare themſelves for the reception of truths, for by houſe was ſignified good, and by way truth. To *ſweep the houſe* alſo in an oppoſite ſenſe is applied to man, to ſig. one who deprives himſelf of all things good and true, and who is thereby filled with things evil and falſe. See Luke 11. 24 *to* 26, and Matt. 12. 43 *to* 45. *A. C.* 3142.

SWEET ſig. what is pleaſant from the good of truth, and the truth of good. *Ap. Ex.* 618. *p.* 368.

SWEET. Every thing *ſweet* in the natural world correſponds to what is delightful and pleaſant in the ſpiritual *A. C.* 5620.

SWEET and HARMONIOUS. Every thing in another life that is *ſweet and harmonious*, hath its ground in goodneſs and charity. *A. C.* 1759.

SWEET CALAMUS. See *Calamus*.

SWEET WINES and WELL REFINED (Iſa. 25. 6) ſig. truths derived from goodneſſes. *A. C.* 2341.

SWEETS of INNOCENCE. See *Fathers and Mothers*.

SWELL (to) (Deut. 8. 4). "Thy foot hath not *ſwelled* theſe forty years," ſig. that the natural man was not hurt by the afflictions of temptation. *Ap. Ex.* 730. *p.* 85.

SWELLING of JORDAN (the) ſig. the things appertaining to the external man, which riſe up and want to have dominion over the internal. *A. C.* 1585.

SWIFT BEASTS *(veredarii)* (Iſ. 66. 20) ſig. the external of the rational, which is the natural [principle]. *Ap. Ex.* 355. *p.* 464.

SWIFTNESS. See *Velocity*.

SWINE, or HOGS (Matt. 7. 6) ſig. filthy loves ſuch as prevail in the hells of adulterers. *Ap. Ex.* 1044.

SWINE (Matt. 7. 6). By *ſwine* are ſignified they who only love worldly riches, and not ſpiritual riches, which are knowledges of what is good and true derived from the word. *A. R.* 727.

SWORD in the word ſig. 1. The truth of faith combating. 2. The vaſtation of truth. 3. The falſe principle combating, and 4. The puniſhment of what is falſe. *A. C.* 2799.

SWORD. *Sword on the thigh*, [gladius] ſig. combat from love: *ſword in the hand*, [machœra], combat from power; and *ſword out of the mouth* [romphœa], combat from doctrine. *A. R.* 836.

SWORD (flame of a) WHICH TURNED EVERY WAY (Gen. 3. 24) ſig. divine truth in its ultimates

mates, which like the word in its literal ſenſe, is capable of being thus turned. *A. R.* 239.

Sword (Ezek. 21. 9 *to* 15) here ſig. the deſolation of man, ſo that he can ſee nothing that is good and true, but only mere falſes and contrarieties which is meant by *multiplying offences*. *A. C.* 309.

Sword (Rev. 1. 16). That the diſperſion of falſes by the Lord, is here underſtood, is evident becauſe the *ſword* was ſeen to go out of his mouth, and to go out of the mouth of the Lord, is to go out of the word, for this (the word) the Lord ſpake with his mouth; and forasmuch as the word is underſtood by doctrine thence deduced, this is alſo ſignified, and it is called "a ſharp two-edged *ſword*," becauſe it penetrates the heart and ſoul. *A. R.* 52.

Sword. See *Edge of the Sword*.

Sword. See *Flame of a Sword*.

Sword of Saul. See *Bow of Jonathan*.

Sword and Famine are expreſſions relating to vaſtation, the *ſword* denoting vaſtation, as to things ſpiritual: and *famine*, vaſtation as to things celeſtial. *A. C.* 1460.

Sword, Famine and Peſtilence. *Sword*, ſig. the vaſtation of truth; *famine*, the vaſtation of good; and *peſtilence*, the raging thereof even to conſummation. *A. C.* 2799.

Swords and Staves. Forasmuch as the circumſtances of the Lord's paſſion were repreſentative of the deſtruction of all good and truth by the Jews, hence it is ſaid (Matt. 26. 47, &c.) that they came againſt Jeſus to apprehend him, with *ſwords and ſtaves*. (*Gladiis et Lignis*). *Ap. Ex.* 1145, *p.* 63.

Swords. See *Spears*.

Sycamore Tree (Luke 7. 6) ſig. the faith which is derived from the love of ſelf and of the world, which is the faith of the falſe derived from evil. *Ap. Ex.* 815.

Sycamore Trees (Pſal. 78. 47) ſig. natural truths of the church. *Ap. Ex.* 503.

Syllable. See *Word*.

Syllables and Letters of the Alphabet in the Spiritual World. ſig. things; and thence originates the ſpeech and writing of thoſe who are there, and alſo the language of the ſcriptures. *A. R.* 38.

Synagogue of Satan. (Rev. 2. 9). It is called *ſynagogue*, becauſe Jews are mentioned, and as they taught in *ſynagogues*, by *ſynagogue* is ſignified doctrine: and becauſe by ſatan is underſtood the hell of thoſe who are in falſes. therefore it is called the *ſynagogue of ſatan*; therefore by their being the *ſynagogue of ſatan*, is ſignified, that as to doctrine, they are in falſes. *A. R.* 97.

Syncretist. He is ſo called by an angel who belies that faith is ſpiritual, and charity moral; but yet that they are joined together, and without man's knowledge, joined together by the word, by the Holy Ghoſt, and by effect, which indeed may be called obedience, but in which man hath not yet any ſhare, and that man may receive from God faith, which may be ſpiritual, but that he cannot be moved by God to charity, which may be ſpiritual, but as ſtatute of ſalt. *A. R.* 386.

Syrens. See *Sirens*.

Syria in general ſig. the knowledges of good. *A. C.* 3762.

Syria of Rivers ſig. the knowledges of truth. *A. C.* 3762.

System of the Blood. See *Chylification*.

# T.

TABERNACLE. By *tabernacle* nearly the ſame is ſignified as by *temple*, viz. in a ſupreme ſenſe the Lord's divine humanity, and in a relative ſenſe heaven and the church. But by *tabernacle* in this latter ſenſe, is ſignified the celeſtial church, which is in the good of love from the Lord to the Lord, and by temple the ſpiritual church, which is in the truths of wiſdom from the Lord. The true ground and reaſon, why *tabernacle* ſignifies the celeſtial church, is, becauſe the moſt ancient church, which was celeſtial as being principled in love to the Lord, performed divine worſhip in *tabernacles*; and the ancient church, which was a ſpiritual church, performed divine worſhip in temples. *Tabernacles* were of wood, and temples were of ſtone, and wood ſignifies good, and ſtone truth. Inaſmuch as the moſt ancient church, which was a celeſtial church, by reaſon of its love to the Lord, and conſequent conjunction with him, celebrates divine worſhip in *tabernacles*, therefore the Lord commanded Moſes to build a *tabernacle*, in which all things of heaven and the church were repreſented; which was ſo holy, that it was not lawful for any one to go into it, except Moſes, Aaron, and his ſons; and if any one of the people entered, he would die. Num. 17. 27, 28. chap. 18. 1, 22. 23. chap. 19. 14 *to* 19. In the inmoſt part of it was the ark, in which were the two tables of the decalogue, over which was the mercy ſeat and the cherubims; and without the veil, was the table for the ſhew-bread, the altar of incenſe, and the candleſtick with ſeven lamps; all which were repreſentative of heaven and the church; it is deſcribed, Exod. 26. 7 *to* 16. chap. 36. 8 *to* 37, and we read that the model thereof was ſhewn to Moſes on Mount Sinai, Exod. 25. 9. chap. 26. 30: and whatſoever it is given to ſee from heaven, the ſame is repreſentative of heaven, and thence of the church, in memory of the moſt holy worſhip of the Lord in *tabernacles* by the moſt ancient people, and of their conjunction with him by love, the feaſt of *tabernacles* was inſtituted, as mentioned in Levit. 23. 39 *to* 44. Deut. 16. 13, 14. Zech. 14. 16, 18, 19. *A. R.* 585.

TABERNACLE (Exod. 26) ſig. the ſecond, or middle heaven, which is heaven from the reception of divine truth derived from the Lord's divine good. *A. C.* 9595.

TABERNACLE (Rev. 13) ſig. the church as to doctrine and worſhip. *Ap. Ex.* 799. *p.* 206.

TABERNACLE. See *Court of the Tabernacle.*

TABERNACLE. See *Loops of the Curtains of the Tabernacle.*

TABERNACLE. See *Pillars of the Tabernacle.*

TABERNACLE. See *Veil.*

TABERNACLE of GOD (Rev. 21) ſig. the celeſtial church, in an univerſal ſenſe, the celeſtial kingdom of the Lord, and in a ſupreme ſenſe, the divine humanity of the Lord. The reaſon why *tabernacle*, in a ſupreme ſenſe, means the Lord's divine humanity, is becauſe that is ſignified by temple, as may appear from John 2. 18, 21. Malachi 3. 1. Rev. 21. 22. and elſewhere; the ſame is ſignified by *tabernacle*, with this difference, that by temple is meant the Lord's divine humanity, with reſpect to divine truth, or divine wiſdom; and by *tabernacle* is meant the Lord's divine humanity with reſpect to divine good or divine love. *A. R.* 882.

TABERNACLE of SHILOH (Pſal. 78. 60) ſig. the church which is in the good of love deſtroyed. *Ap. Ex.* 811. *P.* 23.

TABERNACLE of the TESTIMONY. See *Temple of the Tabernacle of the Teſtimony.*

TABERNACLE and TENT. *Tabernacle* ſig. the church conſiſting of thoſe who are in the good of

of love to the Lord, and *tent*, ſig the church conſiſting of thoſe who are in truths derived from that good, *Ap. Ex.* 799. *p.* 207.

TABERNACLE. See *Feaſt of Tabernacles.*

TABLE (a), (Exod. 25. 23) ſig. heaven, as to the reception of thoſe things which are from the Lord there, and which are the good of love and the good of faith, and beatitude and felicity thence derived. *A. C.* 9527.

TABLE (ſecond) of the DECALOGUE. See *Faith Alone.*

TABLE for SHEW-BREAD. See *Holy of Holies.*

TABLES (the ſecond) mentioned, (Exod. 32) upon which the decalogue was written, ſig. the word in the whole complex. *A. C.* 10452.

TABLES (Exod. 32. 16) ſig. the external of the word, becauſe they are here diſtinguiſhed from the *ſcripture*, which is it's internal. The external of the word is the literal ſenſe, and that ſenſe is like a table, or a plane, upon which the internal ſenſe is inſcribed. *A. C.* 10453.

TABLES (the) which were the work of God, being broken by Moſes, when he ſaw the calf and dances, Exod. 32. 15 *to* 20, and others by the divine command, being hewn by Moſes, and then inſcribed with the ſame words, and that thenceforth the *tables* might not be the work of God, but of Moſes, although the writing ſhould be the writing of God, (Exod. 34) involves the following unknown arcanum: viz. that the literal ſenſe of the word would have been different, if the word had been written among another people, or if this people had not been evil and idolaterous; for it was only for the ſake of agreement between the internal and external ſenſes, that they were called an holy and peculiar nation, &c. although they themſelves and the greater part of the chriſtian world, believe them to be a people really choſen of God. Moreover, many things were permitted them, on account of their hardneſs of heart, which things conſtitute part of the external ſenſe of the word. When, therefore, on account of that people, the literal ſenſe of the word was made ſuch [as we find it] then thoſe *tables* which had been the work of God, were broken, and others, by his command, hewn out by Moſes. But ſince the ſame divine ſanctity ſtill remained within, hence the ſame words which had been in the former *tables* were inſcribed in the latter tables (ſee Exod. 34. 1, 4, 18. and Deut. 10. 1 *to* 4). That Jehovah, however, would not acknowledge this people for his own people, but for the people of Moſes, Exod. 32. 7, 34. and chap. 33. 1 *to* 3. The like is ſig. by Moſes being being placed in the hole of a rock, &c. chap. 33. 22, 23. and alſo by Moſes when the ſkin of his face ſhone, &c. chap. 34. 30 *to* 35. And what the quality of this people would be is predicated by Jehovah to Abram, Gen. 15. 8, 9, 12, 17. *A. C.* 10454.

TABLES (Pſal. 128. 3) ſig. Inſtructions. *Ap. Ex.* 340. *p.* 440.

TABLES. There are two *tables* upon which the precepts of the decalogue are written, one for the Lord, the other for man. What the firſt *table* contains is, that a plurality of Gods are not to be worſhipped, but only one; and what the ſecond table contains is, that evils are not to be committed; therefore when the one God is worſhipped, and man doth not commit evils, a conjunction or connection is formed; for in proportion as man deſiſteth from evils, that is, doeth the work of repentance, in the ſame proportion he is accepted of God, and doeth good from him. *A. R.* 496.

TABLES of the DECALOGUE. God continually operates, that man may receive the things which are in his *table*, but if man doeth not the things which are in his *table*, he doth not receive with acknowledgement of heart the things which are in God's *table*, and if he doth not receive them, he is not conjoined. Wherefore thoſe two tables were joined together that they might be one, and were called the *tables of the covenant*, and convenant ſig. conjunction. *D. P.* 326.

TABLES. See *Decalogue.*

TABLES. See *Ten.*

TABLES of the DECALOGUE. See *New Church*

TABLES of the MONEY-CHANGERS. See *Explanation of Matthew* 21. 12.

TABOR and HERMON (Pſal. 89. 13) ſig. thoſe who are in divine good and in divine truth. *Ap. Ex.* 298.

TABRETS and DANCES (Jer. 31. 4, 12, 13) ſig. the affection of truth grounded in good, appertaining to the ſpiritual church. *A. C.* 3081.

TABRETS [*tympana*] and HARPS, (Iſa. 30. 32) ſig. the pleaſantneſſes of the affection of truth. *Ap. Ex.* 727. *p.* 74.

TACIT and PACIFIC. See *Divine Principle.*

TAIL.

TAIL. By *tail* is signified the ultimate of the head, because the brain through the back-bone is continued to the *tail*, wherefore the head and *tail* make one, like what is primary and what is ultimate; when therefore by head is signified faith alone, justifying and saving, by *tail* is sig. the sum of all the confirmations of it, which are from the word, and are therefore truths of the word falsified: every one, who from his own intelligence assumes a principle of religion, and establishes it as the head, the same assumes confirmations or proofs from the word, and makes them the *tail*, thus doth he stupify others, and so hurts them; wherefore it is said in Rev. 9. "that they had *tails* like scorpions," and presently after, that "there were stings in their *tails*, and that their power was to hurt men:" for by scorpion is signified a power of persuasion, stupifying the understanding. Whether the *tail* be not a continuation of the brain through the back-bone to its ultimate, or termination, ask any anatomist, and he will tell you; or take notice of a dog, or other animal that has a *tail*, and soothe or coax him, and you will see that the ridge on his back will soften, and his *tail* will move correspondently, and on the contrary, that if you provoke him, he will set up his back. Inasmuch as by *tail*, is signified the ultimate, and as the ultimate is the complex or aggregate of all, therefore Jehovah said to Moses, "take the serpent by the *tail*, and he took it, and it became a rod," Exod. 4. 3, 4. And therefore it was commanded, "that they should take off the *tail* entire near the back-bone, and sacrifice it together with the fat that was upon the entrails, kidneys, intestines, and liver," Levit. 3. 9, 10, 11, chap. 8. 25. chap. 9. 16. Exod. 29. 22. *A. R.* 438.

TAIL of the DRAGON. See *Prickles like Thorns on the Tail of the Dragon.*

TAILS sig. scientific sensual principles, because the *tails* of animals are continuations of the dorsal spine, which is called the *medulla spinalis*, and this is the continent of the *cerebrum*, which sig. intelligence and wisdom, the ultimates or extremes, whereof are scientific sensual principles. *Ap. Ex.* 559. *P.* 273.

TAKE (to) (Gen. 30. 15) sig. to withdraw. *A. C.* 3947.

TAKE (to) (Exod. 2. 9) sig. to adjoin. *A. C.* 6744.

TAKE (to) A WOMAN (Gen. 28. 9) sig. to be associated and conjoined. *A. C.* 3683.

TAKE (to) GREAT POWER (Rev. 11. 17) *Thou hast taken to thee thy great power*, sig. divine Omnipotence, which is and was his from eternity. *A. R.* 503.

TAKE HOLD OF (to) (Gen. 25. 25) sig. to adhere to. *A. C.* 3304.

TAKE (to) OUT of the HAND (Gen. 48. 22) sig. to procure to himself by victory. *A. C.* 6306.

TAKE (to) AWAY (Rev. 22. 19). "And if any one shall *take away* from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city; and the things which are written in this book,"—sig. that they who read and know the truths and doctrine in this book [the apocalypse now opened by the Lord, and yet acknowledge any other God than the Lord, and any other faith than faith in him; by *taking away* any thing whereby they may destroy these two things can not acquire any wisdom from the word, nor appropriate to themselves any thing out of it, neither be received into the new Jerusalem; nor have their portion with those who are in the Lord's kingdom. *A. R.* 958.

TAKE (to) AWAY SINS. By the *taking away sins*, is signified the same thing as by redeeming man, and saving him: for the Lord came into the world, that man might be saved, since without his coming, no mortal could have been reformed and regenerated, consequently no mortal could have been saved; but this became possible after that the Lord had *taken away* all the power of the devil, that is of hell, and had glorified his humanity, that is, united it to the divinity of the Father. Had not these things been effected no mortals could have received any divine truth to abide with him, and much less any divine good, for the devil, that is, the infernal powers who before had such a superior influence, would have plucked it out from his heart. Hence then it appears, that the Lord did not *take away sins* by the passion of the cross, but that he *takes them away*, that is removeth them, in such as believe in him, and live according to his commandments; as the Lord also teaches in Matt. 5. 17, 19. Common reason also may teach every one, if he be at all enlightened, that *sins* cannot be *taken away* from man, except by actual repentance, consisting in man's seeing his *sins*, in

plori

loring help of the Lord, and afterwards deſiſting from them. To ſee, believe, and teach otherwiſe, is not agreeable to the word or to ſound reaſon, but has it's ground in ſome evil luſt, and a depraved will, which conſtitute man's propriety, or ſelf-hood, in conſequence whereof, intelligence is perverted and debaſed into folly. *L.* 17.

TAKE (to) up the CROSS is to fight againſt concupiſcencies: and to *follow the Lord* is to acknowledge him to be God. *Dec.* 66.

TAKEN or APPREHENDED (to be) being predicated of the dragon, (Rev. 20) fig. that they who are meant by him were collected and withheld. *A. R.* 843.

TAKEN UP INTO a MOUNTAIN (to be) (Rev. 21. 10) fig. to be *taken up* into the third heaven, becauſe it is ſaid "*in the ſpirit*," and he who is *in the ſpirit*, as to his mind and the ſight thereof, is in the ſpiritual world, and there the angels of the third heaven dwell upon *mountains*. This elevation is effected in a moment, becauſe it is done by a change in the ſtate of mind. *A. R.* 896.

TAKEN and LEFT (Matt. 24. 40, 41). By thoſe who are *taken* are ſignified they who find and receive truths, and by thoſe who are *left* are ſignified they who neither enquire after nor receive them, becauſe they are in falſes. *A. R.* 794.

TAKEN AWAY. See *Confirmations in firſt Principles.*

TALE of the BRICKS, &c. (Exod. 5. 8). "And the *tale of the bricks* which they made yeſterday, the day before yeſterday, ye ſhall put upon them," fig. that things fictious and falſe were to be injected in the ſame abundance as in the former ſtate; for *tale* denotes abundance, in the preſent caſe, the ſame abundance; and *brick* fig. things fictious and falſe, and yeſterday the day before yeſterday fig. a former ſtate; and to put upon them fig. to inject, becauſe it is pred. of things fictious and falſe. *A. C.* 7116.

TALENT WEIGHT (Rev. 16. 21). Great hail the weight of a *talent* fig. direful and atrocious falſes, whereby all truth and good in the word, and conſequently in the church, were deſtroyed. The reaſon why it is ſaid to be of the *weight of a talent* is, becauſe a *talent* was the largeſt weight of ſilver, and likewiſe of gold, and by ſilver is ſignified truth, and by gold, good, and in an oppoſite ſenſe, falſehood and evil. *A. R.* 714.

TAR and PITCH (Exod. 2. 3) fig. good mixed with evils and falſes, for *tar* fig. good mixed with evils, and *pitch* fig. good mixed with falſes; theſe ſignifications are grounded in this circumſtance, that *tar and pitch* are in themſelves fiery, and by what is fiery in the word, is fig. good, and in the oppoſite ſenſe, evil; but whereas they are ſulphurous and alſo black, they fig. evil and the falſe. *A. C.* 6724.

TARES (Matt. 13. 30) fig. evil and falſe principles. *A. C.* 3941.

TARES, WHEAT, &c. (Matt. 13. 27 *to* 30, *and* 37 *to* 42). The *tares* are thoſe that are inwardly evil; the *wheat*, thoſe that are inwardly good; *the gathering them together*, and *the binding them in bundles to burn* is the laſt judgment. *L. J.* 70.

TARES. See *Wheat and Tares.*

TARRY (to) (Gen. 27. 44) fig. nearly the ſame as to dwell; but to *tarry* is pred. of the life of truth with good, and to *dwell* is pred. of the life of good with truth. *A. C.* 3613.

TARRY (to) (Gen. 32. 4) fig. to imbibe. *A. C.* 4243.

TARRY (to) (John 21. 22, 23). The Lord ſaid to John, that he ſhould *tarry* till he came, becauſe *John* repreſented the good of life, and this day is the coming of the Lord, when the good of life is now taught by the Lord, for thoſe who are to be of his new church, which is the new Jeruſalem. *A. R.* 17.

TARSHISH (Iſa. 60. 9) fig. the natural man, as to the knowledges of good. *Ap. Ex.* 406.

TARSHISH (Dan. 10. 5) fig. the good of charity and faith, for *tarſhiſh* is a ſparkling precious ſtone. *A. C.* 6135.

TARSHISH (gold of) fig. ſcientific good. *A. C.* 9881.

TARSHISH and UPHAZ (Jer. 10. 9). Silver from *tarſhiſh* fig. the truth of the word in its literal ſenſe, and gold from *uphaz*, the good of the word in that ſenſe. *Ap. Ex.* 585. *p.* 311.

TARSHISH, PUL, LUD, TUBAL and JAVAN (Iſa. 66. 19) fig. different kinds of external worſhip. *A. C.* 1158.

TARSHISH. See *Eliſhah, Tarſhiſh, Kitthim, and Dodanim.*

TARSHISH. See *Ships of Tarſhiſh*.

TARTARY. The old word, which was extant in Aſia before the Iſraelitiſh word, is preſerved to this day among the people who inhabit great *Tartary*. *A. R.* 11.

TASTE. Inaſmuch as food and nouriſhment correſpond to ſpiritual food and nouriſhment, it is from this ground, that the *taſte* correſponds to the perception and the affection thereof. Inaſmuch as the *taſte* correſponds to perception and to the affection of knowing, of underſtanding, and of growing wiſe, and the life of man is in that affection, therefore it is not permitted to any ſpirit or to any angel, to flow into man's *taſte*, for this would be to flow into the life which is proper to him. There are, nevertheleſs, vagabond ſpirits of the infernal crew peculiarly pernicious, who, in conſequence of having been habituated in the life of the body, to enter into man's affections with a view to his hurt, retain alſo that luſt in the other life, and by every method ſtudy to enter into the *taſte* with man, into which when they have entered, they poſſeſs his interiors, viz. the life of his thoughts and affections, for they correſpond, and the things which correſpond act in unity, ſeveral at this day are poſſeſſed by thoſe ſpirits. *A. C.* 4793.

TASTE. When the *taſte* governs, the body thence becomes ſick, and conſequently alſo the mind, *(mens)*. *A. C.* 8378.

TASTE. See *Man*.

TASTE. See *Tongue*.

TAUGHT. The Lord *taught* the internal ſpiritual man, which may be known from his precepts, and from the abrogation of rituals, which ſerved only for the uſe of the natural man; from his precepts concerning waſhing, as denoting the purification of the internal man, concerning adultery, as denoting cupidity of the will, concerning the putting away of wives, as being unlawful, and concerning polygamy, as not being agreeable to the divine law. Theſe and ſeveral other things which relate to the internal principle and the ſpiritual man, the Lord *taught*, becauſe he alone opens the internals of human minds, and makes them ſpiritual, and implants theſe ſpiritual principles in natural, that theſe latter alſo may partake of a ſpiritual eſſence. *C. S. L.* 340.

TAUGHT (to be) out of the word is to be *taught* of the Lord himſelf, becauſe it is to be *taught* out of goodneſs itſelf, and out of truth itſelf, or out of love itſelf, and out of wiſdom itſelf, which are the word; but every one is *taught* according to the underſtanding of his love, and what is over and above doth not remain. All they who are *taught* of the Lord in the word, are inſtructed in a few truths in the world, but in many when they become angels; for the interiors of the word, which are divine ſpiritual and divine celeſtial things, are implanted at the ſame time, but theſe are not opened in man till after his death in heaven, where he is in angelic wiſdom which, comparatively to human, and therefore to his former wiſdom is ineffable. The word cannot otherwiſe be *taught*, than mediately by parents, maſters, preachers, books, and eſpecially by reading it: but ſtill it is not *taught* from them, but by them of the Lord. *D. P.* 172.

TAUGHT. See *Led and Taught*.

TEACH (to) THEE WHAT THOU SHALT SPEAK (Exod. 4. 12) ſig. to proceed, for by *teaching* and by ſpeaking is ſig. to flow in, and when it is pred. of the divine [principle] of the Lord, it denotes to proceed, for from the Lord's divine human [principle] itſelf proceeds the divine truth, which is called the holy ſpirit; and whereas the Lord, when he was in the world, was himſelf the divine truth, he himſelf taught the things which were of love and faith, and at that time, not by the holy ſpirit, as himſelf *teaches* John 7. 39: but after that the Lord, even as to the human [principle] was made Jehovah, that is, divine good, which was after the reſurrection, then he was no longer divine truth, but this proceeded from his divine good. *A. C.* 6993.

TEACH (to). The Lord by his angels *teaches* the men of the church, who are in the principles of truth and good, although they do not know it, and alſo leads them into the life of truth and good. *A. C.* 3773.

TEACH (to). What the Lord *teacheth*, he giveth alſo to man to perceive by reaſon; and this two ways, one in that he ſeeth in himſelf that a thing is ſo, as ſoon as he heareth it: the other, in that he underſtandeth it by reaſons; to ſee in himſelf is in his internal man, and to underſtand by reaſons, is in his external man. *D. P.* 150.

TEACH (to). Thoſe who are *teaching* from the affection of good and truth in heaven, are heard as ſpeaking with great earneſtneſs (clamantes). *A. C.* 9202.

TEACH

TEACH (to) and SEDUCE, (Rev. 2. 20). To *teach* is predicated concerning truths and falſes; and to *ſeduce*, concerning goods and evils. *Ap. Ex.* 160.

TEACH (to). See *Taught.*

TEACH (to) TRUTHS. See *Lord.*

TEAR (a) ſig. grief on account of the non-underſtanding of truth, and therefore on account of the falſe. *Ap. Ex.* 484. *p.* 143.

TEARS. See *To wipe away all Tears, &c.*

TEBAH, GAHAM, THAASH and MAACAH Gen. 22. 24) ſig. the various religious principles and kinds of worſhip derived from the Gentiles, who are in idolatrous worſhip, but principled in good, ſig. by *Rumah*. *A. C.* 2869.

TEETH ſig. the ultimates of the life of the natural man, which are called ſenſuals, of which there are two kinds, one of the will, and the other of the underſtanding; but the ſenſuals of the underſtanding are ſig. by *teeth*. That *teeth* ſig. the ultimates of man's life, which are called ſenſuals, which when they are ſeparated from the interiors of the mind, are in mere falſes, and offer violence to truths and deſtroy them, may appear from many paſſages. Inaſmuch as ſenſual men do not ſee any truth in its light, but enter into reaſoning and altercations about every thing whether it be ſo or not, and as theſe altercations when they take place in the hells, are heard out of them as the grinding or gnaſhing of *teeth*, which viewed in themſelves, are colliſions of falſehood and truth, it is plain what is ſignified by the gnaſhing of *teeth*, Matt. 8. 12, and other places; and alſo in ſome meaſure what by gnaſhing with the *teeth*, Pſal. 16. 9, Pſal. 25. 15, 16, Pſal. 37. 12, Pſal. 112. 10, Micah 3. 5, Lam. 2. 16. *A. R.* 435.

TEETH in the word ſig. the loweſt natural principles, in a genuine ſenſe, the truths of thoſe principles, and in an oppoſite ſenſe, their falſes. *A. C.* 4424.

TEETH (Gen. 49. 12) in the genuine ſenſe ſig. the natural principle; for the things appertaining to man, which are hard, as *teeth*, bones, and cartilages, correſpond to the truths and goods which are of the loweſt natural principle. *A. C.* 6380.

TEETH WHITER than MILK (Gen. 49. 12) ſig. the celeſtial ſpiritual principle appertaining to the Lord's natural principle. *A. C.* 2184.

TEETH of BEASTS, and POISON of SERPENTS of the DUST (Deut. 32. 24). *Teeth of beaſts* ſig. the ſenſual principle as to the luſts of evil: and *the poiſon of ſerpents of the duſt* ſig. falſities thence derived, which by the fallacies of the ſenſual principle of man, maliciouſly or craftily pervert truths. *Ap. Ex.* 650. *p.* 457.

TEETH. Hypocrites, when it is allowed them to flow-in into the parts of the body, to which they correſpond from the oppoſite principle, inject ſevere and intolerable pain into the *teeth, gums, &c.* *A. C.* 5720.

TEETH. They who have been rich during their life in the body, and have dwelt in magnificent palaces, and have made their heaven to conſiſt therein, depriving others of their properties under various pretences, without conſcience and without charity, when they are in another life, they become at length excrementitious, and emit a ſphere of exhalation like what ariſes from ſtinking *teeth*. *A. C.* 1631.

TEETH. See *Diſputation.*

TEETH. See *Eyes and Teeth.*

TEETH. See *Wailing and gnaſhing of Teeth.*

TEETH ſet on EDGE. See *Edge.*

TEGUMENT. See *Veil.*

TEGUMENT and CONTINENT of the SUPERIOR DEGREES of the HUMAN MIND. See *Reagent.*

TEKEL. See *Mene, Tekel, and Perez.*

TELL (to) (Gen. 43. 6). To *tell* ſig. to give what another may think and reflect upon, conſequently to communicate, and hence it ſig. alſo in the preſent caſe, to conjoin, for when it paſſes into the will of another, conjunction is effected from what is communicated, as when Joſeph heard that Benjamin was yet alive, and was with his father, he was willing that he ſhould come to him, and afterwards was alone with him, conjoined to him, as is evident from the hiſtoricals which follow. *A. C.* 5596.

TELL (to) WHAT WILL BEFALL (Gen. 49. 1) ſig. to communicate and predict. *A. C.* 7337.

TELL (to) ſig. to apperceive, for in the ſpiritual world, or in heaven, they have no need to *tell* what they think, there being a communication of all thoughts: wherefore to *tell*, in the ſpiritual ſenſe ſig. to apperceive. *A. C.* 5601.

TEMAN (the inhabitants of) (Jer. 49. 20) ſig. falſes oppoſite to the truths of the celeſtial kingdom. *Ap. Ex.* 400. *p.* 593.

TEMAN and PARAN (Hab. 3. 2 *to* 4). *Teman* with respect to celestial love, and Mount *Paran* to spiritual love. *A. C.* 2714.

TEMPER. See *Quality*.

TEMPEST and WHIRLWIND. See *Influx*.

TEMPLE represents heaven and the church; the Adytum, or holiest place where the ark was, represented the inmost, or third heaven, and the church among those who are in the inmost principle, which is called the celestial church. The *temple* without that, represented the middle, or second heaven, also the church among those who are in the middle [principle], which church is called internal spiritual. The interior court represented the ultimate or first heaven, also the church amongst those who are in ultimates, which is called the internal natural church, and the exterior court represented introduction into heaven. *Ap. Ex.* 630. *p.* 406.

TEMPLE sig. the Lord's humanity with respect to divine truth. *A. R.* 882.

TEMPLE sig. the superior heavens. *Ap. Ex.* 630. *p.* 405.

TEMPLE (Mal. 3. 1). By the *temple* is here signified *the temple of his body*, as in John 2. 19, 21. *L.* 30.

TEMPLE (Luke 21. 5 *to* 7) sig. the modern church, in which there is no truth left remaining, and which consequently is at an end. *A. R.* 191.

TEMPLE (Rev. 15. 8) sig. divine truth, or the word in the natural sense, illustrated by divine truth in the spiritual sense. *Ap. Ex.* 955.

TEMPLE (Rev. 21. 22). "I saw no *temple* in it, for the Lord God Omnipotent and the Lamb is the *temple* of it," sig. that in the new church there will not be any external separated from what is internal, because the Lord himself in his divine humanity, from whom is derived the all of the church, is alone approached, worshipped and adored. By "I saw no *temple* in it," is not meant, that in the new church, which is the new Jerusalem, there will not be any *temples*, but that in it, there will not be any thing external separated from what is internal; the reason is, because by *temple* is signified the church as to worship, and in a supernatural sense, the Lord himself as to his divine humanity, who is to be worshipped; and because the all of the church is from the Lord, therefore it is said, "for the Lord God Omnipotent and the Lamb is the *temple* thereof," by which is signified, the Lord in his divine humanity; by the Lord God Omnipotent, is meant, the Lord from eternity, who is Jehovah himself, and by the Lamb, is signified his divine humanity. *A. R.* 918.

TEMPLE. See *Court of the Temple*.

TEMPLE. See *Solomon's Temple*.

TEMPLE. See *Veil of the Temple*.

TEMPLE of his BODY (John 2. 21) sig. the divine truth from the divine good. *A. C.* 6135.

TEMPLE of GOD (Rev. 11. 19). "*And the temple of God was opened in heaven, and there was seen in his temple the ark of his covenant.*" By the *temple of God* is sig. the Lord's divine humanity, also heaven, the dwelling of angels, and likewise the church upon earth, these three are sig. by the *temple of God*, and they cannot be separated; but here by the *temple of God*, is sig. the Lord in his divine humanity in the heaven of angels, because it is called the *temple of God in heaven*; by the ark in the *temple*, is meant the decalogue, for in the ark there were only two tables, on which the decalogue was written; by the *temple's* being open, is sig. that these two things, the divine humanity and the decalogue which are the two essentials of the new church are now seen, and they were seen after the wicked were cast into hell; the reason why the ark of his covenant is said to be in his *temple* is because covenant sig. conjunction. *A. R.* 52[illegible]

TEMPLE of JEHOVAH. See *Heavens*.

TEMPLE of the TABERNACLE of the TESTIMONY (Rev. 15. 5). "*The temple of the tabernacle of the testimony in heaven, was opened.*" By *temple* is sig. in a supreme sense, the Lord as to his divine humanity, and heaven and the church thence derived, in the present instance the christian heaven; by *the tabernacle of the testimony* is sig. the inmost [parts or principles] of that heaven where the Lord is, in his holiness in the word, and in the law which is the decalogue, because *tabernacle* equally sig. heaven and in the inmost part of the *tabernacle* was that where the ark was, wherein there were the tables, upon which were written with the finger of God the ten words, which are the ten commandments of the decalogue, and are what is meant by the *testimony*, and are also called the *testimony*; from which it is evident, that by "[illegible]

*looke*

looked, *and behold the temple of the tabernacle of the teſtimony in heaven was opened*," is ſignified that the inmoſt [part] of heaven was ſeen, where the Lord is, in his holineſs, in the law, or decalogue; the reaſon why the *tabernacle of the teſtimony* alſo ſig. where the word is, is becauſe *teſtimony* is ſaid not only of the law, which is the decalogue, but alſo of the word, and of the Lord as being the word, becauſe the word *teſtifies* of him. The word alſo is in heaven, and is depoſited in the inmoſt [part] thereof, which is called the ſacred place *(ſacrarium)*, and there is in that place a flame coloured and bright light, exceeding every degree of light in heaven out of that place. *A. R.* 669.

TEMPLE of WISDOM. No one ſeeth it, who thinks he is very wiſe, much leſs doth any one ſee it, who thinks he is wiſe enough, and ſtill leſs, he who thinks he is wiſe from himſelf, the reaſon is, becauſe ſuch are not in the reception of the light of heaven from the affection of genuine wiſdom. *A. R.* 875.

TEMPLE's DELIVERANCE and REBUILDING. See *Vaſtation*.

TEMPLES (of the head). See *Influx from the Spiritual Angels*.

TEMPORARY THINGS. See *Providence*.

TEMPTATION (hour of) (Rev. 3. 10) ſig. the time of the laſt judgment. *A. R.* 186.

TEMPTATION. The ſpiritual man love thoſe things which are of heaven, for he is in heaven, and the natural man loves and wills thoſe things which are of the world, hence the deſires of both are oppoſite, from whence comes the colliſion and combat, which is called *temptation*. *Ap. Ex.* 439. *p.* 76.

TEMPTATION is a ſtruggle between the internal or ſpiritual man, and the external or natural man; of conſequence between the ſatisfactions of the internal and external man, which are oppoſite to each other. *Temptation* ariſes from the diſagreement between thoſe ſatisfactions; therefore in *temptation* it is diſputed which ſhall have the dominion over the other. *N. J. D.* 197. *A. C.* 2183, 3928, 4256, 8961, 10351.

TEMPTATION is a combat between good and evil, therefore each ſtriveth for the dominion, that is, whether the ſpiritual man ſhall rule over the natural man, and thus, whether good ſhall have the dominion over evil, or whether on the contrary, the natural man ſhall prevail againſt the ſpiritual man; conſequently the conteſt is, whether the Lord ſhall have the dominion over man, or whether hell ſhall have the dominion. *N. J. D.* 199.

TEMPTATION is a ſpecies of vaſtation. *A. C.* 1992.

TEMPTATION. Whoſoever hath gained any degree of ſpiritual life, undergoeth *temptation*. *N. J. D.* 197. *A. C.* 8963.

TEMPTATION. In every *temptation* an aſſault is made on the love in which man is principled, and the degree of the *temptation* is according to the degree of the love. *A. C.* 1690.

TEMPTATION. The regenerate man then enters into *temptation*, when evil endeavours to gain dominion over good, and the natural man over the ſpiritual man, and he enters into them when good ought to have the rule and precedence. *N. J. D.* 198.

TEMPTATION. When a *temptation* is finiſhed the ſoul is in a ſtate of fluctuation between truth and falſehood, but afterwards truth ſhineth with brightneſs, and bringeth with it ſerenity and gladneſs. *N. J. D.* 197.

TEMPTATION. In a ſtate of *temptation* man is near to hell. *N. J. D.* 197. *A. C.* 8131.

TEMPTATION. A ſtate of *temptation* is like that of a man who is fallen among thieves. *N. J. D.* 197. *A. C.* 5248.

TEMPTATION. All elevation in a ſtate of *temptation* is made by divine truth. *A. C.* 8170.

TEMPTATION is a ſtraitneſs and anxiety occaſioned by thoſe things which oppoſe or reſiſt any particular kind of love. *A. C.* 847.

TEMPTATION is the beginning of regeneration. *A. C.* 848.

TEMPTATION. So long as *temptation* continueth, man ſuppoſeth that the Lord is abſent, becauſe he is diſturbed by evil genii, and that to ſuch a degree, as ſometimes to be reduced to a ſtate of deſperation, in which he can ſcarce believe that any God exiſteth; nevertheleſs the Lord is more preſent at ſuch times than is to him credible or conceivable; but when *temptation* ceaſeth, then he receiveth comfort, and then he firſt believeth that the Lord is preſent. *A. C.* 840.

TEMPTATION. See *Contrition*.

TEMPTATION. See *Divine Principle*.

TEMPTATION. See *Divine Truth.*

TEMPTATION. See *Evil Spirits.*

TEMPTATION. See *To Lead.*

TEMPTATION. See *Reformation and Regeneration.*

TEMPTATION. See *Temptations.*

TEMPTATION and EVIL. See *Internal Sense of the Word.*

TEMPTATION and SPONTANEOUS SUBMISSION. The conjunction of the external man with the internal is not effected without *temptation and ſpontaneous ſubmiſſion.* *A. C.* 5729.

TEMPTATIONS. They who are in good of life, according to their religion, in which there are not *genuine* truths, in another life, undergo *temptations*, by which their falſes are ſhaken off, and *genuine* truths implanted in their ſtead. *Ap. Ex.* 452. *p.* 106.

TEMPTATIONS. The man of the new church is tried by *temptations* as to his quality with reſpect to a life according to the commandments, and with reſpect to faith in the Lord. *A. R.* 639.

TEMPTATIONS. Man is rendered fit by *temptations* to receive life from the Lord. *A. C.* 8966.

TEMPTATIONS. All perſons are tempted who have a conſcience of right and wrong, that is, who are under the influence of ſpiritual love; but they endure more grievous temptations who have a perception of right and wrong, that is, who are under the influence of celeſtial love. *A. C.* 1688. 8693. *N. J. D.* 197.

TEMPTATIONS. Dead men, or ſuch as have no faith and love towards the Lord or charity towards their neighbour, are not admitted into *temptations*, becauſe they would fall under them. Therefore very few people are at this day, admitted into ſpiritual temptations. But many ſuffer anxieties ariſing from a variety of worldly cauſes, which are often attended with weakneſs of mind and body, which however are different from the anxieties of *temptations.* *N. J. D.* 197. *A. C.* 270. 762. 4274. 4299. 8164. 8964. 8965. 8968.

TEMPTATIONS (ſpiritual) are ſometimes attended with bodily pains, and ſometimes not. *N. J. D.* 197. *A. C.* 8164.

TEMPTATIONS (a ſtate of) is an unclean and filthy ſtate, inaſmuch as there is an infuſion of evils and falſities, attended with many doubts concerning goodneſs and truth. Alſo becauſe in *temptations* there ariſe many indignations and griefs of ſoul, with many other affections that are not good: theſe are attended alſo with darkneſs and doubt concerning the event of the *temptation*, and likewiſe concerning the divine providence and attention of the Lord, becauſe in *temptation*, a man's prayers ſeem not to be ſo much attended to, as when he is out of *temptation*, and likewiſe, becauſe in *temptation*, a man ſeemeth to himſelf to be in a ſtate of damnation; the reaſon whereof is, becauſe a man perceiveth plainly what is doing in his external man, by means of the injections and infuſions of evil ſpirits, according to which he judgeth of his ſtate; but he doth not perceive what is doing in his internal man, by means of the influx of good angels from the Lord; and therefore he can form no judgment of his ſtate with reſpect to ſuch influx. *N. J. D.* 197. *A. C.* 1917. 1820. 5246. 6829. 8179. 6097. 10236. 10240.

TEMPTATIONS are generally carried on to a ſtate of deſperation, which is their period and concluſion. *N. J. D.* 197. *A. C.* 1787.

TEMPTATIONS which regenerate perſons undergo, are oftentimes repeated; becauſe ſeveral evils and falſehoods are to be removed. *N. J. D.* 197. *A. C.* 8403.

TEMPTATIONS. Whoſoever have gained any degree of ſpiritual life, ſuffer *temptations* in another life, if they do not ſuffer them in this life. *N. J. D.* 197. *A. C.* 7122.

TEMPTATIONS ariſe from evil ſpirits in man who infuſe ſcandals againſt the good which man loveth, and the truths which he believeth; and likewiſe excite the evils and falſities of his paſt life. *N. J. D.* 197. *A. C.* 741. 751. 761. 3927. 4307. 4572. 5036. 6657. 8960.

TEMPTATIONS. In *temptations* man is in equilibrium between two oppoſite powers, one from the Lord in his inner man, and the other from hell in his outer man. *N. J. D.* 197. *A. C.* 8168.

TEMPTATIONS. Infants undergo *temptations* in another world, whereby they are taught to reſiſt evils. *N. J. D.* 197. *A. C.* 2294.

TEMPTATIONS. There is a difference between *temptations*, *infeſtations*, and *faſtations*. *A. C.* 7474.

TEMPTATIONS. In *temptations* angels from the Lord preſerve man in the truth and goodneſs whereunto he hath attained, whilſt the evil ſpiri

ſpirits excite his evils and falſities; and hence ariſe conflict and warfare. *N. J. D.* 197. *A. C.* 4249.

TEMPTATIONS. No perſon can be tempted unleſs he is in the acknowledgement, and likewiſe in the affection of truth and goodneſſes; for where this is not the caſe, there is no ſpiritual power to act againſt that which is natural; therefore there can be no diſpute for dominion. *N. J. D.* 197. *A. C.* 3928. 4299.

TEMPTATIONS. Whoſoever is regenerate muſt needs undergo *temptations*, becauſe without them he cannot be regenerate. *N. J. D.* 198. *A. C.* 5036. 5403. 7090.

TEMPTATIONS. In the progreſs towards regeneration, the ſoul is firſt placed in a ſtate of tranquillity, and afterwards is let into *temptations* from which it finally emerges into a ſtate of it's former peace, which is the period of regeneration. *N. J. D.* 198. *A. C.* 3696.

TEMPTATIONS. The members of the church ſpiritual are tempted with regard to the truths of faith; wherefore they carry on the combat by means of truths; but the members of the church celeſtial are tempted with regard to the good things of love, wherefore thoſe good things are their inſtruments of conduct. *N. J. D.* 198.

TEMPTATONS. By *temptations* the ſpiritual or internal man acquireth dominion over the natural or external man; of conſequence good acquireth the dominion over evil, and truth over falſehood, becauſe good hath it's abode in the ſpiritual man, who could not exiſt without it, and evil hath it's abode in the natural man. *N. J. D.* 199.

TEMPTATIONS. Evils and falſities are, by means of *temptations*, ſubdued, ſeparated, and removed, but they are not totally aboliſhed. *N. J. D.* 199.

TEMPTATIONS. By *temptations* the concupiſcencies of the fleſh are ſubdued: and man is taught thereby in what goodneſs and truth do conſiſt, even from their relation to their oppoſites, which are evils and falſities; he is taught alſo to feel that of himſelf he is nothing but evil, and that all the good which he poſſeſſes in himſelf is from the Lord, and from his mercy. *N. J. D.* 199.

TEMPTATIONS. By *temptations*, wherein a man gaineth the victory, the evil ſpirits are deprived of all further power of riſing up againſt him; for the powers of hell dare not ariſe againſt thoſe who have conquered in temptations. *N. J. D.* 199.

TEMPTATIONS. After *temptations* wherein a man gaineth the victory, there ariſeth in him joy and delight from the union of goodneſs and truth, although he knoweth not at the time from what occaſion his joy floweth. He is then bleſſed with the illumination of truth which is of faith, and with the perception of goodneſs which is of love. And thence he is filled with intelligence and wiſdom. For after *temptations* there is an immenſe increaſe of truths in the ſoul; goodneſs hath the aſcendency, or is in the firſt place, and truth in the ſecond, and man, as to his internal ſpiritual part, is admitted into the ſocieties of angels, and ſo into heaven. *N. J. D.* 199.

TEMPTATIONS. Before a man endureth *temptations*, the goodneſs and truths which are in him are arranged by the Lord, according to ſuch order as may beſt ſerve for the reſiſtence of evils and falſities, which are in him, and are infuſed from hell. *N. J. D.* 199.

TEMPTATIONS. In *temptations* the Lord provideth for, and defendeth the good that is in man, whilſt the evil ſpirits intend and excite to evil. *N. J. D.* 199.

TEMPTATIONS. After *temptations* the Lord reduceth goodneſs and truths in man to a new order, and diſpoſeth them according to a celeſtial form. *N. J. D.* 199.

TEMPTATIONS. The external or natural man by *temptations*, receives truths correſponding to the affection of them in the internal or ſpiritual man. *N. J. D.* 199.

TEMPTATIONS. The internal ſpiritual man is opened by means of temptations, and united with the external, where by both the ſpiritual and natural man may be elevated and look to the Lord. The reaſon why the internal ſpiritual man is opened, and united with the external, by means of *temptations*, is, becauſe the Lord operateth from the internal, and from thence by influx into the external, where he removeth and ſubdueth evils, and thereby bringeth the external man into ſubjection and ſubordination to the internal. *N. J. D.* 199. *A. C.* 10685.

TEMPTATIONS. The end and deſign of *temptations* is to unite goodneſs with truth, and there-

by

by to diſpel the falſities which adhere to truth and goodneſs; conſequently by *temptations* good is conjoined to truth. *N. J. D.* 199. *A. C.* 2272. 4572.

TEMPTATIONS. The veſſels which are receptive of truth are ſoftened by temptations, and thereby rendered receptive of goodneſs. *N. J. D.* 199.

TEMPTATIONS. Truth and goodneſs are confirmed and implanted by means of *temptations* and of conſequence whatever hath relation to faith and charity is confirmed and implanted alſo. And evils and falſities are removed, and admiſſion is given to goodneſs and truths. *N. J. D.* 199.

TEMPTATIONS. By *temptations* a check is given to ſelf-love, and the love of the world, from whence all ſorts of evils and falſities are derived, and thereby man is reduced to a ſtate of humiliation. *N. J. D.* 199.

TEMPTATIONS. Whoſoever is *tempted*, and overcome thereby, incurreth damnation, inaſmuch as evils and falſities do then prevail, and the natural man thereby gaineth dominion over the ſpiritual man, ſo that the laſt ſtate of that man is worſe than the firſt. *N. J. D.* 199. *A. C.* 8165. 8169. 8961.

TEMPTATIONS. The Lord alone fighteth for man in *temptations*, and man can of himſelf do nothing. *N. J. D.* 200.

TEMPTATIONS. In *temptations* man ought to fight as from himſelf, and not to hang down his hands in expectation of immediate help; but nevertheleſs he ought to believe that all help cometh from the Lord. Man cannot otherwiſe receive a celeſtial ſelf-hood. *N. J. D.* 200.

TEMPTATIONS are of no avail, and productive of no good, unleſs a man believeth, when the *temptation* is paſt, that the Lord hath fought, and conquered for him. *N. J. D.* 200.

TEMPTATIONS. They are ſaved with much difficulty, who ſuppoſe that they may merit heaven by *temptations*. *N. J. D.* 200. *A. C.* 2273.

TEMPTATIONS. The Lord *tempteth* no man, but on the contrary laboureth for his deliverance, and the introduction of good. *Temptations* (therefore) appear to come from God, when in reality they do not. Nor does the Lord concur in *temptations* by permitting them, according to the idea which man entertaineth of permiſſion. *N. J. D.* 200. *A. C.* 2768.

TEMPTATIONS. In every *temptation*, man hath perfect liberty, although it doth not appear ſo, but that liberty is in his internal man from the Lord, and he therefore fighteth, and wiſheth to conquer, and not to be conquered, which he would not do unleſs he was at liberty. The Lord effecteth this by the affection of truth and goodneſs impreſſed upon the internal man, although man be ignorant thereof: for all liberty is the offspring of the affection of love, and deriveth it's quality from thence. *N. J. D.* 200.

TEMPTATIONS are like a ſea, which preſſes upon every particular part of a mound raiſed to oppoſe its waves, and which, if it were to make the ſmalleſt breach or clift in any part, would never ceaſe to burſt through and overflow, till the whole body of its waters were drained; thus would it be with man, unleſs the Lord alone ſuſtained in him the combats of temptation. *A. C.* 1692.

TEMPTATIONS. He who is in *temptations* is in the hells. *A. C.* 1691.

TEMPTATIONS. Real conſcience is the plane on which *temptations* operate. *A. C.* 762.

TEMPTATION. He who is tempted in the world, is not tempted after death. *A. R.* 185.

TEMPTATIONS are nothing elſe but the combats of evil ſpirits with the angels who are attendant on man. *A. C.* 741.

TEMPTATIONS give the quality of the apperception of good and truth, by the oppoſite principles which evil ſpirits on ſuch occaſions infuſe; from the apperception of oppoſites are procured relatives, from which all quality is derived; for no one knows what good is, unleſs he alſo knows what is not good, nor what truth is, unleſs he knows what is not true: *temptations* alſo confirm goods and truths, for on ſuch occaſions man fights againſt evils and falſes, and by conquering he comes into a ſtronger affirmative: moreover alſo by *temptations*, evils and falſes are ſubdued, ſo that they no longer attempt to riſe up; thus evils with falſes are rejected to the ſides, and there hang, but in an flacid ſtate, and in a direction downwards, whilſt goods with truths are in the midſt, and according to the zeal of affection are elevated upwards, thus to heaven towards the Lord from whom the elevation comes. *A. C.* 5356.

TEMPTATIONS. No one can be tempted except as to those things which he knows and which he possesses. *Temptations* are the very essential means of regeneration. *A. C.* 4317.

TEMPTATIONS. There are several kinds of *temptations*, which in general may be divided into celestial, spiritual, and natural, and these ought not in the least to be confounded together: celestial *temptations* cannot have a place but with those who are principled in love towards the Lord; *spiritual temptations* with those who are principled in charity towards their neighbour; natural *temptations* are altogether distinct from those, are not *temptations*, but only anxieties arising from the assault of natural loves, in consequence of misfortunes, diseases and a bad temperament of the blood and fluids of the body; from this short account it may in some degree be known what *temptation* is, viz. a straitness of anxiety occasioned by those things which oppose or resist any particular kind of love, as in the case of those who are principled in love towards the Lord: whatever assaults this love produces an inmost torture, which is *celestial temptation*; so in the case of those who are principled in love towards their neighbour, or charity, whatever assaults this love produces torment of conscience, and this is *spiritual temptation*: but in the case of those who are natural, what they frequently call *temptations*, and pangs of conscience, are not *temptations*, but only anxieties arising from the assault of their loves, as when they foresee and are sensible of the loss of honour, the good things of the world, reputation, pleasures, bodily life, and the like; nevertheless, these troubles are wont to be productive of some good. Moreover *temptations* are experienced by those who are principled in natural charity; consequently they are experienced by all kinds of heretics, gentiles and idolaters, arising from those things which assault the life of their faith, which they hold dear to them; but these straitnesses bear only some faint resemblance of spiritual *temptations*. *A. C.* 847.

TEMPTATIONS. He who in spiritual combats, which are *temptations*, conquereth in this world, conquereth to eternity, for the hells cannot assault any one who has conquered them. *A. R.* 301.

TEMPTATIONS and TORMENTS appear as if they were from the divine [principle], because they exist by the divine presence of the Lord, but still they are not from the divine [principle] or the Lord, but from the evil and false principles appertaining to him who is *tempted* or *tormented*; for from the Lord there proceeds none but an holy principle good and true and merciful, which holy principle is what cannot be endured by those who are in evil and false principles, because they are opposite or contrary; evil, false, and merciless principles are continually intending to violate the above holy principles, and so far as they assault them, so far they are *tormented*: and when they assault and are thence *tormented*, in such case they suppose that it is the divine [principle] which torments; this is what is meant by these words, "as if they were from the divine [principle]." *A. C.* 4299.

TEMPTATIONS of the LORD. The Lord endureth the most grievous and terrible of all *temptations*, of which there is but little said in the letter of scripture, but a great deal in the spirit, or internal sense thereof. *N. J. D.* 201.

TEMPTATIONS of the Lord. The Lord was made alone righteousness and merit, by means of *temptations*, and the victories which he gained therein by his own strength. *N. J. D.* 201.

TEMPTATIONS of the LORD. By means of *temptations* the Lord united the divinity, which was in him by conception, with his humanity, and so made the humanity divine, in like manner as he maketh man spiritual by *temptations*. *N. J. D.* 201.

TEMPTATIONS of the LORD (the) also were attended with despair towards their conclusion. *N. J. D.* 201.

TEMPTATIONS of the LORD. The Lord, by means of the *temptations* with which he suffered himself to be assaulted, subdued hell, and reduced to order all things therein, and in heaven, and at the same time glorified his humanity. *N. J. D.* 201.

TEMPTATIONS of the LORD. By means of *temptations*, and the victories which he acquired therein, he expelled whatever was hereditary in him from his mother, and put off the humanity which he had received from her, even so far as to become no longer her son. *N. J. D.* 201.

TEMPTATIONS of the LORD. Jehovah, who was in him by conception, appeared in his state of *temptation* to be absent, and this was his state of humiliation. *N. J. D.* 201.

TEMPTATIONS of the LORD, His laſt *temptation* and victory were in the garden of Gethſemane, and upon the croſs, whereby he completely ſubdued all the powers of hell, and made his humanity divine. *N. J. D.* 201.

TEMPTATION of the LORD. To the intent that the Lord might reſtore the univerſal heaven to celeſtial order, he even admitted into himſelf *temptations* from the angels, who, ſo far as they were in their own proprium, ſo far were not in good and truth; theſe *temptations* are the inmoſt of all, for they act only upon ends, and with ſuch ſubtlety as to eſcape all obſervation; but ſo far as they are not in their own proprium, ſo far they are in good and truth, and ſo far incapable of *tempting*. *A. C.* 4295.

TEMPTATIONS of the LORD. The Lord could in no wiſe be *tempted* whilſt he was in the eſſential divine [principle], for the divine principle is infinitely above all *temptation*, but he was capable of being *tempted* as to the human principle: this is the reaſon why, when he underwent the moſt grievous and inmoſt *temptations*, he adjoined to himſelf the rational and natural principle, and afterwards ſeparated himſelf from them, but ſtill retained ſuch a principle, as to be capable thereby of being *tempted*. That neither the eſſential divine [principle], nor divine human principle could be *tempted*, may appear to every one from this ſingle conſideration, that not even the angels can approach near to the divine [principle], much leſs ſpirits who occaſion *temptations*, and leaſt of all the hells; hence it is plain, why the Lord came into the world, and put on the human ſtate itſelf, with its infirm principle, for thus he was capable of being *tempted* as to the human principle, and by *temptations* was enabled to ſubdue the hells, and reduce all and ſingular things there into obedience and order, and ſave mankind, who had removed themſelves ſo far from the ſupreme divine [principle]. *A. C.* 2795.

TEMPTATIONS. See *Crown.*
TEMPTATIONS. See *Deſperation.*
TEMPTATIONS. See *Freedom.*
TEMPTATIONS. See *Infeſtations.*
TEMPTATIONS. See *Inſtruction.*
TEMPTATIONS. See *To Learn.*
TEMPTATIONS. See *Liberty.*
TEMPTATIONS. See *Lord's Temptations.*
TEMPTATIONS. See *Spiritual Temptations.*
TEMPTATIONS. See *Temptation.*
TEMPTATIONS. See *Truth Divine.*

TEN (the number) without reſpect to other numbers, ſignifies full or much, but reſpectively to a greater number, ſignifies ſo much as is neceſſary. *Ap. Ex.* 124.

TEN ſig. all things, becauſe heaven in whole and in part, refers to man, and thence is called the greateſt man, [*maximus homo*], and all the powers of that greateſt man, or of heaven, terminate in two hands and two feet, which alſo terminate in *ten* fingers; wherefore all things of man as to power and ſupport, becauſe they are ultimately collated into *ten* fingers, and ultimates in the word ſig. all things. *Ap. Ex.* 675. *p.* 521.

TEN ſig. what is full, alſo much and many, alſo every thing and all; hence the things which were written on the tables of the decalogue by Jehovah, are called the *ten words*, which ſig. all truths, for they include them. And becauſe *ten* ſig. all and every thing, therefore the Lord compared the kingdom of heaven to *ten virgins*, moreover in the parable, he ſaid of the nobleman, that he gave his ſervants *ten talents* to trade with. Many is alſo ſignified by the *ten* horns of the beaſt which came up out of the ſea, Dan. 8. 7, and by the *ten* horns, and the *ten* crowns upon the horns of the beaſt which came up out of the ſea, Rev. 13. 1, alſo by the *ten* horns of the ſcarlet coloured beaſt, upon which the woman ſat, Rev. 17. 3, 7, 12. By the *ten horns* is ſignified much power; from the ſignification of the number *ten*, as denoting what is full, much, and all, it may be ſeen why it was ordained, that a tythe or tenth part of all the fruits of the earth, ſhould be given to Jehovah, and from Jehovah to Aaron and the Levites, Numb. 18. 24, 28. Deut. 14. 22, alſo, why Abram gave Melchiſedeck tythes of all, Gen. 14. 18, 19, for thereby was ſignified, that all they had was from Jehovah, and ſanctified, See Mal. 3. 10. *A. R.* 101.

TEN. That the decalogue conſiſted of *ten* precepts or *ten* words, and that Jehovah wrote them on tables, Deut. 10. 4, ſig. remains, and their being written by the hand of Jehovah ſig. that remains are of the Lord alone, their being in the internal man was repreſented by tables. *A. C.* 576.

TEN and FIVE. *Ten* ſig. all, and all things, and *five*, one part, or one genus, 1 Kings 7. 39, *Ap. Ex.* 600. *p.* 340.

TEN. See *Tenth*, &c.

TEN DAYS (Rev. 2) ſig. a certain period of duration, becauſe forty days ſig. an entire or complete duration of infeſtation and temptation, and *ten* are conſequently ſome part thereof. *Ap. Ex.* 124.

TEN THOUSAND and ONE THOUSAND. *Ten thouſand* are pred. of truths, and *one thouſand* of goods; for truths are manifold, but goods are ſimple. *A. R.* 287.

TEN WORDS. See *Miracles*.

TENDENCY to fall into HELL. Evil has of itſelf a *tendency to fall into hell*, but not ſo the falſe, unleſs derived from evil. *A. C.* 8279, 8298.

TENDER (Gen. 33. 13) ſig. recent, thus which have gained ſome life, but not as yet genuine, in the preſent caſe divine, becauſe the ſubject treated of is concerning the glorification of the Lord as to the divine natural. *A. C.* 4377.

TENDER and GOOD (Gen. 18. 7) are pred. of an ox, which is called *tender* by virtue of the celeſtial ſpiritual [principle], or truth grounded in good, and it is called *good* by virtue of the eſſential celeſtial [principle], or eſſential good; both relating to the Lord's rational principle. *A. C.* 2180.

TENETS of the PRESENT CHURCH (the) cannot be learnt and retained without great difficulty, nor can they be preached or taught without uſing great care and caution to conceal their nakedneſs, becauſe ſound reaſon neither diſcerns nor perceives them. *B. E.* 58.

TENT is uſed in the word to ſig. the celeſtial and holy things of love, is becauſe in old time they performed holy worſhip in their *tents*, but when they began to prophane *tents* by prophane worſhip, then the tabernacle was built, and afterwards the temple; wherefore what the tabernacle, and afterwards the temple ſignified, that alſo was ſignified by *tents*, a holy man was therefore called a *tent*, and likewiſe a tabernacle, and temple of the Lord. In a ſupreme ſenſe, the Lord, as to his human eſſence, is a *tent*, a *tabernacle*, and a *temple*: hence every celeſtial man is ſo called, and hence every thing celeſtial and holy, hath acquired thoſe names: and whereas the moſt ancient church was beloved of the Lord more than the ſucceeding churches, and men at that time lived apart, or in families, one amongſt another, and celebrated ſo holy worſhip in their *tents*; therefore *tents* were accounted more holy than the *temple*, which was prophaned; and for this reaſon the feaſt of tabernacles was inſtituted, when they gathered in the produce of the earth, as a remembrance of thoſe former holy times, and it was ordained, that at this feaſt they ſhould dwell in tabernacles, like the people of the moſt ancient church, Levit. 23. 39 *to* 44. Deut. 16. 13. Hoſea 12. 9. *A. C.* 414.

TENT (the) (Exod. 26. 14) was repreſentative of the three heavens, thus of the celeſtial and ſpiritual things of the Lord's kingdom. *A. C.* 3540.

TENT. See *Curtains of the Tent*.

TENT. See *To fix a Tent*.

TENT. See *Pavilion*.

TENT. See *To pitch a Tent*.

TENTS, in an oppoſite ſenſe, ſig. worſhip which is not holy, or worſhip, where the word ſhipper ſeparates himſelf from what is internal. *A. C.* 1566.

TENTS. See *Flocks, Herds, and Tents*.

TENTH COMMANDMENT. See *Ninth and Tenth Commandments*.

TENTH MONTH (Gen. 8. 5) ſig. truths which are of remains. *A. C.* 856, 858.

TENTH PART (a) ſig. the ſame as *ten*. *A. R.* 515.

TENTHS ſig. ſomewhat out of all. *Dec.* 61.

TENTHS of ALL (Gen. 14. 20) ſig. remains derived from victory. *A. C.* 1734.

TENTHS (Numb. 18. 24, 28) ſig. benediction in all things. *Ap. Ex.* 675. *p.* 521.

TERAH (Gen. 11. 24) ſig. idolatrous worſhip. *A. C.* 1353.

TERAH (ſons of). See *Idolatry*.

TERAPHIM (Gen. 31) were idols which were applied to when they conſulted or enquired of God, and becauſe the anſwers which they received were to them truths divine, therefore truths are ſignified by them. And whereas ſuch things were ſignified by *teraphim*, they were alſo with ſome, although prohibited, as with Micah in the book of Judges 17. 5. chap. 18. 14, 18. 24, alſo with Michael David's wife, See 1 Sam. 19. 14, 16. That nevertheleſs they were idols

which were prohibited, is evident from 1 Sam. 15. 23. 2 Kings 23. 24. Ezek. 21. 26. *A. C.* 4111.

TERMINATE (to). Love with reaſon *terminates* in the effect, and from the effect beginneth anew. *D. P.* 178.

TERMINATE (to). See *Divine Order.*

TERRESTIAL. See *Externals.*

TERRESTIAL THINGS. See *Corporeal.*

TERRIFY (to). See *Divine Truth.*

TERROR, in a ſpiritual ſenſe, ſig. *terror* on account of evils and falſes from hell, which *terrify* the ſpiritual man, becauſe they are oppoſite to his goods and truths. *Ap. Ex.* 677. *p.* 525.

TERROR (Jer. 6. 25) ſig. ſpiritual death. *Ap. Ex.* 721. *p.* 51.

TERROR of GOD (Gen. 34. 5) ſig. protection, which may be illuſtrated from thoſe things which have place in another life, there the hells can in no wiſe accede to heaven, nor evil ſpirits to any heavenly ſociety, becauſe they are in the *terror of God*; for when evil ſpirits approach to any heavenly ſociety, they ſuddenly fall into anxieties and torments, and they who have occaſionally fallen thereinto, dare not approach; their not daring, is what is meant by the *terror of God* in the internal ſenſe, not that God or the Lord terrifies them, but becauſe they are in falſes and evils, thus in the oppoſite to goods and truths, and the falſes and evils themſelves cauſe them to feel agony and torment, when they approach near to goods and truths. *A. C.* 4555.

TERROR and DREAD. *Terror* is predicated of thoſe who are in evils, and *dread* of thoſe who are in falſes. *A. C.* 9331.

TESTAMENT. See *New Teſtament.*

TESTAMENT. See *Old Teſtament.*

TESTICLES. Who they are that correſpond to the *teſticles*, is made manifeſt from thoſe, who are in what is contrary to conjugial love, and ſtrike pain into the *teſticles*; for ſocieties when they operate, act into thoſe parts, and into thoſe members of the body, to which they correſpond, the heavenly ſocieties by a gentle, ſweet, delightful influx thereinto, the infernal, who are in what is contrary, by a ſevere and painful influx; but their influx is not perceived, except by thoſe who have the interiors open, and to whom perceptible communication hath been thereby given with the ſpiritual world. They who are in principles contrary to conjugial love, and ſtrike pain into the *teſticles*, are they who enſnare by love, by friendſhip, and by offices; ſuch, when they come to a man, are deſirous to ſpeak with him in ſecret, being exceedingly fearful leſt any one ſhould be preſent, for this was their character in the life of the body, and of conſequence, ſuch is their character in the other life, for every one's peculiar life follows him after death: ſuch, for the moſt part, are from the chriſtian orb, and ſeldom any from other parts. *A. C.* 5060.

TESTIFY (to) (Rev. 22. 16). By ſending his angel to *teſtify*, is ſignified teſtification from the Lord that it is true; the angel, indeed, did *teſtify* this, yet not from himſelf, but from the Lord, which appears clearly in verſe 20, from theſe words, "he who *teſtifieth* theſe things ſaith, yea, I come quickly," the reaſon it means a teſtification that it is true, becauſe to *teſtify* is ſaid of the truth, inaſmuch as the truth *teſtifieth* from itſelf, and the Lord is the truth; to *teſtify*, not only ſignifies teſtification that it is true, that the Lord manifeſted to John the things which are deſcribed in this book, [the Apocalypſe], but moreover, that he hath now manifeſted what all and ſingular the things therein ſig. this is meant properly by *teſtifying*, for it is ſaid, that he *teſtifieth* theſe things in the churches, that is, that the things are true, which are contained in what was ſeen and deſcribed by John, for to *teſtify* is ſaid of the truth. *A. R.* 953.

TESTIMONY denotes good from which truth is derived, and truth which is from good. *A. C.* 4197.

TESTIMONY is divine verity. *A. R.* 555.

TESTIMONY (the) ſig. the decalogue. *A. R.* 669.

TESTIMONY (Pſal. 132. 12, and elſewhere), ſig. the good of life according to the truths of doctrine. *Ap. Ex.* 392. *p.* 581.

TESTIMONY of JESUS (the) is the SPIRIT of PROPHECY (Rev. 19. 10). By the *teſtimony of Jeſus* is ſignified the atteſtation of the Lord in heaven, that man is his, and thus that he is in heaven one among the angels there; and inaſmuch as this atteſtation cannot be given to any others but thoſe who are in conjunction with the Lord, and ſince they are in conjunction with the Lord who acknowledge him to be the God

of heaven and earth, as he himſelf teacheth in Matt. 28. 18, and at the ſame time live conformable to his precepts, or commandments, particularly conformable to the commandments of the decalogue, therefore theſe two things are ſignified by the *teſtimony of Jeſus*; by this *teſtimony* being *the ſpirit of prophecy*, is ſignified that it is the all of the word and of doctrine deduced from it; for the word in an univerſal ſenſe treats only of the Lord, and of a life conformable to his commandments; hence it is that the Lord is the word, becauſe the word is from him, and treats of him alone, and only teaches how he is to be acknowledged and worſhipped, and theſe are the commandments of the word, which are called divine truths, according to which man ought to live, that he may be capable of coming into conjunction with the Lord. This is alſo what the Lord ſaith, "that the ſpirit of truth, which is the Holy Ghoſt, will *teſtify* of the Lord, and that he will not ſpeak from himſelf, but that he will take of the things which are of the Lord, and ſhew them." John 15. 26, and chap. 16. 13, 15. *A. R.* 819.

Testimony. See *Baptiſm.*

Testimony. See *Finiſhed.*

Testimony. See *Holy of Holies.*

Testimony. See *Witneſs.*

Testimonies, Laws, Precepts, Commands, Statutes and Judgments are mentioned together in many parts of the word, and by *teſtimonies and commands* are ſignified thoſe things which teach life: by *laws and precepts*, thoſe things which teach doctrine, and by *ſtatutes and judgments*, thoſe things which teach external rites. *Ap. Ex.* 392. *p.* 581.

Texts of Holy Scripture. See *Holy Scripture.*

Thamar (Gen. 38) ſig. a church repreſentative of things ſpiritual and celeſtial, which was to be eſtabliſhed amongſt the poſterity of Judah. The internal of the church here is *Thamar*, and the external, *Judah* with the three ſons by the Canaanitiſh woman. *A. C.* 4831.

Thanks being aſcribed to the Lord, ſig. the all of worſhip. *A. R.* 249.

Thanks (Rev. 11. 17). By giving *thanks* is ſignified an acknowledgment and glorification of the Lord. *A. R.* 522.

Thanksgiving and Bleſſing (Rev. 7). *Thankſgiving* is predicated concerning good, and *bleſſing*, concerning truth. *Ap. Ex.* 466. *p.* 124.

Thanksgiving and Honour (Rev. 7) are predicated of the reception of divine good. *Ap. Ex.* 466. *p.* 123.

Thanksgiving. See *Bleſſing, Glry, Wiſdom and Thankſgiving.*

Thanksgiving. See *Glorification.*

Thanksgiving. See *Glory, Wiſdom and Thankſgiving.*

Theft. To be taken away by *theft* ſig. to be alienated by evil, for to ſteal is to alienate, and *theft* is the evil which alienates, and alſo *theft* is the evil which claims to itſelf thoſe things which are therein; *theft* ſig. alienation in reſpect to the habitation which it occupies, from which it ejects goods and truths, and which it fills with evils and falſes, and *theft* ſignifies the claiming of the things of others, when it attributes to itſelf, and makes its own the goods and truths which are in that habitation, and alſo when it applies them to evils and falſes. *A. C.* 5135.

Theft ſig. the evil of merit, which is, when man attributes good to himſelf, and imagines that it is from himſelf, and therefore is willing to merit ſalvation; this evil it is, which in the internal ſenſe is ſignified by *theft*. But in regard to this evil the caſe is as follows: in the beginning all who are reformed, ſuppoſe that good is from themſelves, and thence, that by the good which they do, they merit ſalvation; for to imagine that by the good which they do, they merit ſalvation, is a ſure conſequence of imagining good to be from themſelves, for one imagination coheres with the other, but they who ſuffer themſelves to be reformed, do not confirm this imagination in thought, or perſuade themſelves that it is ſo, but it is ſucceſſively diſſipated, for ſo long as man is in the external man, as all are in the beginning of reformation, he cannot do otherwiſe than think ſo, inaſmuch as he thinks only from the external man; but when the external man with his concupiſcencies is removed, and the internal begins to operate, that is, when the Lord through the internal man flows-in with the light of intelligence, and illuſtrates thence the external man, he then begins to think otherwiſe, and doth not attribute good to himſelf, but to the Lord. *A. C.* 4174.

THEFTS. See *Murders Incantations, &c.*

THEMA. The inhabitants of the land of *Thema*, depote thoſe who are in ſimple good, ſuch as the well-diſpoſed Gentiles are principled in. *A. C.* 3268.

THEMA. See *Nebaioth, Kedar, &c.*

THICK DARKNESS. See *Darkneſs.*

THICK TREES. See *Boughs of thick Trees.*

THICKETS *(perplexa)* ſig. ſcientifics, &c. they are reſpectively ſuch, eſpecially when under the influence of the luſts of ſelf-love and the love of the world, and the principles of what is falſe; it is celeſtial and ſpiritual love which gives an orderly arrangement to the ſcientifics appertaining to the exterior memory, whereas ſelf-love perverts order, and confuſes all things in the exterior memory; theſe things are not attended to by man, becauſe he makes order to conſiſt in a perverſion of order, good in evil, and truth in what is falſe, whereby theſe things are in a *thicket (in perplexo)*; moreover, the things appertaining to the exterior memory, where ſcientifics have their abode, are reſpectively in a *thicket*, or as in a ſhady foreſt, when compared with the things which are in the interior memory, where things rational have their abode: man cannot know, during his abode in the body, how ſhady, opake, and dark the principle is reſpectively in his exterior memory, for he ſuppoſes, at that time, that all wiſdom and intelligence is thence derived; but he will know in another life, when he comes into thoſe things which appertain to the interior memory, that in the exterior memory, which is proper to man whilſt he liveth in the world, there is nothing of the light of wiſdom and intelligence, but that it is reſpectively dark, inordinate, and perplexed. *A. C.* 2831.

THIEF. (Rev. 33) It is ſaid that the Lord will come like a *thief*, becauſe man who is in dead worſhip, is deprived of the external good of worſhip; for there is ſomething of good in dead worſhip, becauſe the performers think of God, and of life everlaſting; but ſtill good without its truths, is not good except meritorious or hypocritical good, but evils and falſes take it away like a *thief*; this is done ſucceſſively in the world, and after death fully. Man in the mean time not knowing when and how. It is attributed to the Lord, that he will come like a *thief*, but in the ſpiritual ſenſe, it is underſtood, that hell will take it away and ſteal it; the caſe herein is the ſame as when it is ſaid in the word, that God doeth evil to man, vaſtates him, revenges, is wrath, leadeth into temptation, when nevertheleſs, it is hell that doeth theſe things; for it is ſo expreſſed in conſequence of what ſeems to man to be the caſe. *A. R.* 164.

THIEVES, in a ſpiritual ſenſe, are thoſe who deprive others of the truths which they embrace in faith, by means of falſes and heritical opinions. But in a celeſtial ſenſe, by *thieves*, are meant thoſe who take away divine power from the Lord, and alſo thoſe who appropriate to themſelves his merit and righteouſneſs. *U. T.* 318. 319.

THIEVES of the SONS of ISRAEL (Deut. 25. 7) ſig. thoſe, who acquire to themſelves the truths of the church, not for the ends of living according to them, and thereby of teaching them from the heart, but of making gain thereby to themſelves: that ſuch a *thief* is damned, is ſignified by its being commanded that he ſhall be ſlain. *A. C.* 5886.

THIEVES. See *Den of Thieves.*

THIEVES. See *Grape Gatherers, Thieves and Robbers.*

THIEVES. See *to Steal.*

THIEVES. See *Thief.*

THIGH (Rev. 19. 16). By the Lord's *thigh* is ſignified the word as to its divine good. The *thighs and loins* ſig conjugial love, and inaſmuch as that is the fundamental love of all loves, therefore, the *thighs and loins* ſig. the good of love: therefore when *thigh* is mentioned in ſpeaking of the Lord, it ſig. himſelf as to the good of love, in the preſent inſtance, it alſo ſig. the word as to the ſame. *A. R.* 830.

THIGH FALLING (the) (Num. 5. 21, 27) ſig. the evil of conjugial love, that is, adultery. *A. C.* 3021.

THIGH. (Iſa. 47. 2) To "uncover the *thigh* paſſing over the rivers," ſig. to adulterate goods by reaſonings. *Ap. Ex.* 1182. *p.* 99.

THIGH. See *Belly and Thigh.*

THIGH. See *Halt upon the Thigh.*

THIGH. See *Hollow of the Thigh.*

THIGHS. ſig. the Exteriors of conjugial love. *A. C.* 9961.

THIGHS and LOINS ſig. thoſe things which relate to conjugial love, alſo thoſe things which relate to love and charity, by reaſon that conjugial love is fundamental of all love, for they are from the ſame origin, viz. from the celeſtial marriage

marriage, which is that of good and truth. *Thigh* alſo ſig. the good of celeſtial love, and the good of ſpiritual love. By *thighs and loins*, therefore, is ſig. conjugial love principally, and thence all genuine love; but in an oppoſite ſenſe alſo are ſignified the loves of a contrary ſort, viz. ſelf-love and the love of the world. *A. C.* 3021.

THIGHS of a MAN. See *Horſe and Man.*

THIMNATH (Gen. 38. 12) ſig. a ſtate of conſulting for the church, as is evident from the book of Judges, treating of Sampſon, in that he went down to *Thimnath*, and took there a womans of the daughter of the Philiſthines, 14. 1, 2, 3, 4, 7, where by *Timnath* in like manner is ſignified a ſtate of conſulting for the church: the woman, whom he took from the daughters of the Philiſthines, in the repreſentative ſenſe, is truth from what is not good, thus truth obſcured, which is here alſo now repreſented by *Thimnath*: for the Philiſthines are they who are in the doctrinals of faith, and not in a life according thereto; and beſides, *Thimnath* is named amongſt the places of inheritance for the tribes of Dan, Joſh. 19. 43. The names of places in the word all ſig. things and ſtates. *A. C.* 4855.

THIN (Gen. 41. 6) denotes what is of no uſe, for *thin* is oppoſed to *full*, and that is ſaid to be *full*, in which there is uſe, or what is the ſame thing which there is good, for good is of uſe. Wherefore that is *thin* which is of no uſe. *A. C.* 5214.

THING. See *Creeping Thing.*

THING. See *Curſed Thing.*

THINGS. See *Living Things.*

THINGS DEVOTED (Joſh. 7. 11) ſig. falſes and evils, which were in no wiſe to be mixed with things holy. *A. C.* 5135.

THINGS which REMAIN that are READY to DIE (Rev. 3. 2). To ſtrengthen or confirm them, ſig. that the things which are of their worſhip [who are meant by the church of Sardis] may not be extinguiſhed, but receive life, by learning truths, and living according to them. *A. R.* 159.

THINGS. See *Deſirable Things.*

THINGS. See *Fat and Splendid Things.*

THINGS. See *Intellectual Things.*

THINGS. See *Natural Things.*

THINGS. See *Variegated Things.*

THINGS DIVINE. See *Inſtruction.*

THINGS INNUMERABLE. See *Idea.*

THINGS of the WORD. See *Interior Things of the Word.*

THINGS OFFERED to IDOLS. See *Idols.*

THINGS RATIONAL. See *Doctrine of Faith.*

THINGS REDUCED to an HISTORICAL FORM. See *Hiſtorical Parts of the Word.*

THINGS SPIRITUAL and CELESTIAL. See *Elevation.*

THINK (to) freely from proper affection, is the eſſential life of man, and is himſelf. *H. H.* 502.

THINK (to). No one can think concerning God, unleſs in a human form. *A. C.* 8705.

THINK (to). Men *think* naturally, but the angels *think* ſpiritually. *H. H.* 199.

THINK (to). To *think* ſpiritually is to *think* abſtractedly from ſpace and time, and to *think* naturally, is to *think* in conjunction with ſpace and time. *C. S. L.* 328.

THINK (to) only of angels and men, is natural, but to *think* of the truths of doctrine and life, which conſtitute angels and men, is ſpiritual. *Ap. Ex.* 696. *p.* 558.

THINK (to). He who is in any love, whatſoever it be, is continually *thinking* of thoſe things which are connected with that love, and this notwithſtanding his being engaged in thought, in ſpeech, and in action about other things; this is manifeſted clearly in the other life, from the ſpiritual ſpheres with which every one is encompaſſed, it being there known from thoſe ſpheres alone, in what faith every one is principled, and in what love, and this although they are thinking and diſcourſing of ſomething entirely foreign to the ſubject; for the principle which univerſally reigns with any one, produces that ſphere, and manifeſts the life thereof before others; hence it may be evident what is meant by the obligation to be continually *thinking* about the Lord, about ſalvation, and about the life after death; all who are principled in faith grounded in charity, do this. *A. C.* 5130.

THINK (to). All and ſingular things are from influx through heaven from the Lord, and man without ſuch influx cannot *think* at all, and on the ceſſation of influx, the all of thought ceaſes. *A. C.* 5288.

THINK (to) from intention, is to will and to do. See Matt. 5. 28. *D. P.* 152.

THINK (to) of God from ſpace, is to think of the extenſion of nature. *D. L. W.* 9.

THINK (to) WELL is from the internal or ſpiritual, in the external or natural principle. *A. C.* 9704.

THINK (to). Every one who *thinks* of God only from an idea of his perſon, and not from an idea of his eſſence, *thinks* materially; ſo he, who *thinks* of his neighbour only from an idea of his form, and not of his quality, *thinks* materially; and he who *thinks* of heaven only from an idea of place, and not of the love and wiſdom which conſtitute heaven, alſo *thinks* materially. *A. R.* 611.

THINK (to). See *Idea.*

THINK (to). See *Love.*

THINK (to). See *Thought.*

THINK (to) with ANGELS. See *Lord.*

THINK (to) from SPIRITUAL LIGHT. See *Lord.*

THINK (to) SPIRITUALLY and NATURALLY CONCERNING the DIVINE PRINCIPLE. See *Infinity of the Lord.*

THINK, WILL, and DO. See *Lord.*

THINKING and DOING. See *Faith and Love.*

THINKING and WILLING. See *to Diſtinguiſh*

THINKING FACULTY. In proportion as the *thinking faculty* in man is elevated above ſenſual things, ſo far he is a man; but no one is capable of ſuch elevation of thought, ſo as to diſcover the truths of the church, unleſs he acknowledgeth a God, and liveth according to his commandments; for God elevateth and enlighteneth. *U. T.* 402.

THINKING FACULTY. See *Faith.*

THIRD DAY ſignifies the end of a ſtate of preparation for reception and thus an end of purification. See Exod. 19. 16. *A. C.* 8811.

THIRD DAY ſignifies the ſame as the ſeventh day. See Hoſea, 6. 2, 8. *A. C.* 93.

THIRD DAY. The reſurrection of man in the world of ſpirits, commonly happens on the *third day* after the heart hath ceaſed to beat. *A. R.* 153.

THIRD DAY (Gen. 22. 4) ſig. what was complete and a beginning of ſanctification. For day in the word ſig. ſtate, as doth alſo year, and in general all times, as hour, day, week, month, year, age, and likewiſe morning, mid-day, evening, night; and ſpring, ſummer, autumn, winter; to which when *third* is added, it ſig. the end of that ſtate, and at the ſame time the beginning of a following ſtate; in the preſent caſe, inaſmuch as the ſubject treated of, is concerning the Lord's ſanctification, which was effected by temptations, therefore the *third day* ſig. what was compleated, and at the ſame time the beginning of ſanctification, as alſo follows from what goes before; the ground and reaſon of this ſignification is, becauſe the Lord, when he had fulfilled all things, roſe again on the *third day*, for the things which were done by the Lord during his abode in the world, or which were doing, in the repreſentatives of the church were as done, as alſo in the internal ſenſe of the word for in God to be done, and to be, is the ſame thing, yea, all eternity is preſent to him: hence the number three was repreſentative, not only in the ancient church and in the Jewiſh, but alſo with various nations. It is to be obſerved, that in the internal ſenſe of the word, *three days* and the *third day*, ſig. the ſame thing. That the Lord roſe again on the *third day* is well known: it was on this account alſo that the Lord diſtinguiſhed the time of his life into *three*, as in Luke 13, 32. The Lord alſo endured the laſt temptation, which was that of the croſs, on the *third* hour of the day, Mark 15. 25. Hence and eſpecially from the Lord's reſurrection on the *third day*, the number *three* was repreſentative and ſignificative. But *third part*, ſig. ſomewhat not as yet full whereas *third and threefold* [trinum] ſig. what is complete, and this in reſpect to evil, as applied to the evil and in reſpect to good as applied to the good. *A. C.* 2788.

THIRD DAY. See *Lord's riſing again on the Third Day.*

THIRD HEAVEN. See *Boys.*

THIRD HEAVEN. See *Divine Love.*

THIRD HEAVEN. See *Divine Truth.*

THIRD PART (a) implies the ſame as *three* and alſo a *third part* of a *third part*. *A. C.* 901.

THIRD STATE of the REGENERATION of MAN is that of repentance, in which the penitent perſon, from the internal man, beginneth to diſcourſe piouſly and devoutly, and doeth good actions, like works of charity, but which nevertheleſs are inanimate becauſe they are ſuppoſed to originate in himſelf; theſe good actions are called the tender herb, and alſo the herb bearing ſeed, and afterwards the tree bearing fruit. *A. C.* 9.

Thirds and Fourths (Exod. 34. 7). *Thirds* are pred. of truths and falſes; and *fourths* of goods and evils. See Exod. 20. 5; but here the ſenſe of thoſe words is the celeſtial ſenſe, becauſe it ariſes from this ground, that they are pred. concerning celeſtial things. *A. C.* 10624.

Thirst (10) (John 19. 28). The reaſon why the Lord ſaid, I *thirſt*, was becauſe he deſired a new church, which ſhould acknowledge him: for to *thirſt* in a ſpiritual ſenſe ſig. to deſire, and is predicated concerning the truths of the church. *Ap. Ex.* 83.

Thirst (10) (Rev. 21. 6). By him who is a *thirſt* is ſignified, he who deſires truth for the ſake of any ſpiritual uſe, for there exiſts a *thirſt* or deſire of knowledges of truth out of the word grounded in natural uſe, and alſo grounded in ſpiritual uſe; grounded in natural uſe, with thoſe who have for their end and object learning, and by means of learning, fame, honour, and lucre, conſequently ſelf and the world, but grounded in ſpiritual uſe with thoſe, whoſe end and object is to ſerve their neighbour out of love to him, to conſult the good of their ſouls, and of their own, conſequently who have in view, the Lord, their neighbour and ſalvation: to theſe is given truth in ſuch quantity, as is conducive to that uſe, out of the fountain of the water of life, that is, out of the Lord through the word; to others, truth is not given from thence, they read the word, and every doctrinal truth therein they either do not ſee, or if they ſee, they turn it into what is falſe, not ſo much in ſpeech when it is uttered from the word, but in the ideas of their thought concerning it. *A. R.* 889.

Thirst. By *thirſt* and *thirſting* is alſo ſignified to periſh for want of truths. *A. R.* 956.

Thirst. See *Hunger and Thirſt*.

Thirteen Years (Gen. 17. 26) ſig. a ſtate of holy remains. *A. C.* 2109.

Thirteenth Year (Gen. 14) ſig. the beginning of the Lord's temptations in childhood. *A. C.* 1668.

Thirty in the word ſig. ſomewhat of combat, and it alſo ſig. what is full of remains, the reaſon why it hath this two fold ſignification is, becauſe it is compounded of five and ſix multiplied into each other, and alſo of three and ten multiplied likewiſe into each other; from five multiplied into ſix, it ſignifies ſomewhat of combat, becauſe five ſig. ſomewhat, and ſix combat; but from three multiplied into ten, it ſignifies what is full of remains, becauſe three ſig. what is full, and ten remains; and a compound number involves the like with a ſimple number whereof it is compounded. And whereas man cannot be regenerated, that is, be admitted into ſpiritual combats whereby regeneration is effected, until he hath received remains to the full, therefore it was ordained, that the Levites ſhould not do work in the tent of the aſſembly until they had completed *thirty* years; their work or function is alſo called warfare, ſee Numb. 4, 3, 4, 22, 23, 29, 30. The like is involved in what is ſaid of David, 2 Sam. 5. 4. From theſe conſiderations it is now evident, why the Lord did not manifeſt himſelf until he was of *thirty* years, Luke 3. 23, for he was then in the fullneſs of remains; but the remains which the Lord had, he himſelf had procured to himſelf, and they were divine, whereby he united the human eſſence to the divine, and made it divine; from him now it is, that *thirty* years ſig. a full ſtate as to remains, and that the prieſts the Levites entered upon their functions when they were *thirty* years old, and becauſe David was to repreſent the Lord as to the royalty, therefore neither did he begin to reign until he was of that age; for every repreſentative is derived from the Lord, and hence every repreſentative has reſpect to the Lord. *A. C.* 5335.

Thirty. See *Four Hundred and Thirty*.

This Do and Ye shall Live. See *Explanation of Geneſis* 42. 18.

Thistles. See *Thorns and Thiſtles*.

Thorax. All thoſe people in every part of the earth [without the pale of the church] who have any religion, and who are worſhippers of one God, and lead good lives, make thereby a part of the grand man, and reſemble the members and viſcera without the *thorax*. *U. T.* 268.

Thorax. The ſpirits [in another life] which appear near the *thorax*, are they who are in charity. *A. C.* 4403.

Thorax. Dreams are often introduced by ſpirits who belong to the province of the left *thorax*. *A. C.* 1978.

Thorns (Jer. 12. 13) ſig. the evils and falſes of ſelf-love and the love of the world. *A. C.* 3941.

Thorns and Thistles (Gen. 3. 18) ſig. a curſe and vaſtation, becauſe corn-fields and fruit-

trees

trees ſig. things of an oppoſite nature, ſuch as bleſſings and increaſe in multiplication; that the *thorn*, the *thiſtle*, the briar, the bramble and the nettle, have ſuch a ſignification is plain from many paſſages in the word. *A. C.* 273.

Thorns and Thistles ſig. mere falſehood and evil. *D. P.* 313.

Thorns, Briars, Brambles and Thistles ſig. falſes of evil from their ſtings or prickles. *A. R.* 439.

Thorns. See *Briars and Thorns.*

Thorns. See *Prickles.*

Thought. The interior *thought* of man is altogether according to his affection, or love. *H. H.* 298.

Thought diffuſes itſelf into the ſocieties of ſpirits and of angels round about, and the faculty of underſtanding and of perceiving, is according to the extention into thoſe ſocieties, that is, according to the influx thence, and in one idea of the *thought* there are things innumerable, and more ſo in one *thought* compoſed of ideas. *A. C.* 6599.

Thought (the) of the man who is principled in good, is according to the internal ſenſe, which may be manifeſt from this conſideration, that after death, when he comes into heaven, he is inſtantly without any information, in the internal ſenſe, which would in no wiſe be the caſe, unleſs he had been in that ſenſe, as to interior *thought*, during his abode in the world; the ground and reaſon why he is in that ſenſe is, becauſe there is a correſpondence between ſpiritual things and natural, of ſuch a nature, that there is not the ſmalleſt thing but what hath its correſpondence; therefore, inaſmuch as the interior or rational mind of the man, who is principled in good, is in the ſpiritual world, and his exterior or natural mind in the natural world, it muſt needs be that each mind thinks, but the interior mind ſpiritually, and the exterior naturally, and that the ſpiritual principle falls into the natural, and they act in unity by correſpondence; that the interior mind of man, whereof the ideas of *thought* are called intellectual, and are ſaid to be immaterial, doth not think from the expreſſions of any language, conſequently not from natural forms, may be manifeſt to him who can reflect concerning them, for he can think in a moment what he can ſcarce utter in an hour, thus by univerſals, which comprehend in them very many ſingulars; thoſe ideas of *thought* are ſpiritual, and no other, whilſt the word is reading than as is the internal ſenſe, although man is ignorant of this, becauſe thoſe ſpiritual ideas, by influx into the natural principle, preſent natural ideas, and thus the ſpiritual ideas do not appear, inaſmuch that man believes, unleſs he hath been inſtructed, that there is no ſpiritual principle, but what in quality is like the natural principle, yea, that he thinks in the ſpirit no otherwiſe than as he ſpeaks in the body; in ſuch manner doth the natural principle overſhadow the ſpiritual. *A. C.* 5614.

Thought. It is not that which enters into the *thought*, but what enters into the will, that endangers the ſpiritual life of man, becauſe he then appropriates it. *A. C.* 6308.

Thought (the) of man in its firſt origin is ſpiritual, and becomes natural in the external man by influx. *A. C.* 10215.

Thought. Man as to his interior *thought* which is ſpiritual, is in ſociety with angels. *A. C.* 10604.

Thought (the) of man, though ſilent, is audible to ſpirits and angels at the Lord's good pleaſure. *A. C.* 6624.

Thought with affection, makes the man [*homo*]. *H. H.* 445.

Thought. All *thought* is from the affection which is of love, and the ideas of *thought* are various forms, into which the common affection is diſtributed, for a *thought* and an idea cannot at all be given without affection, the ſoul and life of them is from thence. *H. H.* 236.

Thought is diſtinguiſhed into ideas as ſpeech is into words. *A. C.* 6599.

Thought is never imputed to any one, but will. *U. T.* 658.

Thought (the) of the angels in the ſuperior heavens when it deſcends, appears like flames of light, from which there is a vibration of ſplendour. *A. C.* 6615.

Thought. When the divine itſelf is *thought* of, the *thought* falls as into the boundleſs univerſe, and is thereby diſſipated, whereby is no conjunction; but it is otherwiſe when the divine [principle] itſelf is *thought* of as the divine human. *A. C.* 5663.

Thought. Every man hath exterior and interior *thought*; interior *thought* is in the light of heav-

heaven, and is called perception, and exterior *thought* is in the light of the world. *A. R.* 914.

THOUGHT (the human) after the deceaſe of the body becomes more diſtinct and clear, and the ideas of *thought* become diſcrete, ſo as to ſerve for diſtinct forms of ſpeech, for the obſcure [principle] is diſſipated with the body, and thereby the *thought* [or thinking faculty] being freed, as it were, from its ſhackles, with which it was incumbered, conſequently from the ſhadows in which it was involved, becomes more momentaneous, and hence the intuition, perception, and utterance of particulars is rendered more immediate. *A. C.* 1757.

THOUGHT. The ſmalleſt [portion or degree] of *thought* in man, is more perceptible to the angels than the largeſt, which, indeed, appears incredible, but yet is moſt true. *A. C.* 228.

THOUGHT (the) of man concerning abſtract principles periſhes as in an abyſs, and is diſſipated, unleſs he adjoins ſomewhat natural, which had entered from the world through ſenſual things. *A. C.* 5110.

THOUGHT (the) of angels and alſo of man, is cauſed by variegations of the light of heaven. *A. C.* 4742.

THOUGHT from ſome knowledge of another in the ſpiritual world, cauſeth his preſence, and love from ſome affection for another, cauſeth conjunction with him. *D. P.* 326.

THOUGHT is in ſpace without ſpace, and in time without time. *U. T.* 64.

THOUGHT. See *External.*

THOUGHT. See *Ideas of Thought.*

THOUGHT. See *Interior Thought.*

THOUGHT. See *Learned.*

THOUGHT. See *Lord.*

THOUGHT. See *Perſons.*

THOUGHT. See *Senſual Men.*

THOUGHT. See *Speech.*

THOUGHT. See *Thoughts.*

THOUGHT of TRUTH. See *Good and Truth.*

THOUGHT and AFFECTION which are in the internal man, are not perceived by man while he lives in the world, but only thoſe things which are from thence in his external man. *A. C.* 10236, 10240.

THOUGHT and AFFECTION. To underſtand truth is of *thought*, and to perceive good is of *affection*. *Ap. Ex.* 808.

THOUGHT and AFFECTION. See *Conjunction.*

THOUGHT and SPEECH (ſpiritual) have nothing in common with natural *thought and ſpeech*. *D. L. W.* 163.

THOUGHT and WILL. See *Eſſe.*

THOUGHT and WILL. See *Internal and External Man.*

THOUGHTS (all) are governed by the Lord. *A. C.* 6474.

THOUGHTS. There are *thoughts* from perception, *thoughts* from conſcience, and *thoughts* from no conſcience; *thoughts* from perception, have place only with the celeſtial, that is, with thoſe who are principled in love to the Lord; this is the inmoſt ground of *thought* with man, and is that which hath place with the celeſtial angels in heaven, perception from the Lord is the principle, by which and from which the *thought* of ſuch exiſts, to think contrary to perception is a thing impoſſible; *thoughts* from conſcience are inferior, and have place with the ſpiritual, that is, with thoſe who are principled in the good of charity and faith, as to life and as to doctrine; to think contrary to conſcience is to ſuch alſo a thing impoſſible, for this would be to think contrary to goodneſs and truth, which is dictated to them from the Lord by conſcience; but *thoughts* from no conſcience have place with thoſe who do not ſuffer themſelves to be inwardly ruled by goodneſs and truth, but by evil and the falſe, that is, not by the Lord, but by themſelves; theſe believe that they think as much within themſelves, as thoſe who think from conſcience and perception, by reaſon that they do not know what conſcience is, ſtill leſs what perception is, but the difference is as great as between hell and heaven; they who think without conſcience, think from luſts and phantaſies of every kind, conſequently from hell, or if at any time they think otherwiſe, it is only from a ground of external decorum, for reputation's ſake; but they who think from conſcience, think from the affections of goodneſs and truth, conſequently from heaven. With reſpect to the Lord's *thought*, it tranſcends all human underſtanding, for it was immediately from the divine [eſſence or principle]. *A. C.* 2515.

THOUGHTS. Diſcourſe in heaven concerning *thoughts and influx* is repreſented by birds, and the *thoughts* of thoſe who are in the falſe principle, are repreſented by dark and deformed birds, but of thoſe who are in the truth, by birds of a

noble and beautiful appearance: and all things of *thought* enter from within, but not from without, although it appears so. *A. C.* 3219.

THOUGHTS grounded in truths, in the spiritual world, when they are presented to the sight, appear as white clouds; and *thoughts* grounded in false principles as black clouds. *D. L. W.* 147.

THOUGHTS. All *thoughts*, as to the most minute particulars thereof, are made public in another life, before spirits and angels. *A. C.* 2748.

THOUGHTS (the) of the angels of the supreme, or third heaven, are *thoughts of ends*, and the *thoughts* of the angels of the middle or second heaven, are *thoughts of causes*, and the *thoughts* of the angels of the lowest or first heaven, are *thoughts of effects*. It is to be observed, that it is one thing to think from ends, and another to think of ends; also that it is one thing to think from causes, and another to think of causes; as also that it is one thing to think from effects, and another to think of effects; the angels of the inferior heavens think of causes and of ends, but the angels of the superior heavens from causes, and from ends, and to think from these is of superior wisdom, but to think of these is of inferior wisdom. To think from ends is of wisdom, to think from causes is of intelligence, and to think from effects is of science. *D. L. W.* 202.

THOUGHTS and AFFECTIONS (all) enter into the spheres of the societies with whom they meet. *A. C.* 6603.

THOUGHTS. See *False*.

THOUGHTS. See *Man*.

THOUGHTS. See *Purified*.

THOUGHTS. See *Thought*.

THOUGHTS FROM UNDERSTANDING. See *Beasts*.

THOUGHTS of the HEART. See *Fashion of the Thoughts of the Heart*.

THOUSAND (a) in the word sig. much and innumerable, and when it is pred. of the Lord, it sig. what is infinite. A *thousand times* as in Deut. 1. 11, denotes innumerable times, agreeably to the use of the word in common discourse, in which, speaking of many, it is customary to express it by a *thousand*, as when we would sig. that a thing as been said a *thousand times*, or done in a *thousand ways*. Inasmuch as a *thousand* in calculation is a definite number, it appears in the prophetical parts of the word, especially when they are connected historically, as if a *thousand* sig. a *thousand*, when nevertheless it sig. many or innumerable, without any determinate number; for the historical parts of the word are of such a nature, that they determine the ideas to those significations of expressions which are nearest and most proper to them, as in the case of names also, when yet by numbers as well as by names, are signified things: hence it is, that some also conjecture, that by *thousand years* in the Revelation, chap. 20. 2 *to* 7, are signified a *thousand years*, or a *thousand times*, by reason that things of a prophetic nature are there described historically, when nevertheless by a *thousand years*, as there applied, nothing is signified but an indeterminate large quantity, and also in other passages the infinity of time or eternity. *A. C.* 2575.

THOUSAND (Psal. 90. 4) sig. what is eternal, which is the infinite of time. *A. C.* 2575.

THOUSAND SIX HUNDRED (a) sig. evils in the whole complex, for by *one thousand six hundred*, the same is signified as by *sixteen*, and by *sixteen*, the same as by *four*, because *sixteen* is the product of *four* multiplied by itself, and *four* is pred. of good, and of the conjunction of good with truth, consequently in an opposite sense, as in the present instance, it is pred. of evil, and the conjunction of evil with the false. *A. R.* 654. Rev. 14. 20.

THOUSAND TWO HUNDRED and SIXTY DAYS (a) (Rev. 12. 6) sig. the state of the new church, as being at first confined to a few, but that in the mean while an increase of its numbers may be provided for, until it grows to its appointed (growth). *A. R.* 545.

THOUSAND YEARS (Rev. 20. 2) sig. a little while, or a short space of time, because a *thousand*, without other numbers added to it, in the spiritual world, has that signification; he who thinks that *thousand years* sig. *thousand years*, doth not know that all numbers in the word sig. things, and so may be mistaken, especially in the Apocalypse, with respect to the sense of those passages in which numbers occur, as where the number 5, 7, 10, 12, 144, 666, 1200, 1600, 12000, 144000, and many others occur, in which latter numbers *thousand* only sig. a certain adjunct, and when the word *thousand* is used in pointing out times, it sig. a little more; but

when

when it is uſed by itſelf, as in the preſent inſtance, it ſig. a little while, or for a ſhort time. In the word which is in heaven not any number occurs, but inſtead of a number the thing ſignified, and inſtead of a *thouſand* a little while; they are ſurpriſed there, that when the men of the church have ſeen in the Apocalypſe ſo many numbers, which cannot but ſig. things, they have ſtill adhered to the conjectures of the Millenians, and thereby impreſſed their minds with vain ideas reſpecting the laſt ſtate of the church. *A. R.* 842.

THOUSAND. See *Captains over a Thouſand.*

THOUSAND. See *Ten Thouſand.*

THOUSANDS are predicated of goods. *A. R.* 287.

THOUSANDS of MYRIADS (Gen. 24. 60) ſig. fructification to an infinite degree; *thouſands of myriads* here denote infinite, becauſe the ſubject treated of is concerning the Lord, in whom all and ſingular things are infinite. *A. C.* 3186.

THOUSANDS. See *Myriads of Thouſands.*

THOUSANDS of THINGS. See *Internal and External Man.*

THREAD of a SHOE. See *Shoe.*

THREATS. See *Puniſhments and Threats.*

THREE ſig. what is full from beginning to end. *A. C.* 5708.

THREE and SEVEN are ſacred and inviolable, inaſmuch as they are each predicated of the laſt judgement, which is to happen on the third or ſeventh day. *A. C.* 900.

THREE DIVINE PERSONS. See *Children.*

THREE DIVINE PERSONS. See *Variance of the Heart and Mouth.*

THREE ESSENTIALS of ONE GOD. Theſe *three*, Father, Son, and Holy Ghoſt, are *three eſſentials of one God*, which make one, like ſoul, body, and operation in man. *U. T.* 166.

THREE ESSENTIALS of one God, which make one eſſence, are in the Lord Jeſus Chriſt. *U. T.* 170.

THREE HUNDRED ſig. what is full, becauſe the number ariſes from *three* and from *a hundred* by multiplication; and *three* ſig. what is full, and a *hundred* ſig. what is full; for what the compound numbers ſignify, is manifeſt from the ſimple numbers of which they are compounded. *A. C.* 5955.

THREE HUNDRED (Gen. 6. 15) ſig. remains. *A. C.* 646.

THREE HUNDRED and EIGHTEEN MEN (Gen. 14. 16) ſig. the holy things of combat. *A. C.* 1709.

THREE MEN who APPEARED to ABRAHAM (Gen. 18. 2) ſig. the eſſential divine, the divine human, and the holy proceeding. *A. C.* 2149. 2156.

THREE PARTS. To be divided into *three parts* ſig. to be totally deſtroyed. *A. R.* 712.

THREE THINGS. There are *three things* in the Lord, which are the Lord, the divine of love, the divine of wiſdom, and the divine of uſe and theſe *three* are preſented *(ſiſtanture)* in appearance out of the ſun of the ſpiritual world, the divine of love by heat, the divine of wiſdom by light, and the divine of uſe by the atmoſphere, which is their continent. *D. L. W.* 296.

THREE THINGS conſtitute the church, viz. truth of doctrine, good of love, and worſhip proceeding from both. *A. R.* 486.

THREE YEARS OLD (Gen. 15. 9) implies all things appertaining to the church as to times and ſtates, which appears from the ſignification of *three* in the word, as denoting a full, or pleanary time of the church from its origin to its end, conſequently, every ſtate thereof; the laſt ſtate of the church is therefore ſignified by the *third day*, and by the *third week*, and by the *third month*, and by the *third year*, and by the *third age*, which are the ſame thing: as the ſtate of the church in general is ſignified by the number *three*, ſo alſo is the ſtate of every individual who is a church in particular, nay, ſo alſo is the ſtate of every thing which appertains to the church. *A. C.* 1825.

THREE YEARS, MONTHS, &c. The like is ſignified by *three years*, as by *three months*, or *three weeks*, or *three days*, or *three hours*, for times, in the ſpiritual ſenſe, ſig. ſtates, and *three times*, whether greater, or leſs, a full ſtate. *Ap. Ex.* 532. *p.* 214.

THREEFOLD PRINCIPLE *(trinum)*. In every thing of which any thing can be predicated, there is a *three-fold principle* which is called end, cauſe, and effect, and theſe *three* are with reſpect to each other according to the degrees of altitude. *D. L. W.* 209.

THREE-FOLD PRINCIPLE. It is well known, that in order to the exiſtence of any thing perfect,

there muſt be a trine *(three-fold principle)* in juſt order, one *(principle)* beneath another, and communication interceding, and that this trine conſtitutes an one; juſt as in the caſe of a column, which hath a capital above, beneath this a ſmooth ſubtenſe (the ſhaft), and beneath this a baſe. Such a trine is man, his higheſt (part or principle) is the head, his middle is the body, his loweſt are the feet and ſoles of the feet. Every kingdom in this reſpect bears a reſemblance to man: there muſt be a king therein as the head, beſides chief and ſubordinate officers as the body, and yeomanry together with ſervants as the feet, and ſoles of the feet: in like manner in the church, (there muſt be) a mitred primate, the parochial ſuperior prieſts, and the aſſiſtant curates beneath them. Nor doth the world itſelf ſubſiſt unleſs there be three (things) following each other in order, which are morning, mid-day, and evening; and alſo annually ſpring, ſummer, and autumn: ſpring for the purpoſe of ſemination, ſummer for the purpoſe of germination, and autumn for the purpoſe of fructification; but night and winter do not conduce to the ſupport of the world. Now whereas every thing perfect muſt be a trine, in order that it may be one in continual coherence, therefore each world, both the ſpiritual and the natural, conſiſts of and ſubſiſts from three atmoſpheres or elements, the firſt of which proximately encompaſſes the ſun, and is called Aura, another underneath this, and is called Æther, and a third underneath theſe, and is called Air. Theſe three atmoſpheres in the natural world are natural, in themſelves paſſive, becauſe they proceed from a ſun which is pure fire; whereas the three correſponding to them in the ſpiritual world, are ſpiritual, in themſelves active, becauſe they proceed from a ſun which is pure love. The angels of the heavens inhabit in the regions of theſe three atmoſpheres; the angels of the higheſt heaven, in the celeſtial Aura, which proximately encompaſſes the ſun, where the Lord (is), the angels of the middle heaven in the ſpiritual Æther beneath them, and the angels of the loweſt heaven in the ſpiritual-natural Air, beneath them both; thus all the heavens are coeſtabliſhed, from the firſt to the laſt, which at this day is building by the Lord. From theſe conſiderations it may appear, what is the ground and reaſon, why by three in the word is ſignified what is complete. *A. V. C. R.* 17.

THREE-FOLD PRINCIPLE in the LORD. See *Chriſtians.*

THREE-FOLD SENSE. See *Commandments.*

THRESH (to) (Micah 4. 13) ſig. to diſſipate evils amongſt thoſe who are of the church. *Ap. Ex.* 16. *p.* 381.

THRESHING-FLOOR of ATAD (Gen. 50. 10). "And they came to the *threſhing-floor of Atad,*" ſig. the firſt ſtate, for a *threſhing-floor* ſig. where the good of truth is, for in a *threſhing-floor* there is corn, and by corn is ſignified the good which is derived from truth, and alſo the truth of good; and *Atad* ſig. the quality of that ſtate, as by names of places elſewhere; the reaſon why by the *threſhing-floor of Atad* is ſignified a ſtate, viz. to the good and truth of the church is, becauſe it was in the paſſage of Jordan, and by that paſſage is ſignified initiation into the knowledges of good and truth, for Jordan was the firſt boundary to the land of Canaan, and whereas by the land of Canaan is ſignified the church, therefore by Jordan are ſignified thoſe things which are the firſt of the church, or by which entrance to the church is opened, hence it is, that by the *threſhing-floor of Atad* is ſignified the firſt ſtate; and whereas the firſt ſtate was ſignified, mourning was made near the *threſhing floor*, inaſmuch as it was on this ſide Jordan, and the land of Canaan was there in ſight, whereby is ſignified the church. *A. C.* 6537.

THROAT and TONGUE (Pſal. 5. 10). The *throat an open ſepulchre* is pred. of evil, the *tongue ſpeaking ſmooth things*, of what is falſe. *A. C.* 3527.

THRONE, when concerning the Lord, ſig. in general the whole heaven, in ſpecie the ſpiritual heaven, and abſtractedly divine truth proceeding from him, and conſequently all things of heaven and the church. *Ap. Ex.* 289.

THRONE (Gen. 41. 40). "Only on the *throne* will I be great in compariſon with thee." The natural principle is meant by *throne*, when the celeſtial of the ſpiritual principle is meant by him who ſitteth thereon, for the natural principle is like a *throne* to the ſpiritual, in the preſent caſe, to the celeſtial of the ſpiritual; in general an inferior principle is like a *throne* to a ſuperior

ſo

for the ſuperior principle is therein and acts, and indeed by the inferior, and what is acted appears as it was from the inferior, becauſe, as was ſaid, it is by it; this is meant by what Pharoah ſaid to Joſeph, "only on the *throne* will I be great in compariſon with thee." In the word there is frequent mention made of a *throne*, where the divine truth and judgment from it are treated of, and by *throne* in the internal ſenſe is there ſignified that which is of the divine royalty, and by him who ſitteth upon it is ſignified the Lord himſelf as a king, or as a judge; but the ſignification of *throne*, as the ſignification of ſeveral other things, is reſpective; when the Lord's divine [principle] itſelf and the divine human is meant by him who ſitteth on the *throne*, in this caſe, the divine truth which proceedeth from him is meant by the *throne*; but when the divine truth which proceeds from the Lord is meant by him who ſitteth on the *throne*, in this caſe, the univerſal heaven, which the divine truth fills, is meant by the *throne*; but when the Lord, as to the divine truth in the ſuperior heavens, is meant by him who ſitteth on the *throne*, in this caſe, the divine truth which is in the loweſt heaven, and alſo which is in the church, is meant by the *throne*: thus the ſignifications of *throne* are reſpective. The reaſon why by *throne* is ſignified what is of the divine truth is, becauſe by king in the word is ſignified truth, and alſo by kingdom. *A. C.* 5313.

THRONE (Rev. 1. 4) ſig. the univerſal heaven. *A. R.* 14.

THRONE ſig. heaven, and alſo judgment. The *throne* built by Solomon, of which mention is made, 1 Kings 10. 18, 19, 20, ſig. both royalty and judgment, becauſe kings when they executed judgment, ſat upon *thrones*. *Throne* (Rev. 4. 2) ſig. a repreſentation of judgment, becauſe the things which John ſaw were viſions which repreſented; they were ſeen as he hath deſcribed them, but they were forms repreſentative of things to come, as may appear from what follows, as that there were ſeen animals, a dragon, a beaſt, a temple, tabernacle, ark, and many other things: ſimilar were the things ſeen by the prophets. *A. R.* 229.

THRONE (Rev. 12. 5) ſig. the angelic heaven. *A. R.* 545.

THRONE (Rev. 13. 2) ſig. the church as to doctrine. *Ap. Ex.* 783 *p.* 181.

THRONE of the BEAST (Rev. 16. 10) ſig. where faith alone reigns, *throne* ſig. kingdom, and the *beaſt*, faith alone. *Throne* alſo ſig. the government of evil and falſehood in the following paſſages, viz. Rev. 2. 13. chap. 13. 2. Dan. 7. 9. Hag. 2. 22. Iſa. 14. 13. *A. R.* 694.

THRONE of DAVID (Iſ. 9. 6) ſig. the Lord's ſpiritual kingdom. *Ap. Ex.* 946.

THRONE of the LORD. See *Heavens.*

THRUST DOWN. See *Devils.*

THRUST THROUGH (to be) in the word is pred. of the extinction of goods and truths; hence in the repreſentative church, they who touched one who was *thruſt through*, were unclean; and on this account inquiſition and expiation was made by a heifer, Deut. 21. 1 *to* 8. That ſuch laws were enacted, becauſe by one that is *thruſt through* is ſignified the perverſion, deſtruction, and profanation of the truth of the church, by what is falſe and evil, is manifeſt from ſingular, the things contained therein in the internal ſenſe. *A. C.* 4503.

THUMB and the GREAT TOE (Exod. 29. 20) ſig. the fulneſs of the intelligence and power of truth from good in the internal or ſpiritual, and in the external or natural man. *Ap. Ex.* 298. *p.* 348.

THUMMIM. See *Urim and Thummim.*

THUNDER. What the Lord ſpeaketh through the heaven, when it deſcendeth to the parts below, is heard as *thunder*, and inaſmuch as he ſpeaketh at one and the ſame time through the whole heaven, and therefore fully, they are called ſeven *thunders*, Rev. 10; for by ſeven are ſignified all men, all things, and the whole. Wherefore alſo by *thunder* is ſignified inſtruction and perception of truth, and in this inſtance, the revealing and manifeſtation thereof, likewiſe that a voice from heaven is heard as *thunder*, when it proceeds from the Lord, is evident from theſe paſſages, John 12. 28, 29, 30. Job 37. 4, 5. 2 Sam. 22. 14. Rev. 14. 2. Pſ. 81. 8. *A R.* 472.

THUNDER (great) (Rev. 14. 2) ſig. the divine good of divine love. *A. R.* 615.

THUNDER. See *Voice of many Waters, and Voice of great Thunder.*

THUNDERINGS. See *Lightnings, Thunderings, &c.*

THUNDERINGS and VOICES. See *Lightnings, Thunderings and Voices.*

THUNDERS and LIGHTNINGS. See *Voices, Thunders and Lightnings.*

THYATIRA (Rev. 2) ſig. thoſe who are in faith originating in charity, and thence in good works: and alſo thoſe who are in faith ſeparate from charity, and thence in evil works. This is evident from what is written to the church in *Thyatira*, when underſtood in the ſpiritual ſenſe. *A. R.* 124.

THYINE WOOD (Rev. 18. 12) ſig. natural good, becauſe wood in the word ſig. good, and ſtone truth, and *thyine wood* derives its denomination from two, and two alſo ſig. good. *A. R.* 774.

THYMUS. There are certain well diſpoſed ſpirits, who think not by meditation, and hence they quickly, and as it were without premeditation, utter what occurs to the thought; they have interior perception, which is not rendered ſo viſual by meditations and thoughts, as with others, for in the progreſs of life, they have been inſtructed as from themſelves, concerning the goodneſs of things, and not ſo concerning their truth) Such belong to the province of the gland called the *thymus*; for the *thymus* is a gland which is principally ſerviceable to infants, and in that age is ſoft: with ſuch ſpirits alſo there is a ſoft infantile principle remaining, into which the perception of good flows-in, from which perception, truth in its common [or general] principle ſhines forth, theſe may be in great crouds, and yet not be diſturbed, as is alſo the caſe with that gland. *A. C.* 5172.

TIDAL, KING of GOJIM (Gen. 14. 1) hath reſpect to ſome certain kind of the apparent goodneſſes and truths, which in themſelves are not goodneſſes and truths, appertaining to the Lord's external man in childhood. *A. C.* 1661.

TILL (to) the GROUND from WHENCE HE WAS TAKEN (Gen. 3. 23) ſig. to become corporeal as he was before regeneration. *A. C.* 305.

TILL (to) the GROUND (Gen 4. 12) ſig. to cultivate ſchiſm or hereſy. *A. C.* 380.

TIMBREL (Pſal. 81. 2) hath reſpect to what is ſpiritual. *A. C.* 3969.

TIMBREL and HARP (Pſal. 149. 3). The *timbrel* ſig. good, and the *harp* truth. *A. C.* 420.

TIMBRELS correſpond to celeſtial truths. *A. R.* 276.

TIME greater and leſs, deſcribed by numbers in the word, does not alter the ſignification of the thing. *Ap. Ex.* 636.

TIME. "At the ſtated *time* I will return to thee," (Gen. 18. 14). It is here ſaid that Jehovah would return at the ſtated *time*, and preſently it is ſaid, *at this time of life*, or, what is the ſame thing, at the preſent *time* of the following year, each expreſſion implies ſomewhat peculiar, viz. *ſtated time* implies the common [principle] of that ſtate, which ſtate is ſignified by *this time of life*; the common [principle] is that, it was future, or about to be, but how it was about to be, is ſignified by *this time of life*: in the word, eſpecially with the prophets, it is uſual to deſcribe ſtates by two expreſſions as it were alike, when yet one involves a common [principle], the other, ſomewhat determinate in that common [principle]. *A. C.* 2212.

TIME (accepted) of Jehovah (Pſal. 69. 14) ſig. acceptation from love. *Time* ſig. a ſtate exiſting when predicated concerning men, but a perpetually exiſting ſtate, when pred. concerning Jehovah, that is, a ſtate of his love, becauſe this is perpetual. *Ap. Ex.* 295.

TIME (Rev. 10. 6). There ſhall no longer be *time* ſig. that there will not be any ſtate of the church, it alſo means that there is not any church except one God be acknowledged, and that God is the Lord. *A. R.* 476.

TIME, and TIMES, and HALF a TIME (Rev. 12. 14) ſig. till there is an end and a beginning, conſequently while the new church from being confined to a few, its numbers encreaſe until it grows to its appointed growth. By a *time, and times, and half a time*, is ſignified the ſame here as by a *thouſand two hundred and ſixty days*, verſe 6; the ſame is alſo ſignified by *three days and a half*, chap. 11. 9, 10, alſo by the *three years and ſix months of famine*, Luke 4. 25, and in Dan. by a *ſtated time or ſtated times and a half, when they will make a conſummation of diſperſing the hands of the people of holineſs*, Dan. 12. 7. *A. R.* 562.

TIME. In the divine idea, and thence in the ſpiritual ſenſe, there is no *time*, but inſtead of *time*, ſtate. *A. R.* 4.

TIME. The reaſon why *time* appears to be ſomething

ſomething, is owing to the mind's reflecting on thoſe things which are not objects of affection, or love. *A. C.* 3827.

TIME. See *Divine.*

TIME. See *God.*

TIME. See *Impatience.*

TIME. See *Moſt Ancient Time.*

TIME. See *Nearneſs of Time.*

TIME. See *Space and Time.*

TIME. See *Times.*

TIME and SPACE. See *to Diſtinguiſh.*

TIME and SPACE. See *Eternity.*

TIME and SPACE. See *Internal Senſe of the Word.*

TIME, SPACE, and PERSON. There are three things in general which periſh from the ſenſe of the letter of the word, whilſt the internal ſenſe is coming forth, viz. what is of *time*, what is of *ſpace*, and what is of *perſon*. *A. C.* 5253.

TIMES in the word ſig. ſtates. *A. C.* 2788. 3254.

TIMES in the ſpiritual world are not diſtinguiſhed into days, weeks, months, and years, becauſe the ſun there never appeareth to riſe and ſet, nor to have any progreſſive motion, but remaineth ſtationary in the eaſt, exactly in a mean elevation between the zenith and the horizon. *H. T.* 29.

TIMES and SPACES in heaven do indeed appear like *times and ſpaces* in the world, but yet they are not there, for which reaſon, the angels cannot otherwiſe meaſure *times and ſpaces*, which there are appearances, than by ſtates, according to the progreſſions and changes of theſe. *A. R.* 947.

TIMES. See *Fullneſs of Times.*

TIMES See *Time.*

TIMES and DISTINCTIONS. See *Internal Senſe of the Word.*

TIN (Ezek. 22. 18) hath reſpect to the things of the literal ſenſe of the word, or to the goods and truths of the natural man. *Ap. Ex.* 540. 1236.

TIN. See *Silver, Iron, Tin and Lead.*

TIRAS (Gen. 10. 2, &c.) was one of thoſe nations who were principled in external worſhip correſponding with internal, and by which nations in an internal ſenſe, are ſignified ſo many general doctrinals, which were the ſame as rituals, which they obſerved as holy, as appears manifeſtly from the word, where mention is made continually of thoſe nations, for by them, whereſoever they occur, is ſignified external worſhip, ſometimes external worſhip correſponding with internal, ſometimes what is oppoſite thereto. *A. C.* 1151.

TITHES (tenths) ſig. goods and truths which are ſtored up for the Lord in man's interiors, which by goods are called remains: when theſe are pred. of the Lord, they denote the divine goods and divine truths, which the Lord procured to himſelf by his own proper power. *A. C.* 374.

TITLES of the PSALMS of DAVID. See *Pſalms of David.*

TITTLE (the leaſt) in the word is repreſentative of heavenly things. *A. C.* 5147.

TO-DAY. We ſometimes read in the word this expreſſion, *even to this day*, or *to-day*, as in Gen. 19. 37, 38. Gen. 22. 14. Gen. 26. 33. Gen. 32. 32, and Gen. 35. 20, alſo in Gen. 47. 26, which expreſſions in an hiſtorical ſenſe, have reſpect to the time when Moſes lived, but in an internal ſenſe, by *this day*, and by *to-day*, is ſignified the perpetuity and eternity of a ſtate; for *day* denotes ſtate, ſo likewiſe *to-day*, which is the time preſent: that which hath relation to time in the world, is eternal in heaven, and in order that this might be ſignified, *to-day* is added, or *to this day*, although it appears to thoſe who are in the hiſtorical ſenſe, as if the expreſſions involved nothing beſides; in like manner it is ſaid in other places of the word, as Joſh. 4. 9. chap. 6. 25. chap. 7. 26. Judges 1. 21. 26, and in other places; that *to-day* ſig. what is perpetual and eternal, may appear from David, Pſal. 2. 7, and Pſal. 119. 89 *to* 91, ſo alſo in Jer. 1. 5. 10. 18, ſo in Moſes, Deut. 29. 9. 11. 12. 14. to the ſame purpoſe ſee alſo Num. 28. 3. 23. Dan. 8. 13. chap. 11. 31. chap. 12. 11. Exod. 16. 4. 19. 20. 23. John 6. 31. 32. 49. 50. 58. Matt. 6. 11, and Luke 11. 3. *A. C.* 2838.

TOE. See *Thumb and great Toe.*

TOGARMAH (Ezek. 27. 14) ſig. thoſe who are in internal worſhip. *Ap. Ex.* 355. *p.* 463.

TOIL of our HANDS. See *Work and Toil of our Hands, &c.*

TOKEN of a COVENANT (Gen. 9, 12) ſig. a mark of the Lord's preſence in charity, ſuggeſting thus a remembrance thereof in man. *A. C.* 1038.

TO-MORROW ſig. to eternity. *A. C.* 3998.

TONE

Tone of the Voice in Speaking. See *Singing of Heaven*.

Tones. It is worthy to be remarked, that angels and ſpirits, according to their differences with reſpect to goodneſs and truth, diſtinguiſh *tones*, and this not only in the caſe of ſinging and of inſtruments, but alſo in the words of ſpeech, and admit only ſuch *tones* as are in concord, ſo that there is an agreement of *tones*, conſequently of inſtruments, with the nature and eſſence of goodneſs and truth. *A. C.* 420.

Tongs and Snuff-dishes (Exod. 25. 38) ſig. purifiers and evacuators in the natural principle. *A. C.* 9572.

Tongue (the) affords entrance to the lungs, and alſo to the ſtomach, thus it repreſents a ſort of court-yard to things ſpiritual and to things celeſtial, to things ſpiritual, as miniſtering to the lungs, and thence to the ſpeech, and to things celeſtial, as miniſtering to the ſtomach, which ſupplies the blood of the heart with aliment; wherefore the *tongue* in general correſponds to the affection of truth, or to thoſe in the grand man who are in the affection of truth, and afterwards are in the affection of good from truth; they therefore who love the word of the Lord, and thence deſire the knowledges of truth and good, belong to that province; but with the difference, that there are ſome who belong to the *tongue* itſelf, ſome to the larynx and the wind-pipe, ſome to the throat, likewiſe ſome to the gums, and ſome alſo to the lips; for there is not the ſmalleſt thing appertaining to man, with which there is not correſpondence. But ſome correſpond to the interiors of the *tongue and of the lips*, and ſome to the exteriors; the operation of thoſe who receive only exterior truths with affection, but not interior, and yet do not reject the latter, flow not into the interiors of the tongue, but into the exteriors. *A. C.* 4791.

Tongue (the) ſo far as it adminiſters to the nourishment correſponds to the affection of knowing, of underſtanding, and of reliſhing truths; wherefore alſo wiſdom [*ſapientia*] or growing wiſe [*ſapere*], in the Latin language, hath its name from reliſh [*ſapor*]; and ſo far as the *tongue* adminiſters to ſpeech, it correſponds to the affection of thinking and of producing truths. *A. C.* 4795.

Tongue, as an organ, ſig. doctrine, but as ſpeech, or language, it ſig. alſo religion. *A. R.* 282.

Tongue ſig. perception of truth, with reſpect to *ſpeech*, and the affection of good, with reſpect to taſte. *Ap. Ex.* 455. *p.* 113.

Tongue (Pſa. 140. 11) ſig. a lye. *A. C.* 1178.

Tongue (Luke 16. 24) ſig. the thirſt and cupidity of perverting the truths of the word. *Ap. Ex.* 455. *p.* 113.

Tongue and Mouth. They in the grand man, which is heaven, who are in the province of the *tongue and Mouth*, are more than others endowed with a faculty of oration from underſtanding and perception. *H. H.* 96.

Tongue. See *Tongues*.

Tongue of Gold. See *Explanation of Joſhua* vii. 11. 21. 25.

Tongue (Rev. 16. 10). "They gnawed their *tongues* for pain," ſig. that they could not endure truths. By *pain* or *uneaſineſs* is not meant uneaſineſs from falſes, for theſe give them no uneaſineſs at all, but uneaſineſs from truth is meant, conſequently, that they could not endure them; by *gnawing their tongues*, is ſignified that they would not hear truths, for the *tongue* is ſignified confeſſion of truth, becauſe the *tongue* is ſubſervient to thought for the purpoſe of ſpeech, and ſpiritually for the purpoſe of confeſſion; to *gnaw the tongue* ſig. to detain the thought from hearing truths: that by *gnawing the tongue* the above is ſig. cannot be confirmed from the word, becauſe the expreſſion no where elſe occurs there; but when any one in the ſpiritual world utters truths of faith, the ſpirits who cannot endure to hear truths keep the *tongues* between their teeth and likewiſe bite the lips, and moreover induce others to preſs the *tongues* and lips with their teeth, and this in ſuch a degree as to give pain; from which it is plain that by *gnawing their tongues for pain*, is ſig. that they could not endure truths. *A. R.* 6[illegible]

Tongues (Rev. 16. 10). To "gnaw the *tongues* for pain," ſig. to be not willing to perceive and know genuine goods and truths. *Ex.* 990. *p.* 440.

Tongues. See *Families, Tongues, &c.*

Tongues. See *Peoples, Multitudes, Nations and Tongues*.

Top. See *Houſe-top*.

Top of the Mount. See *Fire.*

Top of the Nazarite. See *Head of Joseph.*

Tops of the Mountains Appearing on the First of the Month (Gen. 8. 5) sig. the truths of faith, which then begin to be seen, as may appear from the signification of *mountains*, in that they denote the good things of love and charity, these *tops* then begin to be seen, when man is regenerated, and gifted with conscience, and thereby with charity: he who supposes that he sees the *tops of the mountains*, or the truths of faith, from any other ground, than from the good things of love and charity, is altogether deceived; without those good things, the Jews and profane Gentiles may see in the same manner and degree. *The tops of the mountains* are the first [dawnings] of light which begin to appear. *A. C.* 859.

Topaz (Exod. 28. 17) represented the good of celestial love. *A. C.* 9865.

Tophet and the Valley of Hinnom denote hell. *Tophet*, hell from behind which is called the devil; and *the valley of Hinnom*, hell from before, or in front, which is called satan. *Ap. Ex.* 659. *f.* 506.

Torch of Fire (a) (Gen 15. 17) sig. the heat of evil lusts whence falses are derived. And its *passing between the pieces*, sig. that it divided those who were of the church from the Lord. *A. C.* 1861, 1862. *Ap. Ex.* 539.

Torch (the first) is predicated of the first state after nuptials, when conjugial love burns, for vital heat is love, and conjugial heat, or conjugial love, successively increases, and at length is into a flame, or *torch*. *C. S. L.* 311.

Torment (to) (Rev. 9. 5) sig. to induce stupor, or to stupify the understanding. *A. R.* 417.

Torment. They who are in hell suffer *torment* in proportion as they receive the influx from heaven. *U. T.* 74.

Torment in Hell (all) results from the love of self and of the world and from cupidities originating in those two loves. *A. R.* 636.

Torment. See *Punishment.*

Tormented (to be) (Rev. 11. 10) sig. to be held in contempt, dislike, and aversion. *A. R.* 559.

Tormented (to be) (Rev. 20. 10) sig. to be interiorly infested. *A. R.* 864.

Tormented (to be). Every one in hell is *tormented* by his love and its concupiscencies, for the life of every one there is made up of them, and it is the life which is *tormented*, wherefore there are in hell degrees of *torment* according to the degrees of the love of evil and its consequent false principle. *A. R.* 864.

Tormented by the Influx of Heaven. See *Evil Spirit.*

Torments (the) of the infernals with whom man is in society [in this world] are not communicated to him, because he is in a state of preparation for eternal life. *A. R.* 697.

Torments. See *Infernal Torments.*

Torments. See *Temptations and Torments.*

Torn (Gen. 31. 38) sig. evil without its fault or (blame). *A. C.* 4171.

Torn is pred. of good, into which a false principle is insinuated, whence good is no longer alive. *A. C.* 4171.

Torn to Pieces (to be) (Gen. 37. 33) sig. to be dissipated by falses. *A. C.* 4777.

Torn to Pieces (Gen. 44. 28). To be *torn to pieces* sig to perish by evils and falses, viz. the internal good which is represented by Joseph. The reason why being *torn in pieces* hath this signification is, because in the spiritual world no other tearing to pieces hath place but that of good by evils and falses; the case herein is like that of death and of the things appertaining to death, which in the spiritual sense do not signify natural death, but spiritual death, which is damnation, for there is no other death in the spiritual world, in like manner *tearing to pieces* in the spiritual sense doth not signify *tearing to pieces*, such as is effected by wild beasts, but the *tearing in pieces* of good by evils and falses; the wild beasts also, which *tear in pieces*, in the spiritual sense, sig. the evils of lusts and the falses thence derived, which also in the other life are represented by wild beasts: the good which continually flows-in from the Lord into man, perishes only by evils and consequent falses, and by falses and consequent evils; for as soon as that good comes continuous through the internal man to the external or natural, it is met by evil and the false, whereby the good is *torn in pieces*, and extinguished in various manners as by wild beasts; hence the influx of good through the internal man is checked and stopped, consequent-

ly the interior mind, through which the influx paſſes, is cloſed, and only ſo much of a ſpiritual principle is admitted through it, as may enable the natural man to reaſon and diſcourſe, but in ſuch caſe only from terreſtial, corporeal, and worldly principles, and indeed againſt good and truth, or in their favour merely from pretence or craft. It is an univerſal law, that influx accommodates itſelf according to efflux, and that if the efflux be checked, the influx is checked; through the internal man there is an influx of good and truth from the Lord, through the external there ought to be efflux, viz. into the life, that is, in the exerciſe of charity; when this efflux hath place, then the influx from heaven is continual, that is, through heaven from the Lord: whereas if efflux be not given, but there be reſiſtance in the external or natural man, that is evil and the falſe which *tear in pieces* and extinguiſh the in-flowing good, it follows from the univerſal law above mentioned, that the influx accommodates itſelf to the efflux, conſequently that the influx of good draws itſelf back, and thereby the internal is cloſed through which the influx was to paſs, and by that cloſure is occaſioned ſtupidity in things ſpiritual, inſomuch that a man of this deſcription knows nothing concerning eternal life, nor is willing to know; and at length comes inſanity, ſo as to oppoſe falſes to truths, and to call the former truths, and the latter falſes, and to oppoſe evils to goods, and make the former goods, and the latter evils; thus good is altogether *torn in pieces*. In the word throughout there is mention made of what is *torn in pieces*, and thereby in the proper ſenſe is ſignified that which periſhes by falſes grounded in evils; but what periſhes from evils is called a carcaſe: nevertheleſs when mention is made only of what is *torn in pieces*, then each is ſignified, for one involves the ſignification of the other; but it is otherwiſe when one is expreſſed with the other, for in this caſe a diſtinction is made. Inaſmuch as what was *torn to pieces*, in the ſpiritual ſenſe, ſig. what had periſhed by falſes derived from evils, therefore it was prohibited in the repreſentative church to eat any thing ſo *torn*, which prohibition would not in any wiſe have been given, unleſs the above ſpiritual miſchief had been underſtood in heaven, for in any other view what evil could there be in eating the fleſh *torn* by a wild beaſt. *A. C.* 5828.

Torpor of the Limbs and Joints. See *Limbs and Joints*.

Touch (the ſenſe of) in general correſponds to the affection of good. *A. C.* 4404.

Touch (to) ſig. communication, tranſlation, and reception. *A. C.* 10130.

Touch (to give to), (Gen. 20. 6) ſig. to conſult. *A. C.* 2531.

Touch (to) (Exod. 4. 25). By making to *touch* here ſig. to ſhew, for by the *touch* it is ſhewn. *A. C.* 7046.

Touch. The ſenſe proper to conjugial love is the ſenſe of *touch*. The love of knowing objects, grounded in the love of circumſpection and ſelf-preſervation, is the ſenſe of *touching*, and the gratifications proper to it are the various kinds of titillation. The ground and reaſon why the love of conjunction with a partner, grounded in the love of uniting good and truth, hath the ſenſe of *touch* proper to it, is, becauſe this ſenſe is common to all the ſenſes, and hence borrows from them ſomewhat of ſupport and nouriſhment; that this latter love brings all the other ſenſes into communion with it, and aſcribes to itſelf their gratifications, is a known thing. That the ſenſe of *touch* is aſcribed to conjugial love, and is proper to it, is manifeſt from all the ſports thereof, and from the exaltation of its ſubtleties to the higheſt degree of what is exquiſite. *C. S. L.* 210.

Touch. The innocence of parents and the innocence of infants meet each other by the *touch*, eſpecially of the hands, and thereby they join themſelves together as by kiſſes. Communications of the mind are effected by this ſenſe, becauſe the hands are the ultimate principles of man (*homo*), and his firſt principles are together in the ultimate, whereby alſo all things of the body and all things of the mind are kept together in an inſeparable connection; hence it is, that Jeſus *touched* infants, Matt. 17. 6 Mark 10. 13. 16; and that he healed the ſick by the *touch*; and that they were healed who *touched* him; hence alſo it is, that inauguration into the prieſthood are at this day effected by the laying on of hands. *C. S. L.* 396.

Touch. See *Man*.

Touch of the Hands. See *Hands*.

Towel (a) (*linteum*) (John 13. 4) ſig. divine truths. *Ap. Ex.* 951. *p.* 401.

Tower (Gen. 11. 4) ſig. the worſhip of ſelf, which conſiſts in a man's exalting himſelf above another, ſo as to be worſhipped; wherefore ſelf-love, which is haughtineſs and pride, is called heigth, loftineſs, and exaltation, and is deſcribed by all thoſe things which are high. The reaſon why ſelf-love in worſhip, or the worſhip of ſelf is called a *tower* is, becauſe a city ſig. doctrine, and formerly cities were fortified with *towers* in which were guards. *Towers* alſo were built in the boundaries or confines of a country, wherefore they were called *towers of the guards*, [or watchmen], 2 Kings 9. 17. chap. 17. 9. chap. 18. 8, and *watch towers*, Iſa. 23. 13. Moreover alſo, when the church of the Lord is compared to a vineyard, the things appertaining to worſhip and to the preſervation thereof, are compared to a wine-preſs, and to a *tower* in the vineyard, as appears from Iſa. 5. 1, 2. Matt. 21. 33. Mark 12. 1. *A. C.* 1306.

Tower (Matt. 21. 33) ſig. interior truths from ſpiritual good, which is there ſig. by wine-preſs. *Ap. Ex.* 929.

Tower (Luke 14. 27). *To build a tower* ſig. to procure interior truths. *A. C.* 4599.

Tower of Eder (Gen. 35, and Joſh. 15. 21) ſig. the progreſſion of what is holy to interior things. *A. C.* 4599.

Towers (Pſal. 48. 12) ſig. the interior truths which defend thoſe things which are of love and charity. *A. C.* 4599.

Towers (Iſ. 15. 30) ſig. doctrines of the falſe. *Ap. Ex.* 315. *p.* 377.

Towers in the oppoſite ſenſe denote the interior things of thoſe who are principled in ſelf-love and the love of the world, thus the falſes from which they combat, and by which they confirm their ſuperſtitious principles. *A. C.* 4599.

Towers and Mountains. *Towers* in the word are pred. of truths, but *mountains* of goods. *A. C.* 4599.

Towers. See *Gammadims in the Towers.*

Towers. See *Watch-Towers.*

Trade (to) ſig. to procure knowledges to one's ſelf, and alſo to communicate, becauſe in heaven, where the word is perceived according to the internal ſenſe, there is not given any *trading*, for there is neither gold nor ſilver there, nor any ſuch things as are traded with in the world, wherefore when mention is made of *trading* in the word, it is underſtood in a ſpiritual ſenſe, and ſuch a thing is perceived as correſponds, in general the procuring and communication of knowledges, and ſpecifically that which is named, as if gold is named, the good of love and wiſdom is underſtood, if ſilver, the truth which is of intelligence and faith is underſtood, and ſo in other inſtances. *A. C.* 4453.

Trade (to). By merchandizing and *trading* in the word, is ſignified to procure ſpiritual riches, which are knowledges of things true and good, and in an oppoſite ſenſe, knowledges of things falſe and evil, and by the latter to gain the world, and by the former to gain heaven; for which reaſon the Lord compared the *kingdom of heaven to a merchant ſeeking goodly pearls*, Matt. 13. 45, 46, *and the members of the church to ſervants, to whom there were given talents to trade with and make profit*, Matt. 25. 14 *to* 20, *and to whom there were given ten pounds, which they were in like manner to trade with and make profit by*, Luke 19. 12 *to* 26. And inaſmuch as by tyre is ſignified the church with reſpect to the knowledges of things true and good, therefore, her *trade and merchandize* are treated of throughout the whole of the 27th chapter of Ezekiel. See alſo chap. 28. 5, and Iſa. 23. 1. 8. And the perverted church among the Jews in the land of Canaan, is called the *land of traffic*, Ezek. 16. 3, 29, chap. 21. 35, chap. 29. 14. *A. R.* 759.

Trade (to) and to Gain ſig. to acquire to one's ſelf things true and good. *A. R.* 164.

Trample (to) Upon [*conculcare*] ſig. to deſtroy entirely by ſenſual and natural principles, which are called the fallacies of the ſenſes. *Ap. Ex.* 632. *p.* 410.

Tranquillity. See *Conjugial Love.*

Tranſcription of the good of one perſon into another is impoſſible, and imputation, if by that is underſtood ſuch *tranſcription*, is a frivolous term. *C. S. L.* 525, 526.

Tranſfer (to) the Church. See *Church.*

Tranſfiguration of the Lord. He was not regenerated as a man, but was made divine, and this from the moſt eſſential divine love, for he was made divine love itſelf; what his form was on this occaſion, was made apparent to Peter, James, and John, when it was given them to ſee him, not with the eyes of the body, but with the eyes of the ſpirit, viz. that his counte-

rance ſhone like the ſun, Matt. 17. 2; and that this was his divine human [principle], appears from the voice which then came out of the cloud, ſaying, "this is my beloved ſon," verſe 5. For ſon ſig. the divine human [principle]. *A. C.* 3212.

Transfiguration of the Lord. When the Lord was transformed [or transfigured] before Peter, James, and John, the divine good appeared as a ſun, and the divine truth was exhibited by veſtments which appeared as light. *A. C.* 4677.

Transfiguration of the Lord. The word in its glory was repreſented by the Lord when he was *transfigured*. By his face, which ſhone as the ſun, was repreſented his divine good; by his raiment which was as light, his divine truth; by Moſes and Elias, the hiſtorical and prophetical word, by Moſes, the word which was written by him, and in general the hiſtorical word, and by Elias the prophetical word; by the bright cloud which overſhadowed the diſciples, the word in the ſenſe of the letter; wherefore out of this the voice was heard, which ſaid, "this is my beloved ſon, hear ye him," for all declarations and reſponſes from heaven are given only in and by things ultimate, ſuch as are in the literal ſenſe of the word, for they are then given in their fulneſs from the Lord. *S. S.* 48. 98.

Transgression and Sin (Gen. 31. 37) ſig. evil. *A. C.* 4165.

Translate (to) the People to Cities (Gen. 47. 21) ſig. to refer ſcientific truths to doctrinals, for *people* denotes truths, in the preſent caſe ſcientific truths, becauſe they are predicated of the people of Egypt: and *cities* denote doctrinals, hence now to *tranſlate the people to cities*, denotes to refer ſcientific truths to doctrinals: this follows from what goes before [in this chapter], viz. from this, that truths were referred to the general or [common] principle in the natural, (verſe 14. *A. C.* 6115); for doctrinals are the general or [common] things to which truths are referred; for the doctrine of the church is digeſted under its heads, and every head is a general [or common principle] of the church: hence alſo the people was tranſlated to the cities by Joſeph, that thereby might be repreſented the relation of truths to general [or common principles], thus to doctrinals. *A. C.* 6146.

Translation of Enoch. See *Enoch*.

Transparent Forms. The *forms* which are the receptacles of heat and light, or of love and wiſdom in man, and which are in a triple order, or of three degrees, from his birth are *tranſparent*, and tranſmit ſpiritual light, as a cryſtal glaſs does the natural light; hence it is, that man as to wiſdom may be elevated to the third degree, but ſtill thoſe *forms* are not opened till ſpiritual heat joins itſelf to ſpiritual light, or love to wiſdom, by this conjunction theſe *tranſparent forms* are opened according to degrees. *D. L. W.* 245.

Travel. See *to Sojourn*.

Travail (to) in Birth. See *to Bring Forth*.

Travail (to) with Child. See *Child*.

Tread (to) Down, or Bruise (Gen. 3. 15) ſig. depreſſion. It hath the ſame ſignification in Iſaiah 26. 5, 6, and chap. 28. 2, 3. *A. C.* 258.

Tread (to) that City under Foot (Rev. 11. 2) ſig. to diſperſe the truths of the doctrine of the new church. *A. R.* 489.

Tread (to) the Wine-press (Rev. 14. 20) ſig. to explore or examine the quality of works, in the preſent caſe, works reſulting from the church's doctrine of faith, which are evil works, for to *tread the wine-preſs* ſig. to explore, and the *cluſters which are trodden* ſig. works. And whereas all exploration or examination of church doctrine is made by the divine truth of the word, and this truth is not in that doctrine, (here ſig. by city) but out of it, this alſo is ſignified by the *wine-preſs being trodden without the city*. To *tread the wine-preſs* not only ſig. to explore evil works, but likewiſe to bear with them in others, alſo to remove and caſt them into hell, in the following paſſages, Iſa. 63. 1, 2, 3. Lam. 1. 15. Rev. 19. 15. *A. R.* 652.

Tread (to) the Clay. See *Clay*.

Treader (the) Treading out no Wine in the Presses (Iſa. 16. 10) ſig. that there were no longer any who were principled in faith. *A. C.* 1071.

Treasure (Matt. 13. 44) ſig. divine truth which is in the word. *Ap. Ex.* 840. *p.* 287.

Treasure in Heaven (Luke 18. 22) ſig. goods and truths from the Lord. *A. C.* 5886.

Treasures ſig. the knowledges of truth and good. *A. C.* 10406.

Treasures hid in the Sand (Deut. 33. 19) ſig.

ſig. the ſpiritual things which lie hid in the literal ſenſe of the word. *Ap. Ex.* 445. *p.* 92.

Treasures on the Back of Camels (Iſa. 30. 6, 7) ſig. knowledges appertaining to the natural principle. *A. C.* 3048.

Treasures of Darkness, and hidden riches of Secret Places (Iſ. 45. 3) ſig. interior intelligence and wiſdom from heaven. *Ap. Ex.* 208. *p.* 214.

Treasures. See *Subſtance and Treaſures.*

Treasures of the Kings of Judah. See *Wealth, &c.*

Tree (a) repreſents man; the faculty of producing means as with man from his will in his underſtanding; the ſtem or ſtalk, with the branches and leaves, are with man the means, and are called the truths of faith; the fruits, which are the ultimate effects of the faculty or endeavour [*conatus*] of fructifying in a *tree*, are with man uſes. In theſe his will exiſts. *F.* 16.

Tree ſig. man; and whereas man is man by virtue of affection which is of the will, and perception which is of the underſtanding, therefore theſe alſo are ſignified by *tree*; moreover, there is a correſpondence between man and a *tree*; wherefore in heaven there appear paradiſes of *trees*, which correſpond to the affections and conſequent perceptions of the angels; and in ſome places in hell, there are alſo foreſts conſiſting of *trees*, which bear evil fruits, according to correſpondence with the concupiſcencies and conſequent thoughts of thoſe who are there. *A. R.* 400.

Tree planted beside the Waters that streadeth out her Roots by the River (Jer. 17. 8) hath reſpect to the extention of intelligence from the ſpiritual man into the natural. *Ap. Ex.* 481. *p.* 136.

Tree seen by Nebuchadnezzar in a Dream (Dan. 4. 7 *to* 14) repreſented the church which afterwards became Babylon. *Ap. Ex.* 1029. *p.* 475.

Tree. See *Branches of a Tree.*

Tree. See *Entwiſted Tree.*

Tree. See *Flowers of a Tree.*

Tree. See *Fruits of a Tree.*

Tree. See *Stumps of the Roots of the Tree.*

Tree. See *Trees.*

Tree of Knowledge ſig. the pride of ſelf-derived intelligence. *D. P.* 328.

Tree of the Knowledge of Good and Evil. See *To Eat.*

Tree of Life (Rev. 2. 7) ſig. the eſſential celeſtial [principle], and in a ſupreme ſenſe, the Lord himſelf, becauſe from him is all the celeſtial principle, that is, all love and charity. *A. C.* 2187. *A. R.* 89.

Tree of Life. See *To Eat of the Tree of Life.*

Trees in general ſig. perceptions when the celeſtial man is treated of, but when predicated of the ſpiritual church, they ſig. knowledges; by reaſon the man of the ſpiritual church hath no other perceptions than what are derived by knowledges from doctrine, or the word, for theſe conſtitute his faith, conſequently his conſcience whence perception comes. *A. C.* 103. 2722.

Trees (Gen. 2. 9). *Tree pleaſant to the ſight*, ſig. the perception of truth; *tree good for food*, the perception of good; *tree of lives*, love and faith thence derived; *tree of the knowledge of good and evil*, faith derived from the ſenſual [principle] or ſcience. *A. C.* 102.

Trees (Joel. 1. 10 *to* 12) ſig. knowledges. *A. C.* 368.

Trees (two) in the Garden of Eden one of life, and the other of the knowledge of good and evil, ſig. the free will which man enjoys in reſpect to ſpiritual things. *U. T.* 466 *to* 469, 479.

Trees (two) in the Garden of Eden. The *tree of life* ſig. perception from the Lord, and the *tree of the knowledge of good and evil*, perception from the world. *Ap. Ex.* 739. *p.* 105.

Trees of Eden (Ezek. 31. 16) ſig. ſcientifies, and knowledges collected from the word profaned by reaſonings. *A. C.* 130.

Trees of Eden (Ezek. 31. 18) ſig. the ſciences of the knowledges of faith. *A. C.* 2049.

Trees of the Field (Ezek. 31. 15) ſig. the knowledges of truth in the church. *Ap. Ex.* 372. *p.* 504.

Trees of Fruit and Cedars (Pſal. 148. 9). *Trees of fruit* ſig. celeſtial men, and *cedars*, ſpiritual men. *A. C.* 776.

Trees of Jehovah, and Cedars of Lebanon (Pſ. 104. 16) ſig. the ſpiritual man. *A. C.* 776.

Trees. See *Groves.*

Trees. See *Leaves.*

Tremble (to) (Jer. 10. 10) is predicated of the church, when falſes are believed, and called truths. *Ap. Ex.* 400. *p.* 592.

TREMBLE (to), or to be AMAZED (Ezek. 26. 15 *to* 18) ſig. an entire change of ſtate. *Ap. Ex.* 406. *p.* 638.

TREMBLE (to). See *Explanation of Geneſis* 42. 28.

TREMBLING. See *Dregs of the Cup of Trembling*.

TRESPASS. See *Onan's Treſpaſs*.

TRIANGULAR ſig. what is right in the ultimate degree, which is the natural. *A. R.* 905.

TRIBE ſig. the church with reſpect to its truths and goods, and in an oppoſite ſenſe, with reſpect to its falſes and evils. *A. R.* 587.

TRIBE ſig. the church with reſpect to religion. *A. R.* 282.

TRIBE (the) which is firſt named in the ſeries or claſs, ſig. ſome love which is of the will, and the *tribe* which is named after it, ſig. ſomething of wiſdom, which is of the underſtanding, and the *tribe* which is named laſt, ſig. ſome uſe or effect derived from them: thus each ſeries is full or compleat. *A. R.* 360.

TRIBES. In general the *twelve tribes* ſig. all things appertaining to the doctrine of truth and good, or of faith and love; theſe principles, viz. truth and good, or faith and love, conſtitute the Lord's kingdom, for the things appertaining to truth or faith are the all of thought therein, and the things appertaining to good or love are the all of affection; and whereas the Jewiſh church was inſtituted, that it might repreſent the Lord's kingdom, therefore the partitions of that people into *twelve tribes* had this ſignification; this is an arcanum which hath not heretofore been diſcovered. *A. C.* 3859.

TRIBES (twelve) (Rev. 7). Love to the Lord is ſignified by the three firſt *tribes*, viz. *Judah, Reuben, and Gad*; charity towards our neighbour, by theſe three *tribes, Aſher, Napthali, and Manaſſeh*; but the obedience of faith is ſignified by the three following *tribes*, viz. *Simeon, Levi, and Iſſachar*: the conjunction of them all with the Lord, is ſigned by the laſt three *tribes, Zebulon, Joſeph, and Benjamin*; theſe things in ſum are ſigned by all theſe *tribes* named in this order, for their ſignifications are according to the order in which they are named. *Ap. Ex.* 438. *p.* 73.

TRIBES of ZEBULON, JOSEPH, and BENJAMIN. The *tribe of Zebulon* ſig. the conjunction of thoſe who are in the third heaven with the Lord; the *tribe of Joſeph*, the conjunction of thoſe who are in the ſecond heaven with the Lord; and the *tribe of Benjamin*, the conjunction of thoſe who are in the firſt heaven with the Lord. *Ap. Ex.* 448. *p.* 95.

TRIBES of the EARTH SHALL WAIL (Rev. 1. 7) ſig. that there will no longer be any thing good and true. *A. R.* 27.

TRIBES. See *Rods*.

TRIBES (twelve). See *Ordination*.

TRIBES (twelve). See *Peter, James, and John*.

TRIBES of ISRAEL. See *Joſeph*.

TRIBULATION (Matt. 24. 29) ſig. the ſtate of the church when there is no longer any thing good and true. *A. R.* 27.

TRIBUTE, or CUSTOM (Matt. 17. 25 *to* 27) By giving *tribute, or cuſtom*, are meant they who ſerve, wherefore it is ſaid, "that ſtrangers ſhould give, and ſons ſhould be free," for ſtrangers are ſervants. *A. C.* 0394.

TRIED (to be) (Rev. 2. 10) ſig. by falſes fighting againſt them, for all ſpiritual *trial* [temptations] is a combat of the devil and the Lord, which ſhall have poſſeſſion of man, the devil or hell brings out his falſes and reproaches and condemns him. But the Lord brings out his truths, and withdraws him from falſes, and delivers him. *A. R.* 100.

TRINITY. In the Lord God the Saviour there is a divine *Trinity*, conſiſting of the all-begetting divinity, which is called Father, the divine humanity, which is called Son, and the divine proceeding, which is called Holy Ghoſt. *U. T.* 188. End of the 4th Mem. Relation.

TRINITY. Before the creation of the world there was no ſuch *Trinity*, but it was provided and made ſince the creation, when God was manifeſted in the fleſh, and then exiſted in the Lord God the Redeemer and Saviour Jeſus Chriſt. *U. T.* 170. 171.

TRINITY. The divine *Trinity* in the Lord is acknowledged in heaven. *H. H.* 2.

TRINITY. The doctrine of the Athanaſian faith agrees with the truth, if only by a *Trinity* of perſons be underſtood a *Trinity* of perſon which is in the Lord. *L.* 55.

The *Trinity* exiſting in one perſon, that is, in the Lord, is the divine eſſence which is called the Father, the divine human which is called the Son, and the divine proceeding which is called the Holy Spirit: thus there is a *trinity* in unity. *A. C.* 2149. 2156 2288. 2321.

TRINITY.

TRINITY. The *trinity* in the Lord is divine; but in man it is human. *U. T.* 169.

TRINITY. A *trinity* of perſons each whereof ſing'ly and by himſelf is God according to the Athanaſian creed, hath given birth to many abſurd and heterogeneous notions about God, which are merely fanciful and abortive. *U. T.* 183, 184.

TRINITY. A *trinity* of perſons was unknown in the apoſtolic church: and the doctrine was firſt broached by the council of Nice, and thence received into the Romiſh church, and thus propagated amongſt the reformed churches. *U. T.* 174.

TRINITY. The Nicene and Athanaſian doctrine concerning a *trinity* have together given birth to a faith which hath entirely overturned the chriſtian church. *U. T.* 177.

TRINITY. A *trinity* of divine perſons exiſting from eternity, or before the creation of the worlds when conceived in idea, is a *trinity* of Gods, which cannot be expelled by the oral confeſſion of one God. *U. T.* 172.

TRINITY. A *trinity* of perſons derived its origin from material thought. *A R.* 611. *U. T.* 623.

TRINITY. See *God.*

TRINITY. See *Lord.*

TRINITY See *New Heaven and New Church.*

TRINITY. See *Old Church.*

TRINITY of PERSONS. See *Blaſphemy.*

TRINITY of PERSONS. See *Imputation.*

TRINITY of PERSONS. See *Prayers.*

TRINITY of PERSONS in the DIVINE UNITY. See *Natural Light.*

TRIPLE. See *Double.*

TRIPLICATION implies every thing holy. *A. R.* 247.

TRODDEN WITHOUT the CITY. See *To tread the Wine Preſs*

TROOP (a) (Gen. 30. 11) ſig. in a ſupreme ſenſe omnipotence and omniſcience, in an internal ſenſe, the good of faith, and in an external ſenſe works. The ground and reaſon why *troop* in a ſupreme ſenſe denotes omnipotence and omniſcience, is, becauſe *troop* in the preſent caſe is a multitude, and when multitude is pred. of the Lord's divine [principle], it is an infinite multitude, which is nothing elſe than omnipotence and omniſcience; but omnipotence is pred. of quantity in relation to magnitude, and omniſcience of quantity in relation to multitude; omnipotence alſo is pred. of infinite good, or what is the ſame thing, of the divine love, thus of the divine will, but omniſcience, of infinite truth, or what is the ſame thing, of the divine intelligence. That *troop* in an internal ſenſe denotes the good of faith, is from correſpondence, for good, which is of charity, correſponds to the Lord's divine omniſcience, and truth which is of faith, to his omnipotence. The reaſon why *troop* in an external ſenſe denotes works, is, becauſe theſe correſpond to the good of faith, for the good of faith produces works, inaſmuch as the good of faith cannot be given without works, juſt as thinking what is good and willing what is good, cannot exiſt without doing what is good, the former being an internal principle, and the latter a correſponding external. *A. C.* 3934.

TROOP (Gen. 49. 19) ſig. works without judgment. *A. C.* 6405.

TROOP or COMPANY. See *Drove.*

TROUGH (Gen. 24. 20) ſig. the good of truth, for water in the *trough* ſig. truth, and the *trough* itſelf ſig. the ſame as wood, viz. good. The good of truth is what is produced from good by truth, and is an offſpring born of truth as of a mother, and of good as of a father; all genuine good which is in the natural man is from this ſource, or from the marriage of good and truth in the rational principle: this good is what is called the good of truth, and is ſignified in the word by *trough*, or place to receive water. *A. C.* 3095.

TROUGH (a little) (Exod. 2. 16) ſig. the doctrine of charity. The reaſon whereof is becauſe it is a *wooden trough* into which water is drawn from a well to give flocks to drink? for what is wooden in the internal ſenſe ſig. the good of charity; to draw ſig. to be inſtructed; the water which is drawn ſig. the truth of faith; the well from which it is drawn, ſig. the word; and to give the flocks to drink ſig. to inſtruct in good from the word. From theſe conſiderations it may be manifeſt, that a *little trough* denotes the doctrine of charity. *A. C.* 6777.

TROUGHS. See *Drinking Troughs.*

TROUGHS. See *Kneading Troughs.*

TRUE and FAITHFUL (Rev. 21. 5). "*Theſe words are true and faithful,*" ſig. that they ought to be believed, becauſe the Lord himſelf teſtified and ſaid it. *A. R.* 886.

Trumpet. Voices as of a *trumpet* are heard in heaven, when convocations and ordinations take place; for which reaſon, among the children of Iſrael, with whom all things were repreſentative of heaven and the church, it was alſo commanded, That they ſhould make *trumpets* of ſilver, and that the ſons of Aaron ſhould blow with them for the calling of aſſemblies, and for the journeying of the camps, in days of rejoicing, in feſtivals, in the beginning of months, over burnt offerings, for a memorial, and going to war. Numbers, 10. 1 *to* 11. *A. R.* 226.

Trumpet (to ſound a) as to its effect, ſig. the revelation and manifeſtation of divine truth, and in an oppoſite ſenſe, the deprivation and deſolation of truth. *Ap. Ex.* 502. *p.* 155.

Trumpets. By ſounding with *trumpets* is ſig. to call together upon ſolemn occaſions, and alſo to explore and diſcover the quality of the church. *A. R.* 391. 397.

Trumpets and all Wind Instruments have reſpect to celeſtial affections. *A. R.* 792.

Trumpets, Timbrels, Psalteries, and Harps. *Trumpets and timbrels* correſpond to celeſtial goods and truths; and *pſalteries and harps*, to ſpiritual goods and truths. The correſpondence is with their ſounds. *A. R.* 276.

Truth is the firſt or chief [inſtrument] of combat, for the combat is ſupported by *truth*, inaſmuch as the knowledge of what is falſe and what is evil is acquired by *truth*, wherefore ſuch combats never exiſt before man is initiated in the ſciences and knowledges of truth and goodneſs. *A. C.* 1685.

Truth. Nothing at all of *truth* is believed, if ſcientifics are confirmed in the firſt place. *A. C.* 6915.

Truth. The external itſelf is *truth*. *A. C.* 9959.

Truth. To be affected with *truth* on account of doctrine is impure, but for the ſake of life, is genuine. *A. C.* 6247.

Truth. The extenſion of *truth* is ſometimes manifeſted by a ſphere. *A. C.* 8063.

Truth. So far as any one loves *truth*, ſo far he is deſirous to know it, and ſo far he is in heart affected when he finds it, nor can any other attain unto wiſdom; and ſo far as he loves to do the *truth*, ſo far he is made ſenſible of the pleaſantneſs of the light in which the *truth* is. *Dec.* 89.

Truth. They who are in the affection of *truth* for the ſake of *truth* and for the ſake of life, conſequently for the ſake of the Lord's kingdom, have indeed faith in the doctrinals of the church, but ſtill they ſearch the word for no other end than for the ſake of *truth*, and hence they derive their faith and their conſcience: if they are told by any one, that they muſt abide in the doctrinals of the church in which they were born, they think with themſelves that, if they had been born in Judaiſm, in Socinianiſm, in Quakeriſm, in Chriſtian Gentiliſm, or even out of the church, the ſame thing would have been told them by thoſe amongſt whom they were born, it being the general cry, here is the church, here is the church, here are truths and no where elſe; and this being the caſe, they are of opinion that the word ought to be ſearched, with devout prayer to the Lord for illuſtration; ſuch do not diſturb any one within the church, neither do they at any time condemn others, knowing that every one who is a church, liveth from his faith. *A. C.* 5432.

Truth (divine) is in its form man, but they who ſeparate faith from good works, in the ſpiritual world, make images to reſemble man, which nevertheleſs appear to the angels, as monſters. Theſe are underſtood in the word by *idols the work of men's hands*. *Ap. Ex.* 780. *p.* 172.

Truth. Divine *truth* is of ſix degrees. *A. C.* 8443.

Truth. Divine *truth* in heaven is altogether in another form than that which is in this world. In heaven, it is ſuch as the internal ſenſe of the word, but in the world, ſuch as its literal ſenſe. *Divine truth* as it deſcended from heaven, is accommodated to the natural apprehenſions of men, and hence the literal ſenſe of the word abounds with ſo many natural images and external repreſentatives. *A. C.* 8920.

Truth Divine, when bound was what could be tempted, for there are fallacies, and falſe principles more eſpecially, which clash with it, and thereby tempt it; for ſome idea may be formed of *truth divine*, but not of good divine, except by thoſe who have perception, and are celeſtial angels: It was *truth divine* which was no longer acknowledged when the Lord

Lord came into the world, wherefore it was this principle by virtue of which the Lord underwent and ſuſtained temptations; *truth divine* in the Lord is what is called *the ſon of man*, but good divine in the Lord is what is called *the ſon of God*; concerning the ſon of man, the Lord frequently declares, that he ſhould ſuffer, but never concerning the Son of God. *A. C.* 813.

Truth. Celeſtial truth is charity, and ſpiritual truth is faith. *A. C.* 5807.

Truth. There is a difference between celeſtial truth and truth celeſtial; the former is truth which derives its origin from the celeſtial principle; but the latter is what derives its origin from truth which is implanted in the celeſtial principle by knowledges. *A. C.* 1545.

Truth from a Celeſtial Origin is the literal ſenſe of the word. *Ap. Ex.* 1042. *p.* 280.

Truth (natural) is *truth* in the memory, and not in the life. *Ap. Ex.* 176. *p.* 162.

Truth. There is a difference between *ſcientific truth*, *rational truth*, and *intellectual truth*, and they ſucceed each other in an orderly arrangement.—*Scientific truth* is of ſcience; *rational truth* is *ſcientific truth* confirmed by reaſon, and *intellectual truth* is joined with an internal perception that it is ſo. *A. C.* 1496.

Truth (Gen. 24. 27) ſig. charity. *Truth* in a proper ſenſe ſig. the ſame as faith, and in the Hebrew tongue, faith is alſo expreſſed by ſuch an expreſſion, ſo that what is called *truth* in the word of the Old Teſtament, is every where called faith in the word of the New Teſtament; wherefore alſo *truth* is of faith, and good is of love. *A. C.* 3121.

Truth. That which firſt enters in common (or general *truth*) which in itſelf is obſcure, in which ſcarce any thing appears until it is illuſtrated by particulars, and theſe by ſingulars, and then interior things are made manifeſt. *A. C.* 3131.

Truth, in its pureſt and naked principles, is not to be found exiſting either with men or angels, but only in the Lord. *A. C.* 3207, 3902.

Truth. See *Charity*.
Truth. See *Church*.
Truth. See to *Confirm*.
Truth. See *Confirmation*.
Truth. See *Conſcience*.
Truth. See *Devil*.
Truth. See *Divine Spiritual*.
Truth. See *Doctrine*.
Truth. See *Faith*.
Truth. See *Falſe*.
Truth. See *Good*.
Truth. See *Intelligence*.
Truth. See *Led*.
Truth. See *Life*.
Truth. See *Lord*.
Truth. See *Mixed*.
Truth. See *Reality*.
Truth. See *Scientific Truth*.
Truth. See *Truths*.
Truth. See *Way*.

Truth of Doctrine. There is no church in man, till *truth of doctrine*, conceived in the internal man, is born in the external *A. R.* 17.

Truth of Faith. See *Baniſhed*.
Truth of Faith. See to *Extinguiſh*.
Truth of Wiſdom. See *Good of Love*.

Truth of Good and Good of Truth. The *truth of good*, or *truth grounded in good*, is male, or maſculine; and the *good of truth*, or *good derived from that truth*, is female, or feminine. *C. S. L.* 88, 90.

Truth and Good. *Truth* is conjoined to *good*, when a man perceives delight in doing well to his neighbour for the ſake of truth and good, but not for the ſake of himſelf and the world; when a man is in that affection, the truths which he then hears, or reads, or thinks, are conjoined to good; which alſo is wont to be apperceived from the affection of truth for the ſake of that end. *A. C.* 5340.

Truth and Good. *Truth* falſified is mere falſe, and *good* adulterated is mere evil. *Ap. Ex.* 714. *p.* 33.

Truth and Good. *Truth* itſelf is the ſpiritual principle of the church, and *good* itſelf is its celeſtial principle, but with different perſons *truth* and *good* are differently underſtood, ſuch therefore as the underſtanding of *truth* is, ſuch is the *truth* appertaining to every one; the caſe is ſimilar in regard to the underſtanding of *good*. *A. C.* 5354.

Truth and Good. Divine truth condemns all to hell, but divine good judges all to heaven. *A. C.* 2258.

Truth and Good. *Truth* with man is altogether according to the principle of *good* which appertains to him. *A. C.* 2429.

Truth and Good. The more genuine and pure *truth* is, ſo much the better may *good* from the Lord be adapted thereto, and infuſed therein, as into a recipient veſſel; but the leſs genuine and pure *truth* is, ſo much the leſs can *good* from the Lord be adapted thereto, and infuſed therein; inaſmuch as they muſt have a mutual correſpondence with each other, ſince conjunction is effected according to ſuch correſpondence. *A. C.* 2269.

Truth and Good. *Truth* makes but one principle with *good* when it proceeds from it. *A. C.* 10266.

Truth and Good. *Truth* in itſelf is good becauſe derived from *good*. *Truth* is the form of *good*, that is, when *good* is formed that it may be intellectually perceived then it is called *truth*. *A. C.* 3049.

Truth and Good. *Truth* is deprived of ſelf derived life when *good* begins to be in the prior place, or to have dominion. *A. C.* 3607.

Truth and Good. See *Charity*.

Truth and Good. See *Conjoined*.

Truth and Good. See *Deſtruction*.

Truth and Good. See *Eſſe*.

Truth and Good. See *Influx*.

Truth and Good. See *Interior Things*.

Truth and Good. See. *Knowledges*.

Truth and Good. See. *Multiplication of Truth from Good*.

Truths. Although any one hath lived well, yet he cannot come into heaven before he is inſtructed in *truths*. *Ap. Ex.* 478.

Truths. There are *truths* celeſtial, *truths* ſpiritual, *truths* moral, *truths* civil, yea, there are *truths* natural, and there are ſpecies of each, and innumerable varieties. *Ap. Ex.* 710. *p.* 23.

Truths. By virtue of *truths*, man is man. *A. C.* 3175. 3387. *A. R.* 161.

Truths. By *truths* cometh the beauty of angels, and alſo of men, with reſpect to the interiors of their ſpirits. *A. C.* 353. 3080. *A. R.* 161.

Truths. By *truths* cometh power againſt evils and falſes, and againſt hell. *A. C.* 3091. 4105. 10485. *A. R.* 161.

Truths. By *truths*, there is purification from evils and falſes. *A. C.* 2799. 5954. *A. R.* 161.

Truths. By *truths* the church exiſts. *A. C.* 1798. 3963. *A. R.* 161.

Truths. By *truths* heaven exiſts. *A. C.* 1690. 9832. *A. R.* 161.

Truths. By *truths* cometh the innocence of wiſdom. *A. C.* 3183. 3495. *A. R.* 161.

Truths. By *truths* there is conſcience. *A. C.* 1077. 2053. *A. R.* 161.

Truths. By *truths* there is order. *A. C.* 3316. 3417. *A. R.* 161.

Truths. By *truths* cometh faith. *A. C.* 4353. 4997. *A. R.* 161.

Truths. By *truths* cometh love towards our neighbour, or charity. *A. C.* 4368. 7613. *A. R.* 161.

Truths. By *truths* cometh love to the Lord. *A. C.* 10143. 10153. *A. R.* 161.

Truths. By *truths* cometh intelligence and wiſdom. *A. C.* 3181. 3190. *A. R.* 161.

Truths. By *truths* regeneration is effected. *A. C.* 1553. 1904. *A. R.* 161.

*N. B.* But all this by *truths* grounded in good, and not by *truths* without good, and by good from the Lord. *A. R.* 161. *A. C.* 1614. 9981.

Truths. The precepts, words, and commandments of the Lord are *truths*. *Dec.* 38.

Truths (the). In the ſpiritual mind of man immenſely exceed thoſe which are in his natural mind, but he doth not come into the perception of them, till after he goes out of this world. *Ap. Ex.* 275. *p.* 306.

Truths (interior) are concluſions from exterior *truths* or ſcientifics for the ſcientifics of the natural man are means ſerviceable for forming concluſions upon, and thereby viewing interior things in like manner as any one views the mind [*animum*] of another in his countenance, and in the vibration of the light of his eyes, and in the life of the tone of his ſpeech in ſpeaking, and of his geſtures in acting. *A. C.* 4748.

Truths. The *truths* which are imbibed by man in his infancy and childhood from the word, doctrine, and preaching thence, appear indeed as *truths*, but nevertheleſs they are not *truths* with him, becauſe they are only like the ſhell without the kernel, or like the form of the face and body, without the ſoul and life; but when they are received in the will principle, then firſt they become *truths*, and begin to acquire a vital efficacy. *Ap. Ex.* 434. *p.* 64.

Truths. To see *truths* from their own light is to see them from the interior mind of man, which is called the spiritual mind, and that mind is opened by charity, and when it is open, light and the affection of understanding truths out of heaven from the Lord flow-in, thence comes illumination: the man who is in this illumination acknowledges *truths* as soon as he reads, or hears them, but it is not so with the man whose spiritual mind is not opened, who is one that is not principled in the goods of charity, howsoever he may be principled in *truths* of doctrine. *A. R.* 85.

Truths. Man is first affected with external *truths*, and afterwards with internal, for external *truths* are the planes of internal ones, being general principles into which particular ones are insinuated, inasmuch as man, without a general idea of a thing, comprehends nothing particular; hence it is, that in the literal sense of the word are general *truths*, but in the internal sense, particular *truths*; the former are what are called external, but the latter internal: and whereas *truths* without affection are not *truths*, as not being connected with life, therefore, when mention is made of external and internal *truths*, the affections thereof are understood. *A. C.* 3819.

Truths. That *truths* which are in themselves *truths*, with one person are more true, with another less true, with some altogether untrue, yea false, may appear almost from all those things which in themselves are true, inasmuch as they vary with every man according to his affections; as for example, the expediency of doing good works, or the good of charity, is in itself a *truth*, yet this *truth* with one person is the good of charity, because it proceeds from charity; with another it is a work of obedience, because it proceeds from obedience; with some it is meritorious, because they are willing to merit and be saved thereby; but with some it is hypocritical, because they do good in order to appear good before men, and so in other cases; and this may be applied to all other *truths*, which are called *truths* of faith. *A. C.* 2439.

Truths, in a spiritual form, are such as are in the spiritual sense of the word, but *truths* in a natural form are in the natural sense of the word, which although distinct make one by correspondence. *Ap. Ex.* 790.

Truths (so called), without good as their essence, are not real *truths*. *A. C.* 9603. 3189. 9454. 4368.

Truths. See *Complex of Truths*.

Truths. See *Elevated*.

Truths. See *Excited*.

Truths. See *Genuine Truths*.

Truths. See *Knowledges*.

Truths. See *Lusts of Evil*.

Truths. See *Order*.

Truths. See *Purification*.

Truths. See *Regeneration*.

Truths. See *Truth*.

Truths of the Church. See *Gain*.

Truths of Faith are vessels receptive of good, in proportion as a man recedes from evil. *A. C.* 1900. 2063. 3261. 2269.

Truths of Faith. See *Celestial Angels*.

Truths of Faith. See *Man*.

Truths of Faith. See *Preachings out of the Word*.

Truths of the New Church. See *Faith Alone*.

Truths (the) of spiritual good, and the *truths* of celestial good, wholly differ from each other. *A. C.* 10291.

Truths of the Word. All the *truths of the word* have been so effectually destroyed by those who are meant by the dragon in the Revelation, that not one true doctrine is left. *A. R.* 541.

Truths of the Word. See *Conjunction*.

Truths of the Word. See *Spiritual Life*.

Truths Clothed. See *Influx*.

Truths conjoined by good represent the form of a man. *A. C.* 8370.

Truths adjoined to Good. See *Interiors of the Interior Natural Principle*.

Truths and Goods are in the light of heaven, but *falses and evils* are in the darkness of hell, and in darkness nothing is discovered, because, nothing else but evil and the false appear there, but by means of light from heaven all things are discovered, because, in it all things appear; for the light of heaven is the divine truth of the Lord's divine wisdom. *A. R.* 673.

Truths and Goods, in the literal sense, are the ultimates of the word. *A. R.* 231.

Truths and Goods in Man. See *To Call Forth*.

Truths and Goods of the Church in the whole Complex. See *Evil*.

Tubal-Cain, is called an Instructor of every Artificer in Brass and Iron (Gen. 4. 22) sig. the doctrine of natural goodness and truth. *Tubal-Cain* is called an *instructor of every artificer*, and not *a father*, as was the case with Jabal and Jubal; because celestial and spiritual, or internal things, had before no existence in the church, wherefore the term *father* is applied in the case of Jabal and Jubal, as signifying, that such internal things then first began to exist; whereas natural or external things existed before, but were now applied to internal things, therefore *Tubal-Cain* is not called father, but an *instructor of every artificer*. *A. C.* 421. 423.

Tubal and Javan (Isa. 66. 18, 19) denote those who are principled in external worship, corresponding with internal, who were to be instructed concerning things internal. *A. C.* 1151.

Tubal. See *Javan and Tubal*.

Tubal. See *Meshech and Tubal*.

Tubercles. See *Spurious Tubercles*.

Tun. They who are deceitful and think to secure every thing to themselves by deceitful contrivances, and have confirmed themselves in such habits during the life of the body, by the consideration of their being successful herein, they seem to themselves to dwell in a kind of very large *tun*. Towards the left, which is called the infernal *tun*, over which there is a covering, and on the outside is a small globe on a pyramidal base, which they suppose to be the universe under their inspection and government; this is the appearance which is really represented to them. Such amongst them as have treacherously persecuted the innocent, dwell therein for ages, some remain twenty ages. When they are let out, they have such a phantasy, that they imagine the universe to be a kind of globe, which they walk round about, and trample under foot, believing themselves to be the gods of the universe; with dexterous subtlety they can pervert the thoughts, and bend them in an instant in another direction, and substitute others in their place, so that it could scarce be known that they were agents in the matter, and this in such a sort as would surpass all belief. By reason of this particular talent, these spirits are never admitted to men, for they infuse their poison so clandestinely and privately, that it is impossible to perceive it. There is also to the left another *tun*, (as it appears to those who dwell therein), in which are certain spirits, who in the life of the body, supposed when they did evil, that they were doing good, and *vice versa*, consequently who made good to consist in evil; these continue there for a time, and are then deprived of rationality, and when this is the case, they are as it were in a dream, and whatsoever they then do, is not imputed to them; but still they seem to themselves to be awake: on the recovery of their rationality, they are restored to themselves, and become as other spirits. *A. C.* 947, 948.

Tune. See *Singing of heaven*.

Turning Aside like going down, is predicated of elongation from good to evil, and from truth to the false. *A. C.* 4816.

Turn (to) (Gen. 42. 24). "And he *turned* from over them," sig. somewhat of drawing back, being predicated of the influx of good from the divine [being], or the Lord; for the Lord never *turns* himself from any one, but moderates the influx of good according to the state of the man, or angel; it is this moderating which is meant by drawing back. *A. C.* 5479.

Turn (to). The Lord never *turns* his face from man, but man, who is in evil, does so from the Lord. *A. C.* 10579.

Turn (to). An evil spirit cannot *turn* his body in circumgyration from left to right, but from right to left; whereas a good spirit has difficulty in *turning* his body in circumgyration from right to left, but easily does it from left to right, the circumgyration follows the influx of the interiors which are of the mind. *D. L. W.* 270.

Turn (to). See *Conversion*.

Turn (to) to the Lord. See *Man*.

Turpentine Nuts (Gen. 43. 11) sig. goods of life corresponding to the truths of good of the exterior natural principle, because they are of a less noble tree, and exterior things are signified by such things as are less noble; the reason is because exterior things are more gross than interior things, for they are common [or general] things compounded of a very great number of interior things. *A. C.* 5622.

Turtle Dove (Isa. 74. 19) sig. spiritual good. *Ap. Ex.* 388. *p.* 559.

Turtle Dove, and Young Pigeon (Gen. 15. 9

16. 9] ſig. thoſe things which are repreſentative of ſpiritual things *exterior* and *interior*. *A. C.* 1827.

Turtle Dove. See *Soul of thy Turtle Dove*.

Turtles. A pair of *turtles* ſig. conjugial love of the ſupreme region of the mind. *C. S. L.* 270.

Turtles repreſent ſuch of the clergy, as ſeparate faith entirely from charity and its good works, ſaying in their hearts, that they have clearly no connexion with each other, but that the Holy Ghoſt, by virtue of faith in God the Father, for the ſake of his Son's merits, entereth into man, and purifieth his interiors as far as the will which is proper to himſelf, of which they make, as it were, an oval plane, and that when the operation of the Holy Ghoſt approacheth that plane, it turneth itſelf about it on the left ſide, but never entereth into contact with it; and that thus the interior or ſuperior part of man's mind is intended for God, and the exterior or inferior part for man, and conſequently that nothing which man doeth, appeareth in the ſight of God whether it be good or evil; that the good doth not appear, becauſe it is meritorious, nor the evil, becauſe it is evil, becauſe if they appeared in the ſight of God, either of them would be ſufficient to cauſe his deſtruction, and as this is the caſe, it is allowable for a man to will, think, ſpeak, and act as he pleaſeth, provided he is only cautious with reſpect to the world. *A. R.* 463.

Twelve. That *twelve* ſig. all things appertaining to faith, hath been heretofore unknown to the world, nevertheleſs this is the conſtant ſignification of *twelve*, whereſoever that number occurs, whether in the hiſtorical or prophetical parts of the word; nothing elſe is ſignified by the *twelve ſons of Jacob*, and hence by the *twelve tribes* which took their names from them; in like manner by the *twelve diſciples of the Lord*, both amongſt the former and the latter, each repreſented an eſſential and primary principle of faith. *A. C.* 2089.

Twelve and Twenty Four ſig. all things, and are predicated concerning truths. *Ap. Ex.* 252. *p.* 283.

Twelve Angels (Rev. 21. 12) ſig. the ſame as the *twelve tribes*. *A. C.* 1925.

Twelve Baskets of Fragments. See *Fragments*.

Twelve Diſciples of the Lord (the) repreſented the church at large, as to all things belonging to faith and charity, in like manner as the *twelve tribes of Iſrael*. *L. J.* 39. *A. C.* 3129. 3354. 3488. 3858. 6397.

Twelve Gates of the New Jeruſalem (Rev. 21) ſig. the ſum of the knowledges of what is true and good, whereby man is introduced into the church, by *twelve pearls* is alſo ſignified the ſum of knowledges of what is true and good, hence it is that *the gates were pearls*; the reaſon why *each of the gates was of one pearl* is, becauſe all knowledges of what is true and good, which are ſignified by *gates* and by *pearls*, have relation to one knowledge, which is the continent of them, which one knowledge is the knowledge of the Lord; it is called one knowledge, although there are ſeveral which make that one knowledge, for the knowledge of the Lord is the univerſal of all things of doctrine, and thence of all things of the church; from it all worſhip derives its life and ſoul, for the Lord is all in all in heaven and the church, and thence all in all in worſhip. The reaſon why the acknowledgement and knowledge of the Lord joineth in one all knowledges of what is true and good out of the word is, becauſe there is a connection of all ſpiritual truths, and if ye are diſpoſed to credit it, the connection of them is like the connection of all the members, viſcera, and organs of the body; wherefore, as the ſoul containeth all theſe in their order and connection, ſo that they are felt no otherwiſe than as one, ſo in like manner, the Lord contains and holds together in man all ſpiritual truths. That the Lord is the very *gate* by which men are to enter into the church, and thence into heaven, he himſelf teacheth in John 10. 9. and that the acknowledgement and knowledge of him is the *pearl of great price*, is meant by the words of the Lord in Matthew 13. 45, 46. *A. R.* 916.

Twelve Hours (John 11. 9) ſig. all the ſtates of truth. *A. C.* 6000.

Twelve Legions of Angels. See *Legions*.

Twelve Precious Stones in the Breaſtplate of Judgment (Exod. 28) repr. all the goods and truths of heaven in their order. *A. C.* 9873.

Twelve Precious Stones in the Foundation of the New Jeruſalem (Rev. 21) ſig. all

all things of the doctrines of the new Jeruſalem in their proper order, out of the literal ſenſe of the word, among thoſe who immediately approach the Lord, and live according to the commandments of the decalogue, by ſhunning evil as ſins. Theſe *twelve precious ſtones* ſig. the like as the *twelve tribes of Iſrael* reſpectively, becauſe by the *twelve tribes* are ſignified in like manner all the goods and truths of the church, and of its doctrine in their order; for which reaſon, it is alſo ſaid in this chapter, verſe 14, that in theſe *twelve foundations* were written the names of the *twelve apoſtles of the Lamb*, and by the *twelve apoſtles* are ſignified all things of doctrine concerning the Lord, and concerning a life conformable to his commandments. The ſame is alſo ſignified by theſe *twelve ſtones* as by the *twelve precious ſtones in the breaſt-plate of Aaron*, which was called Urim and Thummim, as recorded in Exod. 28. 15 *to* 21, with this difference, that upon the latter were the names of the *twelve tribes of Iſrael*, but upon the former, the names of the *twelve apoſtles of the Lamb*. *A. R.* 915.

TWELVE SONS of JACOB repr. the twelve general or cardinal things, whereby man is initiated into things ſpiritual and celeſtial, during the proceſs of regeneration, or of being made a church; for whilſt man is regenerating or is made a church, that is, whilſt from a dead man he is made alive, or from corporeal is made celeſtial, he is led of the Lord through ſeveral ſtates, the general ſtates are thoſe which are denoted by theſe *twelve ſons*, and afterwards by the *twelve tribes*; wherefore the *twelve tribes* ſig. all things relating to faith and love. For general principles involve all particular and ſingular principles, and the latter have relation to the former. *A. C.* 3913.

TWELVE TRIBES of ISRAEL. See *Twelve Precious Stones*.

TWENTY when predicated of that number of things ſig. all or what is full, being compounded of twice ten. *A. C.* 10222.

TWENTY (Gen. 18. 31). As all numbers which occur in the word ſig. things and ſtates, ſo alſo it is with *twenty*, the ſignification whereof may appear from its derivation, viz. from twice ten; ten in the word, as alſo tenths, ſig. remains, whereby is ſignified every good and truth which the Lord inſinuates into man from infancy, even to the laſt period of life; twice ten, or twice tenths, that is, *twenty* ſig. the ſame thing, but in a ſuperior degree, viz. good. Good things of a three-fold kind are ſignified by remains, viz. the good things of infancy, the good things of ignorance, and the good things of intelligence: the good things of infancy are what are inſinuated into man from his firſt nativity, even to the age in which he begins to be inſtructed, and to know ſomething; the good things of ignorance are what are inſinuated when he begins to be inſtructed and to know ſomething; the good things of intelligence are what are inſinuated when he is capable of reflecting on what is good and true; the good of infancy is inſeminated from man's infancy to the tenth year of his age; the good of ignorance from the tenth to the *twentieth* year; from this year man begins to become rational, and to have the faculty of reflecting on good and truth, and to procure to himſelf the good of intelligence. The good of ignorance is what is ſignified by *twenty*, becauſe they who are in the good of ignorance do not come into any temptation, for no one is tempted before he is capable of reflecting and of perceiving in his particular manner and meaſure what is good and true. They who have received good principles by temptations, were treated of in the two verſes immediately preceding; the preſent verſe treats of thoſe who are not in temptations, and ſtill are principled in good. It was owing to this ſignification of *twenty*, as denoting thoſe who are in poſſeſſion of this good, which is called the good of ignorance, that all they who went forth out of Egypt, were reckoned from a ſon of *twenty* years and upwards, and as it is ſaid, "every one that went forth into the army," by whom were meant thoſe who were no longer in the good of ignorance, concerning whom ſee Numb. 1. 20. 24. 26. 28. 30. 32. 34. 38. 40. 42. 45, chap. 26. 4; and that all they who were above *twenty* years, died in the Wilderneſs, chap. 32. 10, 11, becauſe evil might be imputed to them, and they repreſented thoſe who fall in temptations; it is from the ſame ground that eſtimations was made of a male from a ſon of five years, to a ſon of *twenty* years, *twenty* ſhekles, Levit. 27. 5; and another eſtimation from a ſon of *twenty* years to ſixty, fifty ſhekles, verſe 3, of the ſame chapter; with reſpect to the good things of infancy, of ignorance,

ignorance, and of intelligence, the caſe is this, the good of intelligence is the beſt, for this good is of wiſdom; the good which precedes, viz. the good of ignorance is indeed good, but whereas there is little of intelligence in it, it cannot be called the good of wiſdom: the good of infancy alſo is indeed good in itſelf, yet ſtill it is leſs good than the foregoing, for as yet there is not adjoined to it any truth of intelligence, conſequently it is not become any good of wiſdom, but is only a plane capable of becoming ſuch a good; the knowledges of good and truth are neceſſary to form man to wiſdom, and make him wiſe as a man: real eſſential infancy, by which is ſignified innocence, doth not appertain to infancy, but appertains to wiſdom. By *twenty* in this verſe, is ſignified no other good, as was ſaid, but the good of ignorance, which good is not only predicated as appertaining to thoſe who are within the twentieth year, as was ſaid, but alſo as appertaining to all who are principled in the good of charity, and are at the ſame time in ignorance of truth, as is the caſe with all within the church, who are principled in the good of charity, and do not know what the truth of faith is, whatſoever may be the cauſe of their ignorance, many of whom have holy thoughts about God, and are well diſpoſed towards their neighbour; the caſe is the ſame with all who are out of the church, and who are called Gentiles, who are principled in like manner in the good of charity: both the latter and the former, although they are not principled in the truths of faith, yet being principled in good, they are in a capacity of receiving the truths of faith in another life alike as infants, for their intellectual [principle] is not as yet infected with principles of the falſe, nor is their will [principle] thus confirmed in evil of life, becauſe they know not what is falſe and evil, and this is the nature and effect of the life of charity. That the falſe and evil of ignorance may eaſily be bended to truth and good; not ſo with thoſe who have confirmed themſelves in things contrary to truth, and at the ſame time have lived a life in things contrary to good. In other caſes, *two-tenths* in the word ſig. good, both celeſtial and ſpiritual; celeſtial good, and ſpiritual thence derived, is ſignified by the *two-tenths*, whereof the bread of diſpoſition and of faces was compounded, Levit. 24. 5, and ſpiritual good by the *two-tenths* of a meat offering on the ſacrifice of a ram, Numb. 15. 6. chap. 28. 12, 20, 28. chap. 29. 3, 9, 14. *A. C.* 2280.

TWENTY YEARS (Gen. 31. 38) in a ſupreme ſenſe ſig. ſtates of the proprium in the natural principle, which the Lord acquired to himſelf by his own proper ability. *A. C.* 4168.

TWENTY FOUR. See *Twelve and Twenty Four*.

TWENTY FOUR ELDERS. See *Elders*.

TWENTY SEVENTH DAY (Gen. 8. 14) ſig. what is holy, as appears from this circumſtance, becauſe it is compounded of the number three twice multiplied into itſelf: three multiplied into itſelf is nine, and nine again multiplied by three is *twenty ſeven*, wherefore in *twenty ſeven* three is the ruling number. *A. C.* 901.

TWICE REPEATED. What is *twice repeated* in the word, as in Gen. 6. 22, and other places, implies what relates to the will, and what relates to the underſtanding. *A. C.* 683.

TWILIGHT ſig. the laſt time of the church. *A. C.* 10134.

TWINS (Gen. 25. 24) ſig. each principle, (viz. good and truth) conceived together, Eſau repr. good, and Jacob truth. *A. C.* 3299.

TWO ſig. all with reſpect to good. *A. R.* 245.

TWO ſig. conjunction, becauſe all and ſingular things, which are in the ſpiritual world, and thence which are in the natural, have reference to two principles, viz. to good and truth, to good as to what is agent and influent, and to truth as to what is patient and recipient, and becauſe they have reference to thoſe two principles, and nothing is in any caſe produced, unleſs thoſe two principles, are made one by ſomewhat reſembling a marriage, it is from this ground that by two is ſignified conjunction ſuch a ſomewhat reſembling a marriage is in all and ſingular things of nature, and of her three kingdoms, and without it nothing at all exiſts: for in order that any thing may exiſt in nature, there muſt be heat and light; heat in the natural world correſponds to the good of love in the ſpiritual world, and light correſponds to the truth of faith; thoſe two, viz. heat and light, muſt act in unity, if any thing is to be produced; but if they do not act in unity, as is the caſe in the time of winter, nothing is in any wiſe produced; that this is the caſe ſpiritually, is very manifeſt from what is obſervable reſpecting man;

man; there are two faculties appertaining to man, viz. the will and the underſtanding, the will is formed to receive ſpiritual heat, that is the good of love and charity, and the underſtanding to receive ſpiritual light, that is, the truth of faith; unleſs theſe two, [viz. the good of love and charity, and the truth of faith,] make one in man, nothing is produced, for the good of love without the truth of faith doth not determine and qualify any thing, and the truth of faith without the good of love doth not effect any thing; wherefore to the intent there may be in man the heavenly marriage, or he may be in the heavenly marriage, thoſe two principles muſt make one with him; hence it is that the ancients likened all and ſingular things in the world, and all and ſingular the things appertaining to man, to marriages. *A. C.* 5194.

Two in the word ſig. the ſame as *ſix*, that is combat and labour which preceed regeneration. *A. C.* 900.

Two (Gen. 7. 2) ſig. what is reſpectively prophane, as may appear from the ſignification of that number. *Two* ſignifies not only a marriage (in which caſe ſuppoſing the marriage to be celeſtial it is a holy number) but it ſig. alſo the ſame as *ſix*, in that it hath the ſame relation to three that ſix days of labour have to the ſeventh of reſt, or the holy day; wherefore the third day in the word is taken for the ſeventh and implieth nearly the ſame ſignification, by reaſon of the Lord's reſurrection on the third day; hence alſo the Lord's coming into the world and glory and alſo every coming of his, as it is deſcribed by the ſeventh day, ſo it is likewiſe by the third day, and hence the *two* preceding days are not holy, but reſpectively profane, as in Hoſea, 6. 1, 2; and in Zechariah, 13. 8, 9. *A. C.* 720.

Two Angels coming to Sodom. See *Angels*.

Two Days (Hoſea 6. 2) ſig. the time and ſtate which precedes judgment. *A. C.* 2405.

Two Days. Several come into the ſpiritual world *two days* after leaving the body. *D. L. W.* 390.

Two Olive Trees and Two Sons of Oil. (Zech. 4. 2, 3, 4) Are the good of love to the Lord, and the good of charity towards our neighbour. *Ap. Ex.* 75. *p.* 525.

Two Spirits from Hell and Two Angels from Heaven are attendant on every man, and cauſe communication both with hell and heaven, and cauſe alſo man to be in freedom. The reaſon why there are *two* is, becauſe there are two kinds of ſpirits in hell, and *two* kinds of angels in heaven, to which the *two* faculties in man, viz. the will and the underſtanding, correſpond; one claſs of ſpirits and angels act upon the will-principle, and the other claſs upon the intellectual. *A. C.* 5977. 5978.

Two-tenths. See *Twenty*.

Two Times (Gen. 43. 10) denotes exterior and interior life. *A. C.* 5614.

Two and Two (Gen. 7, 9) ſig. things correſponding, as may appear to every one from this conſideration, that they are pairs, which pairs cannot exiſt unleſs they correſpond with each other, as truths and goodneſſes, evils and falſes; for there is in all things a kind of marriage, or copulation, as of truth with goodneſſes, and of evils with falſes, in conſequence of the marriage of the underſtanding with the will; or of things intellectual with things appertaining to the will, and indeed every thing hath its marriage, or its copulation, without which, it is impoſſible for it to ſubſiſt at all. *A. C.* 747.

Two-Three and Four-Five (Iſa. 17. 6). *Two-three* ſig. thoſe who are in good and thence in truths, and *Four-five* ſig. few who are in good. *Ap. Ex.* 532. *p.* 216.

Two and Three (Matt 18. 19, 20). *Two* are predicated concerning good, and three concerning truth. *Ap. Ex.* 411. *p.* 665.

Twofold Origin. See *Goods*.

Types. External things are only *types* and repreſentatives of internal things, as the action of man is a repreſentative *type* of his thought and will, and as a work of charity is a repreſentative *type* of charity within the ſoul and mind; thus all the ceremonies of the Jewiſh church were *types* repreſentative of the Lord, conſequently of love and charity, and of all things thence derived. *A. C.* 1038.

Types and Figures. See *Repreſentatives*.

*Humanity*.

Tyre (Ezek. 27. 13, 14) repreſents thoſe who poſſeſſed the knowledges of things ſpiritual and celeſtial. *A. C.* 1154.

Tyre and Zidon where the ultimate borders of Philiſthea, and were near the ſea, and therefore by *Tyre* are ſignified interior knowledges, and

and by *Zidon* exterior knowledges, and this of things ſpiritual, which alſo appears from the words *As Ch.* 1401.

TYRE and ZIDON. Foraſmuch as by ſea is ſig. divine truth with thoſe who are in the terminations or boundaries of heaven, therefore by *Tyre and Zidon*, inaſmuch as they were beſide the ſea, is ſig. the church as to knowledges of things good and true. *A. R.* 238.

TYRE. See *Whorish Gain, and the Whoredom of Tyre.*

TYTHE See *Tithe.*

TYTHES, See *Ten.*

## V.

VAGABOND IN THE EARTH. See *Fugitive Vagabond in the Earth.*

VAGABOND SPIRITS. See *Taſte.*

VAIN and UNPROFITABLE. See *Celeſtial Principle.*

VALLEY. Mountains in the word ſig. love or charity, as being the higheſt things, or what amounts to the ſame, the inmoſt things in worſhip, and hence a *valley* ſig. what is beneath mountains, or what is below, or which is the ſame thing, what is more external in worſhip. But when worſhip is not as yet become ſo profane, it is expreſſed by the name of a *valley*, as in Iſaiah 41. 18. which ſpeaks of thoſe who are in ignorance, or who are not inſtructed in the knowledges of faith and charity, but who nevertheleſs are principled in charity. *Valley* is uſed in a like ſenſe in Ezek. 37. 1. *A. C.* 1292.

VALLEY (Jer. 2. 23) denotes unclean worſhip. *A. C.* 1292.

VALLEY of HINNOM (the) ſig. hell, and alſo profanation of truth and goodneſs. *A. C.* 1292.

VALLEY of JEHOSHAPHAT (Joel 3. 12) ſig. the falſification of the word, *Ap. Ex.* 911.

VALLEY of SCHAVEH and the KING'S VALLEY (Gen. 14. 17). *Valley of Schaveh* ſig. the goodneſſes of the Lord's external man; and the *King's valley* ſig. the truths of the ſame. *A. C.* 1323.

VALLEY of SHITTIM (Joel 3. 18) ſig. illuſtration of the underſtanding. *Ap. Ex.* 518. p. 193.

VALLEY of SIDDIM which is the SEA of SALT (Gen. 14. 3) ſig. the uncleanneſs of luſts and the falſities thence derived. *A. C.* 1666.

VALLEY of VISION (Iſa. 22. 1, 5) denotes phantaſies and reaſonings whereby worſhip is falſified, and at length profaned. *A. C.* 1292.

VALLEY of VISION, SEPULCHRE on HIGH, and HABITATION in a ROCK (Iſa. 22. 5). *Valley of Viſion* ſig. the falſe of doctrine confirmed by the literal ſenſe of the word; the love of the falſe, is ſignified by the *ſepulchre on high*; and the faith of the falſe, is ſignified by the *habitation in a rock*. *Ap. Ex.* 411. *p.* 665.

VALLIES. The angels of the ultimate heaven dwell in *vallies*, between the hills and the mountains. *A. R.* 896.

VALLIES. See *Flower of Glory and Head of the Fat Vallies.*

VALLIES. See *Mountains, Hills, and Vallies.*

VANISH (to) truth conjoined with good *vaniſhes* from the external memory. *A. C.* 3108.

VANISH (to). The good of celeſtial love *vaniſhes*, in proportion as the pleaſures of ſelf love, and the love of the world riſe up. *A. C.* 8487.

VANISH (to) INTO NOTHING. See *Belief.*

VANITY. See *Oblation of Incenſe and Vanity.*

VANITY. See *Wind and Vanity.*

VAPOURS (Jer. 10. 13) ſig. the ultimate truths of the church. *Ap. Ex.* 304. *p.* 363.

VAPOURS. See *Fire and Hail, Snow and Vapours.*

VARIATIONS. All affections, which are of love

love or good, are *variations* of celeſtial and ſpiritual heat which is from the Lord, and hence come changes of ſtate; and all thoughts, which are of faith or truth, are *variegations* of that celeſtial and ſpiritual light, which is from the Lord, and hence cometh intelligence. In this heat and light are all the angels who are in heaven, and their affections and thoughts are from no other ſource, neither are they any thing elſe but ſuch *variations* and *variegations*; this is manifeſt from their diſcourſes, which in conſequence of ſuch their origin are *variegations* or modifications of heavenly light wherein is heavenly heat, wherefore alſo they are ineffable, and in ſuch variety and fullneſs as to be incomprehenſible. *A. C.* 3862.

VARIATIONS as to *pulſes* and as to *reſpirations* in the heavens are manifold, being equal in number to the ſocieties therein, for they are according to the ſtates of thoughts and affection with the angels, which ſtates are according to ſtates of faith and love. *A. C.* 3886.

VARIATIONS, or MODIFICATIONS of INTELLIGENCE and WISDOM. See *Colours*.

VARIEGATED HIGH THINGS (Ezek. 16. 16) ſig. falſes. *A. C.* 2466.

VARIEGATED, SPECKLED, and SPOTTED (Gen. 30. 39). *Variegated* ſig. truths wherewith evils are mixed: *ſpeckled* ſig. goods wherewith evils are mixed; and *ſpotted* ſig. truths wherewith falſes are mixed. *A. C.* 4020.

VARIETIES are infinite, and one thing is never exactly the ſame as another. *N. J. D.* 26.

VARIETIES. There is an infinite *variety* in the heavens, which is derived from *varieties* of good, and the diſtinction of things therein is from thence. Theſe *varieties* are manifeſted by truths, which are manifold, by which every one has his own good. In conſequence thereof, all the angelic ſocieties in the heavens, and all the angels therein are diſtinct from each other. But they all act in unity by love from the Lord, and thereby regard one end. *N. J. D.* 26.

VARIETIES. The goods appertaining to men, as well within the church as without, are altogether *various*, and ſo *various*, that the good of one man is never in all reſpects like the good of another; the *varieties* derive their exiſtence from the truths with which the goods are conjoined, for every good takes its quality from truths, and truths take their eſſential principle from goods; *varieties* alſo derive their exiſtence from the affections which are of every one's love which are rooted in, and appropriated to man by his life; few genuine truths appertain to man even within the church, and ſtill fewer to man without the church, and hence there are rarely found affections of genuine truths: nevertheleſs, they who are principled in good of life, or who live in love to God and in charity towards their neighbour, are ſaved; their capacity to be ſaved is grounded in this circumſtance, that the Lord's divine [principle] is in the good of love to God, and in the good of charity towards man's neighbour, and where the divine [principle] is within, there all things are diſpoſed into ſuch an order, as to be capable of being conjoined with the genuine goods and genuine truths which are in the heavens; that this is the caſe, may appear from the ſocieties which conſtitute heaven, and which are innumerable, all and ſingular whereof are *various* as to good and truth, yet taken together from one heaven, they are in this reſpect like the members and organs of the human body, which although *various* throughout, ſtill conſtitute one man; for one is never conſtituted, with ſeveral of the ſame ones, or ſuch as are altogether ſimilar, but of *various* ones harmonically conjoined, and theſe *various* ones harmonically conjoined, conſtitute every one; the caſe is ſimilar with reſpect to goods and truths in the ſpiritual world, which although *various*, ſo as not to be altogether alike with one, as with another, ſtill make one from the divine [principle] by love and charity; for love and charity is ſpiritual conjunction, and their *variety* is heavenly harmony, which makes ſuch concord that they are one in the divine [principle], that is in the Lord: moreover, the good of love to God and the good of charity towards man's neighbour, howſoever truths may be *various* and the affections of truth *various*, are ſtill receptible of genuine truth and good, for they are not hard and reſiſting, if we may uſe the expreſſions, but as it were ſoft and yielding, inaſmuch as they ſuffer themſelves to be led of the Lord, and thus to be bended to good, and to good to him; it is otherwiſe with thoſe perſons who are principled in ſelf-love and the love of the world; ſuch do not ſuffer themſelves to

led and bended by the Lord, and to the Lord, but reſiſt with hardneſs, inaſmuch as they deſire to lead themſelves, and their reſiſtance is ſtill greater, when falſe principles are confirmed in them; ſo long as this is the caſe, they do not admit the divine [principle]. *A. C.* 3986.

VARIETIES of the CHURCH may be compared to the various jewels in the crown of a king, and they may alſo be compared to the various members and organs in a perfect body, which yet make one. *A. R.* 66.

VARIETIES in HEAVEN. One ſociety is never entirely and abſolutely like another, nor is one individual in any ſociety like another, but there is an agreeing and harmonizing *variety* of all, which *varieties* are ſo ordered by the Lord, that they tend to one end, which is effected by love and faith towards him, whence cometh union. For the ſame reaſon, and from the ſame ground, the heaven and heavenly joy of one perſon is never entirely and abſolutely like that of another, but according to the *varieties* of love and faith, ſo alſo are the heaven and heavenly joy contained therein. *A. C.* 690.

VARIETY of the influx of love and mercy from the Lord, doth not exiſt from influx, but from reception. *A. C.* 3890.

VARIETY (luſts of). See *Loins.*

VARIETY See *Varieties.*

VARIETY of QUALITIES. See *Image.*

VARIETY of STATES. See *Regenerate Men.*

VARIETY and MULTIPLICITY of THINGS in SUITABLE and AGREEABLE ORDER. See *Relatives and Oppoſites.*

VARIOUS. See *Good and Truth.*

VARIOUS. See *Varieties.*

VARIOUS COLOURS. See *Coat of Various Colours.*

VARIOUS PRINCIPLES. See *Lord.*

VARIOUS PRINCIPLES in FORM. See *One.*

VARIOUS THINGS. See *Perfection of every Form.*

VARIOUS and VARIETIES. See *Diverſe and Diverſities.*

VASTATION is no other than a deviation, declination, and falling away from repreſentative worſhip into idolatrous worſhip, which two kinds of worſhip are alike as to the external face, but not as to the internal face. *A. V. C. R.* 54.

VASTATION is of two kinds, firſt of thoſe who know, and do not wiſh to know, or who ſee, and do not wiſh to ſee, as was the caſe with the Jews of old, and as is the caſe with Chriſtians at this day; ſecondly, of thoſe who know or ſee nothing, by reaſon of their ignorance, as was the caſe with the Gentiles formerly, and as is the caſe with the modern Gentiles: when the laſt time of *vaſtation* cometh upon thoſe who know, and do not wiſh to know, or who ſee, and do not wiſh to ſee, then a church ariſeth anew, not amongſt them, but amongſt thoſe whom they call Gentiles; this was the caſe with the moſt ancient church, which exiſteth before the flood, and alſo with the ancient church which exiſteth after the flood, and with the Jewiſh church in like manner. The reaſon why new light beginneth only then to appear is, becauſe then men can no longer profane the things that are revealed, by reaſon of their not acknowledging and believing them to be true. That the laſt time of *vaſtation* muſt needs be accompliſhed before a new church can ariſe, is frequently declared by the Lord in the Prophets, and is there called *vaſtation*, as reſpecting the celeſtial things of faith, and *deſolation*, as reſpecting the ſpiritual things of faith; it is alſo called *conſummation* and *exciſion* [cutting off] as in Iſaiah 6. 9, 11, 12, chap. 24. 1, to the end, 23. 8, to the end,—42. 15, *to* 18. Jeremiah 25. 1, to the end. Dan. 8. 1, to the end,—9. 24, to the end. Zeph. 1. 1, to the end. Deut, 32. 1, to the end. Rev. 15. 16, and the following chapters. *A. C.* 410, 411.

VASTATION was repreſented by the years of the [Babyloniſh] captivity: the beginning of a new church was repreſented by the deliverance and rebuilding of the temple. *A. C.* 728.

VASTATION. A church *vaſtated* is ſuch, that it knoweth what is true, but is not diſpoſed to underſtand it. *A. C.* 885.

VASTATION and BREAKING [*vaſtatio et confractio*] ſig. evils and falſes, becauſe evils *vaſtate* the natural man, and falſes *break him in pieces.* *Ap. Ex.* 365. *p.* 500.

VASTATION and CONSUMMATION differ from each other as the ſhade of the evening from the darkneſs [*caligo*] of the night; for *vaſtation* is a receſſion from the church, as *conſummation* is a plenary ſeparation from it. *Vaſtation*, therefore, is like any thing which deſcends from heaven, but not as yet to hell, and ſtops in the midſt,

ſtanding literally both ways, but *conſummation* is when any thing ſo ſtanding turns itſelf with face and breaſt towards hell, and its back and the hinder part of the head towards heaven, &c. &c. *A. V. C. R.* 57.

VASTATION. See *Church.*

VASTATION. See *Conſummation.*

VASTATION. See *Deſolation.*

VASTATION. See *Infeſtation.*

VASTATION. See *Juices of Meats.*

VASTATION. See *Lie and Vaſtation.*

VASTATION, or DESOLATION. See *Illuſtration.*

VEGETABLE KINGDOM. Every thing in the *vegetable kingdom*, which is beautiful and ornamental, derives its origin through heaven from the Lord; and when the celeſtial and ſpiritual things of the Lord flow into nature, ſuch objects of beauty and ornament are actually exhibited, and hence cometh the vegetative ſoul, or life; hence alſo come repreſentatives. *A. C.* 1632.

VEGETABLE KINGDOM. The leaves refer to the lungs, and are as it were inſtead of reſpiration, and the time of bloſſoming correſponds to the time when the conjugial [principle] enters and makes glad the minds of two conjugial partners. *A. C.* 10185.

VEGETABLE KINGDOM. See *Influx.*

VEGETABLE KINGDOM. See *Man.*

VEGETABLES. There are in the heavens, as well as in the earths, *vegetables* of every genus and ſpecies, yea, there are in the heavens ſuch *vegetables* as are not to be found on the earths, being compounded of genera and ſpecies with an infinite variety. But the genera and ſpecies of *vegetables* differ there, juſt as the genera and ſpecies of animals do. *Ap. Ex.* Vol. 4. *W. H. p.* 87. Eng. Edition.

VEGETABLES. The difference between the *vegetables* in the ſpiritual world, and thoſe in the natural, is, that in the ſpiritual world they exiſt in a moment, according to the affections of the angels and ſpirits there, and this is the caſe both with reſpect to ſeeds and the productions of *vegetation*; but in the natural world the origin of *vegetables* is implanted in the ſeeds, from which they are annually produced. Moreover, there are two properties in nature, namely, time with its ſucceſſion, and ſpace with its extenſion; but theſe do not exiſt in the ſpiritual world, as properties thereof, being there only appearances of the ſtates of the life of the inhabitants. Hence alſo it is, that from the earths there, which are ſpiritual in their origin, *vegetables* ſpring up in a moment, and alſo inſtantly vaniſh, which yet only happens when the angels depart, for till then they are permanent. *Ap. Ex.* Vol. 4. *W. H. p.* 93, 94. Eng. Edition.

VEGETABLES. See *Souls of Vegetables.*

VEGETABLES. See *Vegetable Kingdom.*

VEGETABLES and ANIMALS. See *Nature.*

VEHEMENT ANGER (Gen. 49. 7) ſig. grievous averſion. *A. C.* 6358.

VEIL (Gen. 38. 19) ſig. obſcurity of the truth. *A. C.* 4883.

VEIL. The eſſential *veil* of the tabernacle, which was the firſt before the ark, Exod. 26. 3, and chap. 36. 35, 36, repreſented the proximate and inmoſt appearances of rational good and truth, in which the angels of the third heaven are principled. The ſecond *veil*, or the tegument for the door of the tent, Exod. 26. 36, 37, chap. 36. 37 *and* 38, repreſented the appearances of good and of truth, which are inferior or exterior to the former, and which are the middle appearances of the rational principle, wherein the angels of the ſecond heaven are principled; and the third *veil*, or the tegument of the court gate of the tabernacle, Exod. 27. 16, 17, and chap. 38. 18, 19, repreſent the appearances of good and truth ſtill inferior or exterior, which are the loweſt appearances of the rational principle, in which the angels of the firſt heaven are principled. *A. C.* 2576.

VEIL BETWEEN the HOLY PLACE and the MOST HOLY (Exod. 33.) ſig. the medium which united the divine truth and the divine good in the Lord. *A. C.* 9672. *p.* 90.

VEIL of the TEMPLE being RENT in TWAIN (Matt. 27. 51) ſig. that the Lord entered into the eſſential divine principle, having diſperſed all appearances; and that at the ſame time he opened a paſſage to the eſſential divine principle, by his human principle made divine. *A. C.* 2576.

VEIL of the TEMPLE being RENT ASUNDER (Matt. 27. 51. Mark 15. 38. Luke 23. 45) ſig. that when the externals which were of the ancient church, and alſo of the Jewiſh, are unfolded, and as it were unſwathed, the chriſtian church is diſcovered. *A. C.* 4772.

VEIL, or CLOUD. See *Concupiſcencies.*

VEILINGS, or COVERINGS. By *veilings, or coverings*, man can ſuſtain the preſence of the Lord, and thereby the Lord is preſent in every one who worſhips him. *A. R.* 54.

VEINS. See *Juices of Meats.*

VELOCITY, or SWIFTNESS, in the word, when predicated concerning intelligence, ſig. the affection of truth. *Ap. Ex.* 281. *p.* 321.

VENGEANCE (Gen. 4. 5). By *vengeance being taken ſeven-fold on every one who ſhould ſlay Cain*, is ſignified that faith in its ſtate of ſeparation ſhould be held ſacred and inviolable. *A. C.* 392.

VENGEANCE. See *Day of Vengeance.*

VENISON (Gen. 26. 2) ſig. the truth of the natural principle from whence is the good of life. *A. C.* 3501.

VENOM of DRAGONS, and the GALL of ASPS (Deut. 32.) ſig. the enormous falſe which exiſts from falſified truths of the word. *Ap. Ex.* 433. *p.* 60.

VENTRICLE of the HEART. See *Reception of the Blood.*

VENTRICLES, or GREATER CAVITIES of the BRAIN. They who have reference to that province are ſituated above the head a little in front. They diſcourſe pleaſantly, and their influx is tolerably gentle; they are diſtinguiſhed from others by this, that they have continually an eagerneſs, and deſire to come into heaven; the reaſon is, that the better ſpecies of lymph which is in the brain, is of ſuch a quality, viz. that it returns into the brain, and hence it hath ſuch a tendency, *(conatus)* thereto; the brain is heaven, and tendency *(conatus)* is eagerneſs and deſire. *A. C.* 4049.

VENUS. The planet *Venus* in the idea of ſpirits and angels, appears to the left a little backwards, at ſome diſtance from our earth: it is ſaid, in the idea of ſpirits, becauſe neither the ſun of this world, nor any planet appears to any ſpirit, but ſpirits have only an idea that they exiſt, it is in conſequence of ſuch idea that the ſun of this world is preſented behind as ſomewhat darkiſh, and the planets not moveable as in the world, but remaining conſtantly in their ſeveral places. In the planet *Venus* there are two kinds of men, of tempers, and diſpoſitions oppoſite to each other, the firſt mild and humane, the ſecond ſavage and almoſt brutal; they who are mild and humane appear on the further ſide of the earth, they who are ſavage and almoſt brutal, appear on the ſide looking this way. But it is to be obſerved, that they appear thus according to the ſtates of their life, for in the ſpiritual world, the ſtate of life determines every appearance of ſpace and of diſtance. Some of thoſe who appear on the further ſide of the planet, and who are mild and humane, during their abode in the world, and more ſo after they become ſpirits, acknowledge our Lord as their only God: on their earth they have ſeen him, and they can repreſent alſo how they have ſeen him. Theſe ſpirits in the grand man, have relation to the memory of things material, agreeing with the memory of things immaterial, to which the ſpirits of Mercury have relation; wherefore the ſpirits of Mercury have the fulleſt agreement with the ſpirits of *Venus*. With reſpect to thoſe ſpirits who are on the ſide that looks this way, and who are ſavage and almoſt brutal, the cauſe of their diſpoſition is this, that they are exceedingly delighted with rapine, and more eſpecially with eating of their booty; that on this earth there have been inhabitants of a like brutal nature, appears from the hiſtories of various nations, alſo from the inhabitants of the land of Canaan, 1 Sam. 30. 16, and likewiſe from the Jewiſh and Iſraelitiſh nation, even in the time of David, in that they made yearly excurſions, and plundered the Gentiles, and rejoiced in feaſting on the ſpoils. Thoſe inhabitants of *Venus* are for the moſt part giants, and the men of our earth reach only to their navels: they are alſo ſtupid, making no enquiries concerning heaven or external life, but are immerſed ſolely in earthly cares and the care of their cattle. In conſequence of this, their nature and quality, when they come into another life, they are exceedingly infeſted there by evils and falſe perſuaſions. The hells, which appertain to them, appear near their earth, and have no communication with the hells of the wicked of our earth, by reaſon of their different tempers and diſpoſitions; hence alſo their evils and falſe perſuaſions are totally of a different ſort. Such, however, amongſt them, as are in a capacity of being ſaved, are in places of vaſtation, and are there reduced to the laſt ſtate of deſperation; for there is no other method whereby evils and falſe perſuaſions of that kind can be ſubdued and removed: when they are in a ſtate of deſperation, they cry out

that

that they are beaſts, that they are abominations, that they are hatreds, and that thereby they are damned: ſome of them when they are in this ſtate, exclaim even againſt heaven, but as this proceeds from deſperation it is forgiven them, the Lord moderates on theſe occaſions, and reſtrains within proper limits their harſh and bitter expreſſions. Theſe, when they have paſſed through extreme ſufferings, are finally ſaved, inaſmuch as the corporeal principles are hereby brought to a kind of death: theſe ſpirits, during their life on their earth, believed in ſome great Creator without a mediator, but when they are ſaved, they are alſo inſtructed, that the Lord alone is God, the Saviour and Mediator. *E. U.* 105 *to* 110.

VERSES (firſt) of the PSALMS. See *Pſalms of David.*

VERMILLION (Jer. 22. 14). *To paint with vermillion* hath reſpect to the falſification of truth. *A. C.* 3391.

VERMILLION (Ezek. 23. 14). *To be painted or pourtrayed with vermillion* being pred. of the *images of the Chaldeans* (which are profane doctrinals derived from the love of ſelf and the world) ſig. that the exteriors appeared as truths, although within they were profane. *Ap. Ex.* 827. *p.* 272.

VERTEBRÆ and RIBS. See *Bones.*

VERTICAL PLANE. See *Situation of Spirits in the World of Spirits, and of Angels in Heaven.*

VERY GOOD (Gen 1. 31) is the expreſſion here adopted, becauſe now the things which relate to faith make one with the things that relate to love, whereby a marriage is effected between things ſpiritual and things celeſtial. *A. C.* 60.

VESSEL. The ſcientific principle is a *veſſel* wherein is truth, for every ſcientific is a *veſſel* of truth, and every truth is a *veſſel* of good; a ſcientific without truth is an empty *veſſel*, in like manner truth without good; whereas a ſcientific wherein is truth, and truth wherein is good, is a full *veſſel*; affection which is of love is what conjoins, ſo that each principle may have its orderly arrangement in the other, for love is ſpiritual conjunction. *A. C.* 3068.

VESSELS in general in the internal ſenſe ſig. thoſe things which are in the place of a receptacle, as ſcientifics and knowledges are in reſpect to truths, and as truths themſelves are in reſpect to good, as may appear from ſeveral paſſages in the word; the *veſſels* of temple and of the altar had no other ſignification and it was by reaſon of this ſignification, that they were holy, nor had their holineſs any other ſource; hence it was, when Belſhazzar with his grandees and wives drank wine out of the *veſſels* of gold and ſilver, which Nebuchadnezzar his father had brought from the temple of Jeruſalem, and they praiſed the Gods of gold, of ſilver, of braſs, of iron, of wood, and of ſtone, that then the writing on the wall of his palace appeared, Dan. 5. 2. and following verſes; the *veſſels of gold and ſilver* denote the knowledges of good and truth, which were profaned, for they are Chaldeans who are principled in knowledges, but which are profaned by falſe principles that are therein, ſo that knowledges ſerve them for worſhipping Gods of gold and of ſilver, for Belſhazzar is called king of the Chaldæans, verſe 30, of the ſame chapter: that *veſſels* ſig. the externals of things ſpiritual, is alſo evident from the following paſſages in the word, Iſaiah 66. 20. Jeremiah 14. 2, 3, and chap. 51. 34. Numb. 24. 6, 7. Matt. 25. 4. *A. C.* 3079.

VESSELS (Rev. 18. 12) ſig. ſcientifics relating to matters of the church; becauſe ſcientifics are the continents of goodneſs and truth, as *veſſels* are the continents of oil and wine. *A. R.* 775.

VESSELS of CUPS and VESSELS of PSALTERIES (Iſa. 22. 24). *Veſſels of cups* ſig. celeſtial things, and *veſſels of pſalteries*, holy ſpiritual things. *A. C.* 3704.

VESSELS of GOLD and SILVER from the TEMPLE of JERUSALEM, &c. (Dan. 5. 1, to the end) By the *veſſels of gold and ſilver from the temple of Jeruſalem*, are ſignified the goods and truths of the church; by *drinking out of them, and at the ſame time worſhipping Gods of gold, ſilver, copper, and iron*, is ſignified profanation; and by the *writing on the wall*, and by *the death of the king*, is ſignified viſitation and deſtruction, denounced againſt thoſe who uſed divine goods and truths as means whereby to obtain dominion over the ſouls of men. *L. J.* 54.

VESSELS of SILVER and VESSELS of GOLD. *Veſſels of Silver* are ſpecifically ſcientifics, for theſe are the recipients of truth; and *veſſels of gold* are ſpecifically truth becauſe theſe are the recipients of good. *A. C.* 3164.

VESSELS. See *Divine Good.*

VESSELS. See *Organical Veſſels.*

VESSELS. See *Potters Veſſels.*

VESSELS. See *Seminal Veſſels.*

VESTAL VIRGINS. See *Fire.*

VESTURE ſig. truth inveſting good, and when ſaid of the word, ſig. the word in its literal ſenſe, for that is like a garment, wherewith its ſpiritual and celeſtial ſenſe is cloathed. *A. R.* 825.

VESTURE of the LORD ſig. the ſpiritual ſenſe of the word. *L.* 16.

VEXATIONS. That ailments or meats in the ſtomach are by various methods *vexed*, to the intent that the interior principles thereof may be extracted, and turned to uſe, viz. may paſs off into the chyle, and next into the blood, is a known thing, and alſo that the ſame operation afterwards takes place in the inteſtines; ſuch *vexations* are repreſented by the firſt *vexations* of ſpirits, all which are wrought according to their life in the world, that evils may be ſeparated, and goods collected together which may turn to uſe; whereof it may be ſaid of ſouls or ſpirits, ſome time after their deceaſe or being ſet looſe from the body, that they come as it were firſt into the region of the ſtomach and are there *vexed* and purified; in this caſe, they, with whom evils have obtained the pre-dominion, after that they have been *vexed* to no purpoſe, are conveyed through the ſtomach into the inteſtines, and even to the laſt, viz. to the colon and rectum, and are thence voided forth into the draught, that is, into hell: but they with whom goods have had the pre-dominion, after ſome *vexations* and purifications become chyle, and paſs off into the blood, ſome by a longer way, ſome by a ſhorter, and ſome are *vexed* ſeverely, ſome gently, and ſome ſcarce at all; theſe latter, who are ſcarce *vexed* at all, are repreſented in the juices of meats, which are immediately imbibed by the veins, and are conveyed into the circulation, even into the brain and ſo forth. *A. C.* 5174.

VEXATIONS in the OTHER LIFE. See *Gyres.*

VEXATIONS in the OTHER LIFE. See *Purifications of the Blood, &c.*

VIALS (Rev. 14). By the ſeven *vials* the ſame is ſignified as by the *ſeven plagues*, for they are containing veſſels, and by the thing containing in the word, the ſame is ſignified as by the things contained, thus the ſame is ſig. by cup as by wine, and the ſame by platter as by meat. The reaſon why *vials* were given is becauſe the ſubject treated of is concerning the influx of truth and good into the church, in order that its evils and falſes may be diſcovered, and naked goods and truths cannot enter by influx, for theſe find no reception, but only truths cloathed, ſuch as there are in the literal ſenſe of the word; and moreover the Lord always operates from intimates [inmoſt principles] through ultimates, or in fullneſs. This is the reaſon why there were given to the angels *vials*, by which are ſignified containing truths and goods, ſuch as thoſe of the literal ſenſe of the word are, by means of which falſes and evils are diſcovered. That by *vials, platters, cups and chalices, and by bottles* are ſignified the things which are contained in them, may appear from many paſſages. *Vial* and alſo *bottle*, or *pitcher*, have he ſame ſignification as *cup*, Matt. 9. 17. Luke 5. 37, 38. Jerem. 13. 12. chap. 48. 12. Habak. 2. 15. By *vials* and *cenſors containing incenſe*, the ſame is ſignified as by incenſe; and in general by all kinds of veſſels, the ſame as by the things contained in them. *A. R.* 672.

VIALS FULL of the WRATH of GOD, &c. See *Full of the Wrath of God, &c.*

VIATICUM (Gen. 42. 25. and Pſa. 78. 25) ſig. ſupport from truth and good. *A. C.* 5490. The common tranſlation has it, *Proviſion and Meat.*

VICTORIES. See *Lord.*

VICTORY over TEMPTATIONS is ever attended with this effect, that the malignant genii and ſpirits dare make no aſſault afterwards; for their life conſiſteth in this, that they hope to be able to deſtroy man, but when they perceive him to be capable of reſiſting, they then fly away at the firſt aſſault, as is the caſe when they approach to the confines of heaven, being inſtantly ſeized with horror and affright, the conſequence of which is, that they retreat with all ſpeed. *A. C.* 1820.

VICTORY. See *Crown.*

VICTORY over the HELLS. See *Reſt and Refreſhment of the Lord.*

VILE. See *Delight.*

VILLAGES ſig. the external things of faith and conſequently of the church. The external things of the church are rituals—the internal things are doctrinals when theſe are not things

of

of mere ſcience only, but of life. External things were repreſented by *villages*, becauſe they were out of cities, but internal things were repreſented by cities themſelves. *A. C.* 3270.

VILLAGES (Exod. 8. 13) ſig. the exteriors of the natural mind. *A. C.* 7407.

VILLAGES (Iſa. 42. 11) ſig. knowledges and natural ſcientifics. *Ap. Ex.* 405. *p.* 621.

VILLAINY of a ROBBER. See *Defloration.*

VINDICATION from EVILS, and LIBERATION from FALSES. See *To Redeem.*

VINE ſig. good and truth ſpiritual. *Ap. Ex.* 403. *p.* 613.

VINE. Inaſmuch as *vine* in the ſupreme ſenſe ſig. the Lord as to divine truth, and hence in the internal ſenſe the man of the ſpiritual church, therefore *vineyard* ſig. the ſpiritual church itſelf. Inaſmuch as the Nazarite repreſented the celeſtial man, and he is regenerated by the good of love, but not by the truth of faith, as the ſpiritual man conſequently is regenerated not as to the intellectual principle, but as to the will principle, therefore the Nazarite was prohibited from *eating any thing which came forth from the vine, thus from drinking wine*, Num. 6. 3, 4. Judges 13. 14. From this circumſtance alſo it is evident, that by *vine* is ſig. the intellectual principle, which is of the ſpiritual man, hence alſo it may be ſeen, that it cannot in anywiſe be known why the Nazarite was forbidden every thing which came forth from the *vine*, with many circumſtances beſides concerning him, unleſs it be known what the *vine* ſig. in a proper ſenſe, alſo unleſs it be known that there is a celeſtial church and a ſpiritual church, and that the man of the celeſtial church is regenerated in another manner than the man of the ſpiritual church, the former by ſeed implanted in the will-part, the latter by ſeed implanted in the intellectual-part. *A. C.* 5113.

VINE, or VINEYARD ſig. the church where the word is, by which the Lord is known, conſequently the chriſtian church. *A. R.* 650.

VINE out of EGYPT (Pſal. 80. 8 *to* 13) in the ſupreme ſenſe, denotes the Lord; the glorification of his human [principle] is deſcribed by it and its *ſhoots*; in the internal ſenſe, the *vine* in this paſſage is the ſpiritual church, and the man of that church, ſuch as he is when made new, or regenerated of the Lord as to the intellectual and will principle. *A. C.* 5113.

VINE of SIBMAH. See *Jaser, Sibmah, &c.*

VINE of SODOM, &c. (Deut. 32. 32). Their *vine* is of the *vine of Sodom*, and of the fields of Gomorrah, the grapes thereof are grapes of gall, cluſters of bitterneſſes to them, relates to the Jewiſh church; their *vine* being of the *vine of Sodom*, and of the fields of Gomorrah, denotes that the intellectual part was obſeſſed by falſes derived from infernal love; their grapes being grapes of gall, cluſters of bitterneſſes to them, denotes that the caſe was ſimilar with the will-principle therein; for grape, inaſmuch as in a good ſenſe it ſig. charity, is predicated of the will-principle, but of the will-principle in the intellectual part, in like manner in the oppoſite ſenſe, for all truth is of the underſtanding, and all good is of the will. *A. C.* 5117.

VINE and CHOICE VINE (Gen. 49. 11). *Vine* denotes the external ſpiritual church, and a *choice vine*, the internal church. *A. C.* 6375.

VINE and NOBLE VINE (Gen. 49. 11). *Vine* denotes the intellectual principle, which is of the ſpiritual church, and *noble vine* denotes the intellectual principle which is of the celeſtial church. *A. C.* 5113.

VINE (noble), and the DEGENERATE SHOOTS of a STRANGE VINE (Jer. 2. 18, 21). *Noble vine* ſig. the man of the ſpiritual church, who is called a *vine* from the intellectual principle, and the *degenerate ſhoots of a ſtrange vine* denote the man of the perverted church. *A. C.* 5113.

VINE and FIG TREE. *Vine* ſig. the good of the intellectual principle, and *fig tree* the good of the natural principle, or what is the ſame thing, *vine*, the good of the interior man, and *fig tree* the good of the exterior, therefore very frequently in the word, where mention is made of *vine*, the *fig tree* is alſo mentioned. *A. C.* 5113.

VINE (the) SHALL GIVE HER FRUIT, and the GROUND HER INCREASE (Zech. 8. 12) ſig. that the affection of ſpiritual truth, produces the good of charity, and the affection of natural good and truth, produces the works of charity. *Ap. Ex.* 695.

VINES and LAURELS correſpond to the affection of truth, and its uſes. *H. H.* 520.

VINEGAR ſig. the falſification of truth. *L.* 16.

VINEGAR MINGLED WITH HYSSOP which the Lord received, (John 19. 28, 29) ſignified the quality

quality of the falſe among the well diſpoſed Gentiles, which becauſe it proceeds from ignorance of, and not from a confirmed oppoſition to the truth, is accepted by the Lord. *Ap. Ex.* 519. *p.* 200.

VINEYARD. In the word, churches are every where deſcribed by gardens, and alſo by the trees of a garden, and likewiſe are named accordingly, and this by reaſon of their fruits, which ſignify the things that are of love and charity, wherefore it is ſaid that man is known by his fruit: ſuch compariſons of the churches with gardens, trees, and fruits, are taken from repreſentations in heaven, where alſo gardens of inexpreſſible beauty are ſometimes preſented to view, according to the ſpheres of faith, hence alſo the celeſtial church was deſcribed by the garden of Paradiſe, wherein were trees of every kind; and by the trees of the garden were ſig. the perceptions of that church, and by fruits, goodneſſes of every kind which are of love: but the ancient church, as being ſpiritual, is deſcribed by a *vineyard*, by reaſon of the fruits which are grapes which repreſent and ſig. works of charity, as appears manifeſt from ſeveral paſſages of the word as a *vineyard* ſig. the ſpiritual church, ſo alſo doth a *vine*, for a *vine* appertaineth to a *vineyard*, and the relation between them is like that between a church, and a man of the church, therefore they are the ſame thing; inaſmuch as *vine* ſig. the ſpiritual church, and the principal conſtituent of the ſpiritual church is charity in which the Lord is preſent, and by which he joineth himſelf to man, and by which he alone operateth all that is good, therefore the Lord compareth himſelf to a *vine*, and deſcribeth the man of the church, or the ſpiritual church. See John 15. 1, 2, 3, 4, 5, 12. *A. C.* 1069.

VINEYARD and BRANCH (Pſal. 80. 16) ſig. the ſpiritual church repreſented by the ſons of Iſrael. *Ap. Ex.* 724. *p.* 60.

VINTAGE. See *Gleaning Grapes when the Vintage is done.*

VIOLATE (to) the INTERNAL SENSE of the WORD. See *Internal Senſe of the Word.*

VIOLATION (luſt of) recedes in conſequence of conſent, and is exaſperated in conſequence of diſſent, and is the paſſion of *violating* all women whatſoever, who altogether refuſe, and violently reſiſt, whether they be virgins, widows, or wives. *C. S. L.* 511.

VIOLATION of the WORD is made by thoſe, in the Chriſtian church who adulterate its goods and truths, and they do this, who ſeparate truth from good, and good from truth; as they do who aſſume and confirm appearances of truth and fallacies for genuine truths; and as they do, who know the truths of doctrine from the word, and live in evil, beſides others of a like nature. Theſe *violations of the word and of the church* correſponds to the prohibited degrees enumerated in Levit. XVIII. *C. S. L.* 519.

VIOLATION of SPIRITUAL MARRIAGE. See *Scortations.*

VIOLENCE ſig. the outrage which is done to charity, alſo the deſtruction of charity and faith. *A. C.* 6353.

VIOLENCE (Jer. 15. 21) ſig. falſes which aſſault the good of charity. *Ap. Ex.* 328. *p.* 412.

VIOLENCE of the SONS of JUDAH and the EFFUSION of INNOCENT BLOOD (Joel 3. 19). *Violence of the ſons of Judah* ſig. the adulteration of the word as to good, and the *effuſion of innocent blood*, the adulteration of the word as to truth. *Ap. Ex.* 730. *p.* 80.

VIOLENCE OFFERED to the LORD'S DIVINITY and WORD. That *violence hath been offered to the Lord's divinity and the word*, appears manifeſtly from the Roman Catholic religion, and from the religion of the reformed reſpecting juſtification by faith alone; the Roman Catholic religion maintains, that the Lord's humanity is not divine, for which reaſon they transferred to themſelves all things appertaining unto the Lord; alſo that the word is to be interpreted only by themſelves, and their interpretation is every where contrary to the divine truth of the word; hence it is plain that *violence hath been offered to the word* by that religion: and in like manner by the religion among the reformed reſpecting faith alone, for neither doth this make the Lord's humanity divine; it builds theology alſo upon a ſingle expreſſion of Paul falſely underſtood, and therefore as it were maketh of no account all that the Lord taught reſpecting love and charity and good works, which nevertheleſs are ſo plain that any one who hath eyes may ſee. The ſame thing

was done to the word by the Jews, it being a religious tenet with them, that the word was written for none but themſelves, and therefore that no others were meant in it, and that the Meſſiah, who was to come, would exalt them above all the nations of the earth, by means of which prejudices, and many others, they falſified and adulterated every thing in the word: this meant in Iſaiah 63. 1, 2, and in Rev. 19. 13. *A. R.* 825.

VIOLENCE and DECEIT (Iſa. 53. 9). *Violence* relates to the will, and *deceit in the mouth* to the underſtanding. *A. C.* 623.

VIOLENCE. See *Corrupt and Violence.*

VIOLENCE. See *Rumour and Violence.*

VIOLENCE. See *Webs and Garments.*

VIOLENCE OFFERED to the WORD. See *Lord.*

VIOLENT MAN and EVIL MAN (Pſal. 140. 2) ſig. thoſe who pervert the truths of the word. *Ap. Ex.* 734.

VIPER ſig. mortal hatreds. *A. C.* 2125.

VIPERS ſig. thoſe who are moſt deceitful. *A. C.* 5608.

VIPERS and BASILISKS. Thoſe who are in the hells where they are who act deceitfully againſt innocence, appear as *vipers*; and thoſe who act contrary to the good of love appear as *baſiliſks*. *Ap. Ex.* 410. *p.* 657. See Iſaiah 11. 8.

VIPERS TONGUE. See *Brooks of Honey and Butter.*

VIRGIN ſig. the affection of genuine truth; and by deflowering them is ſig. the falſification of divine truth. *Ap. Ex.* 863.

VIRGIN (a betrothed) had reference to the truth of the church about to be conjoined with good. *A. C.* 3164.

VIRGIN ſig. the Lords kingdom and alſo the church, and hence every one who is a kingdom of the Lord, or who is a church, and this by virtue of conjugial love which is in chaſte *virgins*; in a proper ſenſe they are *virgins*, who are principled in love to the Lord, that is, who are celeſtial, conſequently who are in the affection of good: they are alſo called *virgins*, who are principled in charity towards their neighbour, that is, who are ſpiritual, conſequently who are in the affection of truth. *A. C.* 3081.

VIRGIN. Every church in its beginning, is like a *virgin*, but in proceſs of time, becomes an *harlot*. *Ap. Ex.* 1029.

VIRGIN and DAUGHTER of ZION ſig. the church in regard to the affection of good and truth. *A. R.* 612.

VIRGIN and GIRL. In the word, mention is made of a *virgin*, and alſo of a *girl*, but of this latter, in the original tongue, rarely by the name by which ſhe is named, Exod. 2. 8. A *virgin* ſig. the good which is of the celeſtial church, but a *girl*, the truth of good, which is of the ſpiritual church. *A. C.* 6742.

VIRGIN and WOMAN in the word ſig. the affection of good. *H. H.* 368.

VIRGIN. See *Young Man and Virgin.*

VIRGIN MARY. See *Son of God.*

VIRGINITY. See *Defloration.*

VIRGINS ſig. the church, and the church conſiſts of both ſexes. *C. S. L.* 21.

VIRGINS (Rev. 14. 4) ſig. thoſe who love truths, becauſe they are truths, conſequently from a ſpiritual affection. For *virgin* ſig. the church as a ſpouſe, who deſires to be united to the Lord, and to become a wife, and the church which deſires this union, loves truths, becauſe they are truths, for by means of truths, when a life is led according to them, conjunction is effected. Hence it is, that Iſrael, Zion, and Jeruſalem in the word are called *virgins* and daughters, for by Iſrael, Zion, and Jeruſalem is ſig. the church. That all they, who are ſuch in the Lord's church, whether they be *virgins* or young men, wives or huſbands, boys or old men, girls, or old women, are meant by *virgins*, may appear from thoſe paſſages in the word, where *virgins* are mentioned, as the *virgin Iſrael*, Jere. 18. 13. chap. 31. 4, 21. Amos 5. 5. 2. Joel 1. 8. The *Virgin daughter of Judah*, Lam. 1. 15. The *Virgin daughter of Zion*, Kings 19. 21. Iſaiah 37. 22. Lam. 1. 4. chap. 2. 13. The *Virgin of Jeruſalem*, Lament. 2. 10. The *Virgin of my People*, Jer. 14. 17. Matt. 25. 1, and ſubſeq. Jerem. 31. 4, 13. Pſa. 68. 25, 26. Pſal. 45. 10 *to* 16. Amos 8. 11, 13. Iſaiah 23. 4. Lament. 1. 4, 15, 18. Zech. 9. 17. Zech. 8. 5. Lament. 2. 10, 13, 21. beſides other paſſages, as Jerem. 51. 20 *to* 23. Lament. 5. 10, 11, 12. Ezek. 9. 4, 6. Pſalm 88. 62, 63, 64. Deut. 32. 25. Hence it is ſaid, Rev. 14. 4. "Theſe are they who are not defiled with women for they are *virgins*," for to be "*defiled* with women," ſig. the ſame as to commit

mit adultery and fornication, viz. to adulterate and falſify the divine good and truth of the word. *A. R.* 620.

VIRGIN. See *Correſpondencies.*

VIRGINS. See *Daughters and Virgins.*

VIRGINS. See *Dowry of Virgins.*

VIRGINS. See *Fooliſh Virgins.*

VIRGINS. See *Infants.*

VIRGINS. See *Virgin.*

VIRTUE (Rev. 15. 8) ſig. divine celeſtial truth. *A. R.* 674.

VIRTUE and POWER. By the *virtue* [virtutem] *of God* in the word is ſig. divine truth, and by *power* [potentiam] when concerning the Lord, all *power*, or Omnipotence; and all *power* is from divine truth, which proceeds from the Lord. *Ap. Ex.* 405. *p.* 620.

VIRTUE. See *Glory and Virtue.*

VIRTUE. See *Honour, Virtue, and Might.*

VIRTUE, POWER, and DELIGHT of CONJUGIAL LOVE. See *Conjugial Love.*

VISCERA of the BODY receive fibres from the cerebellum; hence man hath no ſenſe thereof, neither are thoſe parts under the diſpoſal of the will. *A. C.* 4325.

VISCERA and LIVER. The *viſcera* denotes the truths of innocence, and the *liver* the good of innocence. *A. C.* 10031.

VISCERA and MEMBERS of the BODY, or ORGANS of MOTION and SENSATION. All and ſingular the *viſcera and members* of the body, or *organs of motion and ſenſation*, correſpond to ſocieties in heaven, thus to ſo many as it were diſtinct heavens, and from thoſe ſocieties, that is, by them, celeſtial and ſpiritual things flow in with man, and this into adequate and ſuitable forms, and preſent thus the effects which are apparent to man; theſe effects however appear to man no otherwiſe than as natural, thus altogether under another form and under another appearance than what they are in their origin, inſomuch that they cannot be known to be from heaven. *A. C.* 3630.

VISCERA. See *Bowels.*

VISCERA. See *Membranes of the Viſcera.*

VISCERA, ORGANS and MEMBERS. See *Man.*

VICIOUS THINGS of the BRAIN. See *Skull.*

VISIBLE FORM. See *Lord.*

VISIBLE GOD See *New Church.*

VISIBLE GOD in whom is the INVISIBLE. See *Faith.*

VISIBLE THINGS in the CREATED UNIVERSE teſtify, that nature neither has produced, nor does produce any thing, but that the divine hath produced and doth produce all things from himſelf, and this by the ſpiritual world. *D. L. W.* 349.

VISIBLE THINGS in NATURE. See *Divine Principle.*

VISION (Zech. 13. 4) ſig. falſes. *A. C.* 3301.

VISION of the NIGHT ſig. obſcure revelation. *A. C.* 6000.

VISION is the inmoſt revelation, which is that of perception, for *viſions* are according to the ſtate of man; *viſion* before thoſe, whoſe interiors are cloſed, is altogether different from what is manifeſted to thoſe whoſe interiors are open; as for example, when the Lord appeared to the whole congregation on Mount Sinai, that appearance was a *viſion*, which varied according to the ſtates of the beholders, appearing differently to the people from what it appeared to Aaron, and differently to Aaron from what it did to Moſes; ſo again, *viſion* was altogether different as exhibited to Moſes and to the prophets: there are ſeveral kinds of *viſions*, and they are the more perfect, in proportion as they are more interior; in the Lord's caſe they were the moſt perfect of all, becauſe he had on ſuch occaſions a perception of all things in the world of ſpirits, and in the heavens, and enjoyed immediate communication with Jehovah; this communication is repreſented, and ſignified in the internal ſenſe, by "the *viſion* in which Jehovah appeared to Abram," Gen. 15. 1. *A. C.* 1786.

VISION (to be in) See *Prophets.*

VISION. See *Valley of Viſion.*

VISION and PROPHECY. See to *Seal up the Viſion and Prophecy.*

VISIONARY THING (a) is faith ſeparated from charity. *A. R.* 451.

VISIONS are of two kinds, divine and diabolical; *divine viſions* are effected by repreſentatives in heaven; and *diabolical viſions* are effected by magic in hell: there are alſo *phantaſtical viſions*, which are illuſions of an abſtract mind. *Divine viſions*, which, as was ſaid, are produced by repreſentatives in heaven, are ſuch as the prophets had, who, when they were in

them, were not in the body, but in the ſpirit: for *viſions* cannot appear to any man when his body is awake; wherefore when they appeared to the prophets, it is ſaid alſo that they were then in the ſpirit; as appears from the following paſſages; Ezekiel ſaith, "The ſpirit took me up, and brought me in *viſion*, in the ſpirit of God, into Chaldea, to them of the captivity: ſo the *viſion* that I had ſeen went up from me," 11. 1, 24: again he ſaith, "that the ſpirit took him up between the earth and the heaven, and brought him in the *viſions of God* to Jeruſalem" 8. 3. In like manner he was in a *viſion of God*, or in the ſpirit, when he ſaw four animals, which were cherubim, chap. 1. and chap. 10: as alſo when he ſaw the new temple and the new earth, and an angel meaſuring them, chap. 40 *to* chap. 48. That he was then in the *viſions of God*, he declares chap. 40. 2, 26. And that he was in the ſpirit, chap 43. 5. In a ſimilar ſtate was Zechariah, when he ſaw a man riding among the myrtle trees, chap. 1. 8.: when he ſaw the four horns and a man with a meaſuring line in his hand, chap 2. 1, 3.; when he ſaw a candleſtic and two olive trees, chap. 4. 1: when he ſaw four chariots coming out from between four mountains, and horſes, chap. 6. 1, and following verſes. In a ſimilar ſtate was Daniel, when he ſaw four beaſts aſcending out of the ſea, chap. 6. 1, and following verſes; and when he ſaw the battle of the ram and the he goat, chap. 8. 1, and following verſes: that he ſaw theſe things in a *viſion* of his ſpirit, is ſaid, chap. 7. 1, 2, 7, 13. chap. 8. 2. chap. 10. 1, 7, 8; and that the angel Gabriel was ſeen of him in a *viſion*, chap. 9. 21. John alſo was in a *viſion*, of the ſpirit, when he ſaw the things which he had deſcribed in the Revelation: as when he ſaw the ſeven candleſticks and the Son of Man in the midſt of them, chap. 1. 12 *to* 16. When he ſaw a throne in heaven, and one ſitting on the throne, and four animals which were cherubims, round about it, chap. 4. When he ſaw the book of life taken by the lamb, chap. 5. When he ſaw horſes coming forth out of the book, chap. 6. When he ſaw ſeven angels with trumpets, chap. 8. When he ſaw the bottomleſs pit opened, and locuſts coming forth out of it, chap. 9. When he ſaw the dragon and his war with Michael, chap. 12. When he ſaw the two beaſts, one coming out of the ſea, and the other from the earth, chap. 13. When he ſaw the woman ſitting upon the ſcarlet beaſt, chap. 17. and Babylon deſtroyed, chap. 18. When he ſaw the white horſe, and him that ſat thereon, chap. 18. When he ſaw the new heaven and the new earth, and the holy Jeruſalem coming down out of heaven, chap. 21. And when he ſaw the river of the water of life, chap. 22. That he ſaw theſe things in a *viſion* of the ſpirit, is ſaid, chap. 1. 11. chap. 4. 2. chap. 5. 1. chap. 6. 1. chap. 21. 12. Such were the *viſions*, which appeared out of heaven, before the ſight of their ſpirit, and not before the ſight of their body. Such *viſions* do not exiſt at this day, for if they did exiſt, they would not be underſtood, becauſe they are effected by repreſentatives, the particulars of which ſig. internal things of the church, and arcana of heaven: that *viſions* were alſo to ceaſe when the Lord came into the world, is foretold by Daniel, chap. 11. 24. But *diabolical viſions* ſometimes have exiſted, being induced by enthuſiaſtic ſpirits, and viſionaries, who from the delirium in which they were, called themſelves the Holy Ghoſt. But thoſe ſpirits are now collected by the Lord, and caſt into a hell ſeparate from the hells of others. Hence it is evident, that no one can be reformed by any other *viſions* than what are recorded in the word. There are alſo *phantaſtical viſions*, but theſe are mere illuſions of an abſtract mind. *D. P.* 134.

VISIONS. See *Dreams*.

VISITATION (Gen. 50. 24) ſig. the laſt time of the oppreſſion of the ſons of Iſrael in Egypt. *Viſitation*, in the internal ſenſe ſig. the laſt time of the old church, and the firſt of the new; this laſt time in the word is called *viſitation*, and is predicated both of the church in general, and alſo of thoſe who are within the church in particular; and of the new church which is born, and of the old church which expires; in particular of the man of the church who is ſaved, and alſo who is damned. *A. C.* 6588.

VISITATION always precedes deſtruction; *viſitation* is an examination as to quality, and alſo a ſeparation of the good from the bad, when the former are taken away, and the latter left behind. *L. J.* 61.

VISITATION doth not come until evil is conſummated, that is, until there is no longer any good

good of charity, and truth of faith remaining, concerning which conſummation much is ſaid in the prophets. *A. C.* 1857.

VISITATION. The laſt time of the church in general, and of each individual in particular, is in the word called *viſitation*, and precedes judgment, and thus *viſitation* is nothing elſe than an examination [*exploratio*] as to nature and quality, viz. the nature and quality of the church in general, or of man in particular. *A. C.* 2242.

VISITATION. Is inquiſition concerning the quality of man, and inquiſition is made by divine truth. *Ap. Ex.* 654. *p.* 484.

VISITATION is ſpoken of in the word throughout and thereby is ſig. either vaſtation in reference to the church and to individuals, or deliverance conſequently examination as to nature and quality. *A. C.* 2242.

VISITATION. See *Conſummation.*

VITAL HEAT. See *Love.*

VITIATED THINGS of the BLOOD. They who deſpiſe and ridicule the word in the letter, and eſpecially who deſpiſe and ridicule thoſe things of the word which are in a higher ſenſe, conſequently alſo the doctrinals which are derived from the word, and at the ſame time are not principled in any love towards their neighbour, but in the love of ſelf, have reference to the vitiated things of the blood, which pervade all the veins and arteries, and contaminate the whole maſs. To prevent their inducing in man any ſuch contempt and ridicule by their preſence, they are kept ſeparate from others in their own hell; and they only communicate with thoſe who are of a like quality, for theſe caſt themſelves into the exhalation and ſphere of that hell. *A. C.* 5719.

VIVIFICATION See *Holy Spirit.*

VIVIFYING and CREATING FIRE. See *Lord.*

VOCIFERATION and ACCLAMATION of the PEOPLE to the SOUND of the TRUMPETS (Joſh. 6. 1 *to* 26) ſig. conſent and confirmation. *A. C.* 700. *p.* 575.

VOICE ſig. what is announced from the word. *Voice* is often pred. of, and alſo adjoined to ſuch things as have no relation to a *voice*, as in Exod. 4. Nahum 3. 2. Pſal. 93. 3. 4. That *voice* ſig. annunciation, and in a good ſenſe annunciation from the word, which *voice* is called the *voice of Jehovah*, is manifeſt from Pſal. 29. 3, 4, 5, 7, 8, 9, and Pſal. 68. 34; in which paſſages *voice* denotes divine truths, thus the word and annunciation from it. *A. C.* 6971.

VOICE ſig. the quality of the interiors. *A. C.* 10457.

VOICE (Rev. 19) ſig. joy of the worſhip, confeſſion and celebration of the Lord. *A. R.* 811.

VOICE [great] ſig. illuſtration, wiſdom and gladneſs [*gaudium*] in the ſuperior heavens, for when the angels are in illuſtration, they are alſo in wiſdom, and then *great voices* are given to them by which they expreſs arcana of wiſdom and which adminiſter gladneſs [*gaudium*] to them. *Ap. Ex.* 682. *p.* 527.

VOICE (a great) HEARD in HEAVEN (Rev. 12. 10) ſig. the joy [*gaudium*] of the angels of heaven derive from the light and wiſdom then amongſt them. *Ap. Ex.* 744.

VOICE (a great) (Rev. 14. 7) ſig. admonition. *A. R.* 628.

VOICE (a great) (Rev. 16. 1) ſig. the divine command. *A. R.* 676.

VOICE (a great) out of the temple of heaven (Rev. 16. 17) ſig. a manifeſtation from the Lord out the inmoſt of heaven. *A. R.* 709.

VOICE (a great) (Rev. 21. 3) ſig. ſpeech proceeding from love. *A. R.* 882.

VOICE (one) Rev. 9. 13) ſig. a divine command. *A. R.* 443.

VOICE (a) CRYING and the VOICE of a CRY are common forms of expreſſion uſed in the word, and are applied to every caſe where there is any noiſe or diſturbance, or any thing that infeſts and is troubleſome, yea, and to caſes where there is matter of rejoicing, as Exod. 32. 17, 18, Zeph. 1. 9, 10. Iſa. 65. 19. Jer. 48. 3. and in Gen. 4. 10. it is uſed to expreſs what brings accuſation. *A. C.* 375.

VOICE (a) SINGING in the WINDOWS (Zeph. 2. 14) ſig. reaſonings grounded in phantaſies. *A. C.* 656.

VOICE from HEAVEN ſig. all that which proceeds from the Lord which in general is called divine truth and with us in the world is the word, thus ſpecifically every precept and command therein; but in Rev. 11. 12 "*A great voice from heaven*" ſig. the divine providence of the Lord, &c. the ſtate of heaven and the church in its end is treated of when it is provided, that the ſudden change ſhould bring hurt to

to them who were to be ſeparated, of whom many were to come into heaven, and many to be caſt into hell. *Ap. Ex.* 668.

VOICE which came out of the THRONE (Rev. 19. 5) ſig. influx from the Lord into heaven: the reaſon why it was from the Lord, is becauſe he who ſat on the throne was the Lord, therefore by a voice proceeding from thence, is meant influx; for the Lord, inaſmuch as he is above the heavens and appears to the angels as a ſun, doth not ſpeak to the angels from thence, but flows in, or influences them and that which flows in the ſame is received in heaven and promulgated, wherefore that *voice*, although it came from the throne, was nevertheleſs heard by John from heaven; conſequently from the angels there and whatſoever the angels from heaven ſay, is from the Lord. *A. R.* 809.

VOICE. To hear the Lord's *voice*, ſig. to believe in the word, for the divine truth of the word, is the *voice of Jehovah*, and to *open the door* is to live according to it, becauſe the *door is not opened*, and the Lord received by barely hearing his *voice*, but by living in conformity thereto. See John 14. 21, 24, and Rev. 3. 20. *A. R.* 218.

VOICE. *To hear a voice* (Rev. 9) ſig. revelation. *Ap. Ex.* 567. *p.* 279.

VOICE of BLOODS (Gen. 4. 10) ſig. violence offered to charity, for there are ſeveral paſſages in the word, in which the expreſſion *voice* is taken for whatever accuſes, and blood is taken for all ſins, particularly for hatred; for whoſoever beareth hatred towards his brother, killeth him in his heart, as the Lord teacheth. Matt. 5. 21, 22, &c. &c. *A. C.* 375.

VOICE of the BRIDEGROOM and of the BRIDE (Rev. 18. 23, and elſewhere) ſig. ſpiritual and celeſtial joy. *Ap. Ex.* 1189.

VOICE, when ſpoken of inſtruments, ſig. ſound. *A. R.* 792.

VOICE of JEHOVAH GOD GOING by ITSELF in the GARDEN (Gen. 3. 8) ſig. an impreſſion, or dictate, which they [the man and his wife] were afraid of, as may appear evident from the ſignification of *voice* as uſed in the word, where the *voice of Jehovah* is uſed for the word itſelf, for the doctrine of faith, for conſcience, or internal obſervation, and likewiſe for all reproof, and warning thence reſulting, on which ground it is, that *thunders* are called, *the voices of Jehovah*. See *Rev.* 10. 3, 4, 7, *Pſal.* 68, 32, 33. *Pſal.* 29. 3 *to* 9. *and Iſa.* 30. 3, 31. By the *voice going by itſelf*, is meant, that but little of perception was left remaining; *the voice was alone by itſelf*, and as it were not heard, as appears alſo from the following verſe, where it is ſaid, "that Jehovah cried to the man;" as in Iſa. 40. 3, 6. "*the voice of him that crieth* in the wilderneſs; the voice ſaid, cry." The *wilderneſs* ſig. the church where there is no faith. *The voice of him that crieth*, ſig. the annunciation of the Lord's advent, and in general, every annunciation of his advent, as in the regenerate, who have a dictate or impreſſion. *A. C.* 219. 220.

VOICE of a CROWDED MULTITUDE, VOICE of MANY WATERS, and VOICE of VEHEMENT THUNDERINGS, (Rev. 19.) By *the voice of a crowded multitude* is ſig. the joy of the angels of the loweſt heaven; by *the voice of many waters* is ſig. the joy of the angels of the middle heaven; and by *the voice of vehement thunderings* is ſig. the joy of the angels of the ſupreme heaven. *A. R.* 811.

VOICE of GREAT THUNDER (Rev. 14.) ſig. glorification of the Lord by the celeſtial kingdom. *Ap. Ex.* 855.

VOICE as of MANY WATERS, and a VOICE of GREAT THUNDER, (Rev. 14. 2.) ſig. the Lord ſpeaking through the univerſal heaven from the divine truths of his divine wiſdom, and from the divine good of his divine love. *A. R.* 615.

VOICE of WINGS (Rev. 9. 9) ſig. reaſonings becauſe *to fly* ſig. to perceive and inſtruct, *A. R.* 437.

VOICE and HAND. (Gen. 27. 22.) *Voice* is pred. of truth, and *hand* is pred. of good. *A. C.* 3563.

VOICE. See *To Cry with a great Voice.*

VOICE. See *To Hear a Voice.*

VOICE. See *To Hearken.*

VOICE. See *John.*

VOICE. See *To Weep with a loud Voice.*

VOICES (great) (Rev. 11. 15.) ſig. celebrations of the Lord by the angels. *A. R.* 520.

VOICES of the SEVEN THUNDERS (Rev. 10.) are three times mentioned, becauſe they contain the very eſſentials of the new church. *A. R.* 473.

VOICES,

VOICES, LIGHTNINGS, and THUNDERS (Rev. 16. 18) ſig. reaſonings, falſifications of truth, and arguings grounded in falſes of evil, in the church among thoſe who are principled in faith only, and who excuſe themſelves from reflecting upon the evils in themſelves, becauſe they have no inclination to deſiſt from them if they knew them. *A. R.* 710.

VOICES, THUNDERS, and LIGHTNINGS (Rev. 18). *Voices* ſig. ratiocinations; *thunders and lightnings* are conflicts and diſturbances of the affections and thoughts concerning good and evil, and truth and falſehood, the reaſon whereof is, becauſe by influx from the heavens, externals with the evil are ſhut, and the internals opened, and the externals are thoſe which have affected goods and truths, but the internals, thoſe which have thought, evils, and falſes, whence ariſe conflict and diſturbance. *Ap. Ex.* 498.

VOICES. See *Lightnings, Thunderings, and Voices.*

VOICES. See *Voice.*

VOID. See *Empty and Void.*

VOLITION and UNDERSTANDING. All *volition* is from love, and all *underſtanding* is from wiſdom. *D. P.* 89.

VOLUME of a BOOK WRITTEN WITHIN and WITHOUT (Ezek. 2. 8. and chap. 3. 1 *to* 3) ſig. the then ſtate of the church, conſequently the quality of their life who were of the church. *Ap. Ex.* 222. *p.* 228.

VOLUME, or ROLL (Zech. 5. 2) ſig. malediction going forth upon the faces of the whole earth. *Ap. Ex.* 675. *p.* 520.

VOLUNTARY PRINCIPLE. See *Involuntary Common* [or general] *Senſe.*

VOLUNTARY THINGS of MAN. See *Conſcience.*

VOLUPTUOUS SPIRITS. See *Limbs and Joints.*

VOMIT (to). See *To Spew.*

VOMITING and FAINTING are excited by the ſphere of evil ſpirits. *A. C.* 814, 824.

VOW (Gen. 28. 20). "Jacob *vowed a vow*," ſig. a ſtate of providence, as appears from the ſignification of *vowing a vow*, as denoting, in the internal ſenſe, to will that the Lord may provide, hence, in the ſupreme ſenſe, in which the Lord is treated of, denoting a ſtate of providence. The reaſon why *vowing a vow*, in the internal ſenſe, denotes to will that the Lord may provide, is grounded in this, that in *vows* there is a deſire and affection, that what is willed may come to paſs, thus, that the Lord may provide ſomewhat alſo of ſtipulation is implied, and at the ſame time ſomewhat of debt on the part of man, which he engages to diſcharge, in caſe he comes to poſſeſs the object of his wiſh, as in the preſent inſtance reſpecting Jacob, who *vows*, that Jehovah ſhould be to him for a God, and the ſtone which he ſet for a ſtatute ſhould be the houſe of God, and that he would tithe all that was given him, if Jehovah would keep him in the way, and would give him bread to eat, and raiment to put on, and he ſhould return in peace to the houſe of his father; hence it is manifeſt, that *vows* at that time were ſingular parts, [engagements] particularly to acknowledge God to be their God, in caſe he ſhould provide for them what they deſired, and alſo to repay him by ſome gift or preſent, if he ſo provided. From theſe conſiderations it is very evident, what was the real character or quality of the fathers of the Jewiſh nation, as here in reſpect to Jacob, that as yet he did not acknowledge Jehovah, and that as yet he was undetermined in his choice, whether he ſhould acknowledge him, or another, for his God; this was peculiar reſpecting that nation, even from the time of their fathers, that every one was deſirous to have his own God, and if any one worſhipped Jehovah, it was only on account of his being called Jehovah, and thus being diſtinguiſhed by name from the Gods of the other nations; thus their worſhip, even in this reſpect, was idolatrous, for the worſhip of a name alone, ſuppoſing it even to be the name of Jehovah, is nothing elſe but mere idolatry. The caſe is the ſame with thoſe who call themſelves Chriſtians, and ſay they worſhip Chriſt, and yet do not live according to his precepts: all ſuch worſhip him with idolatrous worſhip, becauſe they worſhip his name alone, for it is a falſe Chriſt whom they worſhip. *A. C.* 3732.

VOWS of PERPETUAL CELIBACY. See *Celibacy.*

VOWEL (a), inaſmuch as it is uſed for ſound, ſig. ſomewhat of affection and love, *A. R.* 29.

VOWEL. There is not a ſingle *vowel*, or point in the word, which hath not an internal ſenſe. *A. C.* 1429.

VOWELS. In all things appertaining to the claſs of ſpirituals, the three firſt *vowels* are commonly prevalent, whereas in things appertaining to

to the claſs of celeſtials, the two laſt *vowels* prevail. *A. C.* 793.

U and O. The ſpeech of the celeſtial angels ſounds much from the vowels *U and O* By the ſcripture words in the Hebrew language may partly be known, whether they belong to the celeſtial or ſpiritual claſs, and ſo relate to good, or to truth. The former ſounding moſtly from *U and O*, and partly from *A*, and the latter from *E and I*: and as the affections principally diſtinguiſh themſelves by ſounds, therefore in the human language, when any thing of an exalted nature is the ſubject, as heaven and God, we give the preference to ſuch words whereby to expreſs them, as have *U or O* in them; and alſo when we would expreſs any thing ſublime in muſic, we naturally ſwell thoſe notes which come neareſt to the ſound of thoſe vowels, but not ſo, when things of an inferior nature are the ſubject. Hence it is, that the art of muſic is ſo aptly ſuited to expreſs the affections and paſſions of the human mind. *H. H.* 241.

Ugliness. In proportion to the beauty of the external man, when united with the internal, ſuch is its *uglineſs* when diſunited; for the external man conſidered in itſelf is nothing elſe but as a ſervant to the internal, and as a kind of inſtrumental, deſigned for the fixing of ends in uſes, and of uſes in effects, that thus all things may be perfected; but the reverſe happens, when the external man ſeparates itſelf from the internal, and wiſheth to ſerve itſelf alone, eſpecially if it deſires to have rule over the internal, which is owing, principally, to ſelf-love and its luſts. *A. C.* 1598.

Ulcer. See *Sore, or Ulcer.*

Ultimate (the) ſig. the whole. *A. C.* 10044.

Ultimate. See *Degrees.*

Ultimate Boundaries. See *To Deſcend.*

Ultimate Degree. That the *ultimate degree* is the complex, continent, and baſis of the prior degrees, appears manifeſtly from the progreſſion of ends and cauſes to effects; that the effect is the complex, continent, and baſis of the cauſes and ends, may be comprehended by enlightened reaſon, but not ſo clearly, that the end with every thing belonging to it, and the cauſe with every thing belonging to it, actually exiſt in the effect, and that the effect is the full complex of them. That the caſe is ſo, may appear from the following conſiderations: that one is from the other in a triplicate ſeries, and that the effect is nothing elſe but the cauſe in its *ultimate*; and foraſmuch as the *ultimate* is the complex, it follows, that the *ultimate* is the continent, and alſo the baſis. *D. L. W.* 212.

Ultimate Delights. It is an univerſal law, that things primary exiſt, ſubſiſt, and perſiſt, from all things *ultimate*; wherefore unleſs there were *ultimate delights*, there would be no delights of conjugial love. *C. S. L.* 44.

Ultimate Delights. Two conjugial partners by *ultimate delights* are more and more united in the marriage of good and truth. *C. S. L.* 44.

Ultimate Ends. All effects which are called *ultimate ends*, become anew firſt, ends in a continual ſeries from the firſt, which is the Lord the Creator, to the laſt, which is the conjunction of man with him. That all *ultimate ends* become anew firſt ends, is evident from hence, that there doth not exiſt any thing ſo inert and dead, but there is ſome efficiency in it, even from ſand there exhales ſuch a principle as contributes aſſiſtance in producing ſomething, and therefore in effecting ſomething. *D. L. W.* 172.

Ultimate External of Man is the body. *A. C.* 5411.

Ultimate Spiritual Principle (the), which is called the *ſpiritual natural*, can be ſeparated from its ſuperior principles, and it is ſeparated in the men of whom hell conſiſts. The *ultimate ſpiritual principle* cannot be ſeparated from its ſuperior principles of itſelf, either in beaſts, or in earths, ſo as to look downward to hell, but only in men. Hence it follows, that the *ultimate ſpiritual principle* ſeparated from its ſuperior principle, as it is in thoſe who are in hell, operates upon earth evil uſes. *D. L. W.* 345.

Ultimate Truth. See *To Defend.*

Ultimate of Doctrine is the literal ſenſe of the word, which is called *a wall*, becauſe it contains and includes the ſpiritual ſenſe. *Ap. Ex.* 811.

Ultimate, or Lowest Degree of the Natural World. See *Man.*

Ultimate of Order. See *Divine Truth.*

Ultimate (the) of the will is the pleaſureable ſenſual principle and the *ultimate of the underſtanding* is the ſcientific ſenſual principle. *A. C.* 9996.

Ultimates. Unleſs the Lord had come into the world, and thus took the *ultimate principle* upon himſelf, the heavens which were formed of the inhabitants of this earth, would have been tranſlated to others [*aliunde*], and all the human race in this earth would have periſhed in external death, but now the Lord is in his fullneſs, and in his omnipotence, becauſe he is in *ultimates* and primaries, thus he can ſave all who are in divine truths and a correſponding life. *Ap. Ex.* 726.

Ultimates (the) which are boundaries, are thoſe things which are called natural principles, for in natural principles ſpiritual and celeſtial principles terminate: this is the caſe in the heavens, for the inmoſt or third heaven is celeſtial, becauſe principled in love to the Lord, the middle or ſecond heaven is ſpiritual, becauſe principled in neighbourly love, the laſt or firſt heaven is celeſtial and ſpiritual-natural, becauſe principled in ſimple good, which is the *ultimate* of order therein; the caſe is ſimilar with a regenerate man, who is a little heaven. *A. C.* 4240.

Ultimates. The end of creation exiſts in its *ultimates*, which is, that all things may return to the Creator, and that there may be conjunction. *D. L. W.* 167.

Ultimates. All meſſages and reſponſes from heaven are conſtantly delivered by means of *ultimates*, ſuch as are in the literal ſenſe of the word, for thus they are in their fulneſs from the Lord. *U. T.* 222.

Ultimates. All power reſides in the *ultimates* of things which are called things natural, conſequently, in the natural ſenſe of the letter of the word, and in the natural light of man. *A. R.* 148.

Ultimates. The ſcientifics appertaining to man are his *ultimates*. *A. C.* 5874.

Ultimates. See *Interiors*.

Ultimates. See *Language*.

Ultimates. See *Sore*, or *Ulcer*.

Ultimates. See *Uſes*.

Ultimates of the Heavens. See *Connection*.

Ultimates of the Human Body. The cartilages, bones, teeth, and nails, are its *ultimates* produced from what is ſpiritual, in which *ultimates*, the life, which is derived from the ſoul, terminates. *W. H. p.* 91. Eng. Edition, 12mo.

Ultimates of the Lord's humanity, which he glorified, are called fleſh and bones. *A. C.* 10044.

Ultimates of Nature. See *Created*.

Ultimates of Nature, See *Inſtrumental*.

Ultimates of Order. See *Divine*.

Ultimates of the Word (the) are the truths and goods of its literal ſenſe. *A. R.* 231.

Ultimates, Mediates, and Primaries. *Ultimates* are all and every thing of the mineral kingdom, which are material ſubſtances of various kinds, as ſtony, ſaline, oily, mineral and metallic ſubſtances covered over with earth, conſiſting of vegetable and animal matters, reduced to the fineſt powder, in theſe reſides the end and alſo the beginning of all the uſes which are from life; the end of all uſes is the endeavour to produce them, and the beginning is the power acting from that endeavour, theſe are of the mineral kingdom. *Mediates (Media)* are all and every thing of the vegetable kingdom, which are graſſes and herbs of all kinds, plants and ſhrubs of all kinds, and trees of all kinds: the uſes of theſe are for all and every thing of the animal kingdom, as well imperfect as perfect, they nouriſh them, delight them, and vivify them; they nouriſh their bodies with their materials, delight their ſenſes with their taſte, ſmell, and beauty, and vivify their affections. An endeavour to do theſe things is in them from the principle of life. *Primaries (prima)* are all and every thing of the animal kingdom, the loweſt in this kingdom are called worms and inſects, the middle birds and beaſts, and the ſupreme, men; for in every kingdom there are loweſt, middle, and ſupreme, the loweſt for the uſe of the middle, and the middle for the uſe of the ſupreme. Thus the uſes of all created things aſcend in order from *ultimates* to man, who is the primary, or firſt in order. *D. L. W.* 65.

Ultimatum. See *Divine Order*.

Unanimity. See *Concord and Unanimity*.

Unbelievers. See *Learned*.

Unchaste Principle. See *Chaſte Love of the Female Sex*.

Uncircumcised in Lips (Exod. 6. 30) ſig. to be impure as to thoſe things which are of doctrine; for by circumciſion was repreſented purification from filthy loves, that is, from the loves of ſelf and of the world; hence they who were

not circumciſed, and were called *uncircumciſed*, repreſented thoſe who were not purified from the above loves, conſequently impure, and *lips* denote thoſe things which are of doctrine; thus by *uncircumciſed in lips* is ſignified to be impure as to thoſe things which are of doctrine, for *uncircumciſed* is pred. both of doctrine and of life; hence the ear is called *uncircumciſed* in Jer. 6. 10, and the heart is called *uncircumciſed* in the ſame Prophet, chap. 9. 26, and Ezek. 44. 7, 9, and Levit. 26. 41; from which paſſages it is evident, that *uncircumciſed* denotes impure; and whereas every thing impure is from impure loves, which are the love of the world and the love of ſelf, therefore by *uncircumciſed* is ſignified that which impedes the influx of good and truth, where thoſe loves are, there in-flowing good and truth is extinguiſhed, for they are contraries, like heaven and hell; hence by the *uncircumciſed ear* is ſignified diſobedience, and by the *uncircumciſed heart* the rejection of good and truth, which is eſpecially the caſe, when thoſe loves have fortified themſelves with the falſe principle as with a wall. The reaſon why Moſes, inaſmuch as he was a ſtammerer, calls himſelf *uncircumciſed in lips*, is for the ſake of the internal ſenſe, that thereby might be ſignified, that they who are in falſes, who are repreſented by Pharaoh, would not hearken to the things which would be ſaid to them from the law divine, by reaſon that they who are in falſes give the name of falſes to the truths which are of the law divine, and the name of truths to the falſes which are contrary to the truths of the law divine, for they are altogether in the oppoſite principle; hence by them the truths of doctrine are no otherwiſe apperceived than as impure, celeſtial loves alſo appear to them as impure, when likewiſe they approach to any celeſtial ſociety, they emit a ſtrong ſtench on the occaſion, which, when they are ſenſible of, they ſuppoſe to flow from the celeſtial ſociety, when yet it is from themſelves, for the ſtench is not ſmelt except near its oppoſite. *A. C.* 7255.

Uncircumcised (the) (Ezek. 31. 18) ſig. thoſe who are without the good of charity. *A. R.* 90.

Unclean Beasts. See *Beaſts.*

Unclean Excretions. There are ſpirits who correſpond to *unclean excretions*, viz. ſuch as in the world have been tenacious of revenge; theſe appear in front towards the left, to the ſame *unclean excretions* alſo they correſpond, who bring down things ſpiritual to things terreſtrial and unclean. *A. C.* 5390.

Unclean Spirits, &c. (Matt. 12. 43. 45 The converſion of a man is here deſcribed by the *unclean ſpirit's going out of him*, and his returning to his former evils, after caſting out things true and good, is deſcribed by the *return of the unclean ſpirit, with ſeven others more wicked than himſelf, into the houſe which he found garniſhed for him*; and the prophanation of what is holy by what is prophane, is deſcribed by *the laſt ſtate of that man being worſe than the firſt.* *D. P.* 231.

Unclean Spirit which goeth out of a Man (Luke 11. 24) ſig. removal of evils and thence of falſes from a man who performs the work of repentance. *Ap. Ex.* 731. *p.* 89.

Unclean Spirit. See *Idol, Prophet, and Unclean Spirit.*

Unclean Thing (Rev. 21. 26). By *unclean thing* is ſignified ſpiritual whoredom, which is adulteration of the good, and falſification of the truth of the word, for this is *uncleanneſs* and impurity itſelf, becauſe the word is cleanneſs and purity itſelf, and the ſame is defiled by evils and falſes when it is perverted. *A. R.* 924.

Unclean Thoughts and Diſcourses. See *Praphanation.*

Uncleanness and Scum (Ezek. 24. 11) ſig. what is evil and falſe. *A. C.* 4744.

Unconnected. What is *unconnected*, and thereby independent, cannot ſubſiſt even a ſingle moment, for the cauſe and ground of its ſubſiſtence, is its connection with and dependence upon that [being or principle] from which is the all of exiſtence, for ſubſiſtence is perpetual exiſtence. *A. C.* 5377.

Unconnected. See *Internal Senſe of the Word.*

Unconnected. See *Life.*

Unconnected. See *Prophets.*

Uncover (to), and Grind Meal (Iſa. 47. 2). To *uncover* ſig. to adulterate the goods of the word, and to *grind meal* ſig. to falſify its truths. *Ap. Ex.* 1153.

Uncreate. See *Created.*

Unction is repreſentation, becauſe thereby they were inaugurated to repreſent. *Ap. Ex.* 375. *p.* 518.

Unction. See *Oil.*

UNDER the FEET. See *Feet*.

UNDERNEATH, or BELOW, in the internal ſenſe, ſig. without. *A. C.* 4564.

UNDERSTAND (to) the INTERNAL SENSE of the WORD. See *Correſpondence*.

UNDERSTAND (to) TRUTH. See *Confirmed*.

UNDERSTAND (to) TRUTH. See *Devil*.

UNDERSTANDING. He who can remove *underſtanding* from faith, may obtrude a thouſand viſionary things upon every religious principle, as hath been done for ages paſt by the Roman Catholics. *A. R.* 451.

UNDERSTANDING (the) of every man is ſuch, that it can be elevated even into the light of heaven, and alſo is elevated, if from any principle of delight he deſireth to ſee the truth. *A. R.* 914.

UNDERSTANDING. What is only in the *underſtanding* and not at the ſame time in the life, is not in a man, but without, as it were in a outer court; but that which is at the ſame time in the life, is in a man, it is within him as in a houſe. *A. R.* 337.

UNDERSTANDING. Whatſoever is not received in the *underſtanding*, the ſame doth not adhere to the memory eſſentially, but only verbally. There are two ways to the *underſtanding*, one from the world, and the other from heaven, and the Lord withdraweth the *underſtanding* from the world when he illuminates it, but if the *underſtanding* be cloſed by religion, the way into it from heaven is cloſed, and then man can no more ſee any thing in the word than the blind can. *A. R.* 224.

UNDERSTANDING. The Lord could cure the *underſtanding* in every man, and ſo cauſe him to think not evil, but good, and this by means of various fears, by miracles, by ſpeaking with the dead, and by viſions and dreams; but to cure the *underſtanding* only, is barely to cure man outwardly: for the *underſtanding* with its thought, is the external of life in man, and the will with its affection, is the internal of his life, wherefore the cure of the *underſtanding* alone would be like a palliative cure, whereby the interior malignity is included, and prevented from making its exit, ſo that it conſumes firſt the neighbouring parts, and afterwards the more remote, till the whole is mortified; it is the will itſelf which is to be cured, not by influx of the *underſtanding* into it, becauſe that never takes place, but by inſtruction and exhortation from the *underſtanding*. If the *underſtanding* alone were cured, man would become like a dead body embalmed, or covered over with fragrant aromatics and roſes, which in a ſhort time would contract ſuch a ſtench from the corpſe, that nobody could come near it; ſuch would be the caſe with celeſtial truths in the *underſtanding*, if the evil love of the will were obſtructed. *D. P.* 282.

UNDERSTANDING. It is the *underſtanding* which is enlightened by the Lord. *A. C.* 6222. 6608. 10659.

UNDERSTANDING (the) is enlightened in proportion as man receives truth with his will, that is, in proportion as he wills to act according thereto. *A. C.* 3619.

UNDERSTANDING (the) receives light from heaven, juſt as the eye receives light from the world. *A. C.* 1524. 5114. 6608. 9128.

UNDERSTANDING (the) takes its quality from thoſe truths derived from good, of which it is formed. *A. C.* 10064.

UNDERSTANDING (the) is what is formed by truths derived from good, but not what is formed by falſes derived from evil. *A. C.* 10675.

UNDERSTANDING (the) conſiſteth in ſeeing from matters of experience and ſcience truths, the cauſes of things, their connections, and conſequences, in regular order. *A. C.* 6125.

UNDERSTANDING (the) conſiſteth in ſeeing and perceiving whether a thing be true or not, before it is confirmed, but not in being able to confirm every thing. *A. C.* 4741. 7012. 7680. 7950. 8521. 8780.

UNDERSTANDING (the) is the recipient of truth. *W. H.* 7. *A. C.* 6242. 6608. 10659.

UNDERSTANDING. Man hath a capacity of being with his *underſtanding* in the ſpiritual world and thence in heaven; but he cannot with the will be in the ſpiritual world, and thence in heaven, unleſs he ſhuns evils as ſins; and unleſs he be alſo with the will in heaven, he is not in heaven, for the will draws the *underſtanding* downwards, and cauſes it to be alike animal and natural as itſelf. *Dec.* 86.

UNDERSTANDING. See *Cerebrum*.

UNDERSTANDING. See *Faith and Charity*.

UNDERSTANDING. See *Fallacies*.

UNDERSTANDING. See *Good and Truth*.

UNDERSTANDING. See *Light*.

UNDERSTANDING, See *Man.*

UNDERSTANDING. See *Underſtanding and Will.*

UNDERSTANDING. See *Wiſdom.*

UNDERSTANDING. (to tranſcend the). See *Explications.*

UNDERSTANDING of the WORD. See *Church.*

UNDERSTANDING of the WORD. See *Communication.*

UNDERSTANDING of the WORD. See *Doctrine of Faith.*

UNDERSTANDING of the WORD. See *Word*

UNDERSTANDING and WILL. The *underſtanding* doth not lead the *will*, but the *will* the *underſtanding*; whilſt the *underſtanding* only teaches and points out the way. *Dec.* 15.

UNDERSTANDING and WILL. The moſt ancient church called the *underſtanding* of the ſpiritual man, male, and his *will* female. *A. C.* 54.

UNDERSTANDING and WILL. The *underſtanding* is the recipient of truth, and the *will* the recipient of good. *A. C.* 3332. 3623. 5332. 6065. 6125. 7503. 9300.

UNDERSTANDING and WILL. The *underſtanding* of man is a recipient as well of good as of evil, and as well of truth as of the falſe, but not the will of man: this laſt principle muſt be either in evil or in good, it cannot be in both, for the will is the man himſelf, and therein is his life's love; but good and evil in the *underſtanding* are ſeparated, like internal and external; hence man may be interiorly in evil, and exteriorly in good; ſtill, however, when man is reformed, good and evil are committed, and then there exiſts a conflict, or combat, which, if it is grievous, is called temptation, but if it is not grievous, is like the fermentation of wine or wort; in ſuch caſe if good overcomes, evil with its falſe is removed to the ſides, comparatively as the lees fall to the bottom of a veſſel, and good becometh like wine after fermentation, generous and fine; but if evil overcomes, then good with its truth is removed to the ſides, and it becomes turbid and foul like unfermented wine. We uſe this compariſon of fermentation, becauſe ferment in the word, ſig. the falſe of evil, as in Hoſea 7. 4. Luke 12. 1, and in other places. *D. P.* 284.

UNDERSTANDING and the WILL. Man has two faculties, one of which is called the *underſtanding*, and the other the *will*. The *underſtanding* is the recipient of truths, conſequently of thoſe things which appertain to faith; and the *will* the recipient of goods, conſequently of what appertains to love. *L. J.* 39. *A. C.* 641. 803. 3623. 3939. 9300. 9930. 10064.

UNDERSTANDING and the WILL. Every thing in man, both in general, and in particular, has relation to the *underſtanding and the will*, and to the conjunction of both, in order that man may be man. *L. J.* 39.

UNDERSTANDING and WILL conſtitute the internal man, and ſpeech and action his external. *A. R.* 641.

UNDERSTANDING and WILL. The *underſtanding* is the recipient of faith, and the *will* the recipient of love, and ſince the *underſtanding* of man is capable of receiving faith towards God, and his *will* of receiving love towards God, by faith and love he may be conjoined to God, and whoever is capable of conjunction with God by faith and love, cannot die to eternity. *A. C.* 7178. 10122. 10367. 4525. 6323. 9231.

UNEASINESS. See *Pain.*

UNFAITHFUL (the) ſig. thoſe who are in no charity towards their neighbour, for theſe are inſincere and fraudulent, conſequently *unfaithful*. *A. R.* 891.

UNGODLY. See *Wicked and Ungodly.*

UNICORN (a young) (Pſal. 29. 3 *to* 9) ſig. falſes of the ſenſual man. *S. S.* 18.

UNICORNS. *Horns of the unicorns*, (Pſal. 22. 21) ſig. truth as to its fulneſs and power. *Ap. Ex.* 316. *p.* 385.

UNINTELLIGIBLE. See *Doctrine.*

UNINTELLIGIBLE. See *Internal Senſe of the Word.*

UNION of the DIVINITY and HUMANITY in the LORD. The *union* was reciprocal of the divinity with the humanity, and of the humanity with the divinity, See John 14. 10, 11, alſo John 17. 10; hence the *union* was full and perfect. The ſame is true with reſpect to all *union*, that unleſs it be reciprocal, it is not full and perfect, the *union*, therefore, of the Lord with man, and of man with the Lord, ought to be of this character and quality, as he teaches in John 14. 20. chap. 15. 4, 5. *L.* 34.

UNION of the DIVINITY and HUMANITY in the LORD (a complete) was effected by the paſſion

ſion of the croſs, which was the final temptation. *L.* 34.

UNION of the HUMANITY with the DIVINITY in the LORD was reſpectively like the *union* of the ſoul and body in man. *L.* 34.

UNION (the) of the Lord's human eſſence with the divine, is like that of truth with good, and the *union* of his divine eſſence with the human, is like that of good with truth, which is reciprocal; yea, in the Lord it was eſſential truth which *united* itſelf with good, and eſſential good which *united* itſelf with truth, for the infinite divinity cannot otherwiſe be expreſſed than as eſſential good and truth, wherefore the human mind is in no fallacy when it thinks that the Lord is eſſential good and eſſential truth. *A. C.* 2011.

UNION and CONJUNCTION. In order that a more diſtinct idea may be conceived of the *union* of the Lord's divine eſſence with the human, and of the Lord's *conjunction* with mankind by means of faith grounded in charity, it may be expedient both here, and in other places, to call the former *union*, and the latter *conjunction*; this diſtinction is alſo grounded in truth and the nature of the thing, for between the divine and human eſſence of the Lord there was *union*, whereas between the Lord and mankind, by means of faith grounded in charity, there is *conjunction*, which appears from this conſideration, that Jehovah, or the Lord, is life, whoſe human eſſence was alſo made life, and between life and life there is *union*; but man is not life, but a recipient of life, and when life flows into a recipient of life, there is *conjunction*, for it is adapted thereto as an active principle is to a paſſive, or as what is alive in itſelf to what is dead in itſelf, which thereby liveth; the principle with the inſtrumental (as they are termed) appears, indeed, conjoined as if they were one, but ſtill they are not one, for the former is by itſelf, and the latter is by itſelf; man of himſelf doth not live, but the Lord by mercy adjoineth him to himſelf, and thus cauſeth him to live eternally, and becauſe they are thus diſtinct, the term *conjunction* is uſed to expreſs the connection. *A. C.* 2021.

UNION. See *Hypoſtatic, or Myſtic Union.*

UNION of the DIVINE and HUMAN NATURES. See *Conjunction.*

UNION of the DIVINE and HUMAN. See *Lord.*

UNION of the HUMAN and DIVINE. See *Divine Truth.*

UNION of the HUMAN with the DIVINE ESSENCE. See *Interceſſion.*

UNION of MINDS. See *Conjugial Love.*

UNITE (to) GOODNESS with TRUTH. See *Temptations.*

UNITE (to) SOULS. See *Love and Hatred.*

UNITED in the MARRIAGE of GOOD and TRUTH (to be). See *Ultimate Delights.*

UNITY of GOD. See *Influx.*

UNIVERSAL (the) comprehends all particulars. *A. R.* 657.

UNIVERSAL. That is called *univerſal* which is formed of ſingulars connected together, as that is common (or a community) which exiſts from particulars. *D. P.* 201.

UNIVERSAL. Divine good and divine truth are the moſt *univerſal* things of all that relate to heaven and the church. *U. T.* 715.

UNIVERSAL. No *univerſal* can exiſt but from and with ſingulars, the totality of theſe being called an *univerſal*, even as particulars taken together are called a common ſubject. *A. C.* 1919. 6159. 6338. 6482. 6483. 6484.

UNIVERSAL. An *univerſal* ſubject partakes of the nature of the ſingular parts by which it is formed, and with which it co-exiſts. *A. C.* 918. 1040. 6483. 8858.

UNIVERSAL. See *Delight.*

UNIVERSAL. See *General Principle, and Univerſal Principle.*

UNIVERSAL. See *Heaven.*

UNIVERSAL. See *Internal Senſe of the Word.*

UNIVERSAL CHRISTIAN CHURCH (the) is founded ſolely upon the worſhip of Jehovah in the humanity. *U. T.* 94.

UNIVERSAL CHURCH. The *church* of the Lord is Catholic, or *univerſal*, conſiſting of all who believe in a God, and live in charity one with another, for ſuch after death are inſtructed by the angels, and become partakers of divine truth. The *univerſal church* in the ſight of the Lord is as one man, but the *church* where the word is, and whereby the Lord is known, is as the heart and lungs in that man. *H. H.* 308.

UNIVERSAL CHURCH. See *Idea.*

UNIVERSAL CONJUGIAL SPHERE proceeds from

from the Lord, and pervades the *univerſe* from its firſt principles to its laſt, thus from angels even to worms. *C. S. L.* 92.

Universal Doctrine of Faith. See *Faith.*

Universal Doctrine of Repentance. See *Decalogue.*

Universal Form of the Faith of the New Heaven and the New Church is this: that the Lord from eternity, who is Jehovah, came into the world, that he might ſubdue the hells, and glorify his humanity: and that without him no fleſh could have been ſaved; and that all will be ſaved who believe in him. It is called *faith in its univerſal form*, becauſe this is the *univerſal of faith*, and the *univerſal of faith* is what entereth into all and every particular part thereof. It is an *univerſal of faith*, that God is one in eſſence and perſon, in whom is a divine trinity, and that the Lord God and Saviour Jeſus Chriſt is he. It is an *univerſal of faith*, that no fleſh could have been ſaved, unleſs the Lord had come into the world. It is an *univerſal of faith*, that he came into the world to remove hell from man, which he effected by ſucceſſive combats againſt it, and victories over it; whereby he finally ſubdued it, and reduced it to order and under obedience to himſelf. It is an *univerſal of faith*, that he came into the world to glorify his humanity, which he aſſumed in the world; that is, to unite it with the divinity of which it was begotten *(divino a quo)*; thus he keepeth hell eternally in order and under obedience. Inaſmuch as this could only be effected by means of the temptations wherewith he ſuffered his humanity to be aſſaulted, even to the laſt and moſt extreme of all, which was his paſſion on the croſs, therefore he endured that proceſs of ſuffering. Theſe are the *univerſals of faith* concerning the Lord. The *univerſal of faith* on man's part, is, that he ſhould believe on the Lord; for by believing on him he hath conjunction with him, and by conjunction, ſalvation. *U. T.* 2.

Universal Heaven (the) acknowledges the Lord alone. *A. R.* 816.

Universal Heaven. See *Centre.*

Universal Heaven. See *Divine.*

Universal Heaven. See *Divine Truth.*

Universal Heaven. See *Heaven.*

Universal Heaven. See *Idea.*

Universal Influx. See *Influx.*

Universal Judgment. See *Judgment.*

Universal Kingdom of the Lord. See *Divine Truth.*

Universal Language of all Languages, The *language*, which is familiar to ſpirits, is not a *language* of expreſſions *(lingua vocum)*, but a *language* of ideas of thought, which is the *univerſal language of all languages*. *A. C.* 1637.

Universal Language. See *Language.*

Universal Language. See *Spirits.*

Universal Loves. See *Loves.*

Universal Nature. See *To Exiſt.*

Universal Principle. Where good *univerſally* reigns, it reigns in all and ſingular things, and in like manner, evil; for the *univerſally reigning principle* then firſt exiſts, when all and ſingular things, are ſuch, and according to their quality and quantity is the *univerſal principle*; for what is called *univerſal*, is *univerſal* from this circumſtance, that it is ſingularly in all things. *A. C.* 6159.

Universal Providence. The divine providence of the Lord is *univerſal* from things the moſt particular, in this circumſtance, that he created the univerſe, to the end that an infinite and eternal creation might exiſt therein from himſelf; and this creation exiſts by the Lord's forming out of men a heaven, which is in his ſight as one man, who is the image and likeneſs of himſelf. *D. P.* 202.

Universal Providence. Nothing could ſubſiſt, unleſs the Lord's divine providence was *univerſal*, in conſequence of acting by and in the moſt ſingular things. *A. C.* 6338.

Universal Sense of the Word. The word in an univerſal ſenſe treats only of the Lord, and of a life conformable to his commandments. *A. R.* 819.

Universal Sense of the Word. The word of the Lord is ſuch, that wherever it treats of one, it treats of all, and of each individual with a difference according to the diſpoſition or complexion of each. This ſenſe is *the univerſal ſenſe of the word*. *A. C.* 838.

Universal World of Earths. See *Church.*

Universal of Doctrine. See *Knowledge of the Lord.*

Universals. Whoſoever knoweth *univerſals*, may afterwards comprehend ſingulars becauſe the latter are in the former, as parts in a whole. *C. S. L.* 261.

Universals of Creation. Good and truth are *universals of creation*, and from thence in all created things: but they are in created subjects according to the form of each. *C. S. L.* 8.

Universals of Creation (the) are perpetual types of the infinity of God the Creator: but in what manner particulars are copies of *universals*, and represent also the Creator's infinity is an abyss, and an ocean, wherein the human mind may, as it were, sail; but then it should be upon its guard, lest any storm, arising from the natural man, should overset the ship with its masts and sails, and dash in pieces the stern; where the natural man standeth confiding only in himself. *U. T.* 32.

Universals of Creation. See *Goodness and Truth.*

Universals of Heaven and Hell. There are three *universals of hell*, which are diametrically opposite to the *universals of heaven*: the *universals of hell* are these three loves, the love of dominion from self-love; the love of possessing the goods of others, from the love of the world; and scortatory love: the *universals of heaven* opposite to these are these three loves, the love of dominion from the love of use: the love of possessing the goods of the world, from the love of performing uses by them; and true conjugial love. *C. S. L.* 261.

Universe (the) is as a theatre, on which the evidences of the existence of a God, and his unity, are continually exhibited. *U. T.* 12.

Universe. All things in the *universe* were created from the divine love and the divine wisdom of God-man. *D. L. W.* 52.

Universe. In the created *universe* as well in its greatest as its smallest parts, these three principles exist, viz. end, cause, and effect; the reason why these three exist in the greatest and smallest parts of the created *universe* is, because they exist in God the Creator, who is the Lord from eternity: but forasmuch as he is infinite, and infinite things in infinite are distinctly one, therefore also these three in him, and in his infinites are distinctly one: hence it is, that the *universe*, which was created from his esse, and which regarded as to uses, is his images obtained these three in all and singular the things appertaining to it. *D. L. W.* 169.

Universe (the) is a consistent and coherent work from first to last; or from its principles to their effects, inasmuch as it is a work containing ends, causes, and effects in an indissoluble connection. And since in all love there is an end intended, and in all wisdom the promotion of an end by the middle causes, proceeding thereby to effects, which are uses, it follows of consequence, that the *universe* is a work containing divine love, divine wisdom, and uses, and thereby a work altogether coherent from its principles to their effects. That the *universe* consisteth of perpetual uses, produced by wisdom, and begun by love, must be evident to every wise man, who hath only a general idea of the creation of the *universe*, and regards its particular parts according to that idea; for particulars adapt themselves to their general design, and the general design giveth to particulars their arrangement in such a form as may make them best conspire to the general good. *U. T.* 47.

Universe. See *Conjugial Sphere.*

Universe. See *Created.*

Universe. See *Divine Love and Wisdom.*

Universe. See *Good and Truth.*

Universe. See *Lord.*

Universe. See *Love.*

Universe of Worlds. See *Human Form.*

Unjust and Just (Rev. 32. 11). By the *unjust* is sig. he who is in evils, and by the *just*, he who is in good. *A. R.* 948.

Unjust. See *Evil and Unjust.*

Unleavened Bread sig. the holy [principle] of love, or the holy of holies, consequently pure love, and the baking of *unleavened bread* is purification. *A. C.* 2342.

Unleavened Bread. See *Leaven.*

Unrighteousness. See *Mammon of Unrighteousness.*

Unspeakable Felicity. See *Good.*

Unspotted (Rev. 14. 5) is predicated of those who are without the falses which are derived from evil. See also Levit. 21. 17, 23, and chap. 22. 19 *to* 25. *Ap. Ex.* 867. *A. R.* 625.

Unstring (to) an Ox (Gen. 49. 6) sig. to weaken the external good which is of charity. *A. C.* 6357.

Untempered Mortar. See *Mortar.*

Uphaz (gold of) sig. celestial good. *A. C.* 9881.

Uphaz. See *Tarshish and Uphaz.*

Upheld (to be). See *Creation of the Universe.*

Upon. See *Over, or Upon.*

Upright fig. what is true originating in charity; for truth may be derived from ſundry origins, but that which originates in the good of charity from the Lord, is called *upright*, and an *upright man*, as in Pſalm, 15. 1, 2; Pſal. 18. 25; Pſal. 84. 11. That an *upright man* is one who is true from [a principle of] goodneſs, or who ſpeaketh and doeth what is true from [a principle of] charity, is evident from this conſideration, that the expreſſions to *walk*, and *way*, and alſo *right*, or *rectitude*, which are expreſſions relating to truth, are often applied to the *upright*, or *uprightneſs*, as in Pſa. 101. 2, 6. Pſa. 119. 1. Pſalm 37. 37. *A. C.* 612.

Upright. See *Juſt and Upright.*

Uprightness and Judgment. See *Holineſs and Juſtice.*

Upwards. To look *upwards* or *forwards* fig. to look to things celeſtial, but to *look downwards*, or *backwards* fig. to look towards corporeal and terreſtrial things. See Levit. 26. 13. Micah 2. 3. Lam. 1. 8, 13. Iſa. 44. 24, 25. *A. C.* 248.

Upwards and Downwards. See *Erect.*

Ur of the Chaldeans (Gen. 11. 28) fig. external worſhip in which are falſes. *A. C.* 1365.

Ur of the Chaldeans (Gen. 15. 7) fig. the maternal [part or principle] which the Lord received by Nativity, or the hereditary [part or principle] derived from the mother. *A. C.* 1816.

Ureters. See *Bladder.*

Ureters. See *Kidneys.*

Urge (to) See *To Haſten and to Urge.*

Uri and Hur (Exod. 31. 2) fig. the doctrines of celeſtial truth and good. *A. C.* 10329.

Urim (Iſa. 24. 15) fig. the light which is from the divine truth proceeding from the Lord. *A. C.* 5922.

Urim and Thummim. The goods and truths of the word in its literal ſenſe, are underſtood by the *Urim and Thummim* on Aaron's ephod. *Urim and Thummim* fig. the brilliancy of divine truth derived from divine good in its ultimates, for *Urim* ſignifieth a ſhining fire; and *Thummim* brilliancy, in the angelic tongue, and in the Hebrew tongue, integrity. *U. T.* 218.

Urim and Thummim. The anſwers from the Lord, given by *Urim and Thummim* were reſplendencies of light according to the ſtate of the thing in queſtion grounded in order, for all the light of heaven varies according to the ſtates of a thing, and the ſtates of the thing vary according to the order of good and truth. What was the order of the precious ſtones in the *Urim and Thummim*, is mentioned and deſcribed in the word, but to what tribe each ſtone correſponded, is not mentioned, for they repreſented all principles of light derived from celeſtial flame, that is, all principles of truth, grounded in good, or all principles of faith grounded in love, and inaſmuch as they had this repreſentation, therefore celeſtial light itſelf was miraculouſly tranſlucent according to the thing in queſtion, and to which an anſwer was given, being refulgent and reſplendent for the affirmative of good and truth, not to mention variegations as to colours according to differences of the ſtate of good and truth, as in heaven, wherein all celeſtial and ſpiritual things are expreſſed by lights and the diſcriminations thereof, and this in a manner ineffable and altogether incomprehenſible by man; for in heavenly light there is life from the Lord, conſequently wiſdom and intelligence: hence in the diſcriminations of light, there is every thing which appertains to life, that is, every thing which appertains to wiſdom and intelligence, and in the diſcriminations of flame, of radiance and of ſplendour, there is every thing which appertains to the life of good, and to the life of truth grounded in good, or to love towards the Lord and faith thence derived. This then was the *Urim and Thummim*, which was on the breaſt plate of the ephod, and on the heart of Aaron; which is evident alſo from this conſideration that *Urim and Thummim* fig. lights and perfections, and that the *breaſt-plate*, on which it was placed, was called the *breaſt-plate of judgment*, becauſe judgment is intelligence and wiſdom: the reaſon why it was on Aaron's heart was, becauſe by *heart* is fig. the divine love: hence alſo thoſe precious ſtones were ſet in bottoms of *gold*, for *gold* in the internal ſenſe is the good which is of love and *precious ſtone* is the truth which is pellucid by virtue of good. *A. C.* 3862.

Urine. They who have applied divine truths to ſelfiſh loves, and thus have falſified them, in another life, love *urine*, becauſe *urine* correſponds to the pleaſures of ſuch love. *H. H.* 488. *A. C.* 5390.

Urine. They who during their bodily life have

have been given up to thievish and piratical practices, above all other liquors are delighted with fœtid and stinking *urine*, and also seem to themselves to have their habitation in the midst of such liquors, and likewise in lakes of a disagreeable stench. *A. C.* 820.

URINE. The spirits, and society of spirits to which the *urine* itself, especially the stinking *urine*, corresponds, are infernal: for as soon as the *urine* is separated from the blood, notwithstanding it is in the little tubes of the kidneys, or within the bladder, it is still out of the body, for what is separated, makes no longer any circle in the body, consequently it doth not contribute any thing to the existence and subsistence of its parts. *A. C.* 5381. 5387.

URINE. They who correspond to the *urine* are most timorous when there is the smallest danger, and most courageous when there is no danger; and they are in the opposite to those to whom the ejection of the *urine* corresponds, and study by every means to occasion hurt to it. Some of those spirits have no face, but somewhat black bearded instead of a face: but others amongst them have a terrible grate of teeth instead of a face. They love *urine* above all liquids, and fœculent *urine* above any other. *A. C.* 5387.

US (Gen. 1. 26). "Let *us* make man in our image," hath respect to man's government by the Lord, by the ministry of angels and spirits. But inasmuch as the Lord alone governeth and disposeth, in the following verse it is said, in the singular, "God created man in his own image." See Isa. 44. 24. *A. C.* 50.

US. ("*Let us go down*,") (Gen. 11. 7) sig. the execution of judgment, which is effected by means of evil spirits. *A. C.* 1320.

US, or the MEN, or ANGELS (Gen. 19. 13) sig. the Lord's divine human [principle] and holy proceeding; by that principle the good were saved, and the wicked perished, but the latter perished by this law, that evil itself destroyed them; and whereas this was the ground of their destruction, and it was effected by the coming of the Lord into the world, therefore it is here said, according to appearance, "Jehovah hath sent *us* to destroy it." *A. C.* 2397.

USAL (Gen. 10. 27) sig. a ritual of the church called Eber. *A. C.* 1245.

USE. Love and wisdom, without *use*, are mere volatile existences in the mind, which take wing and fly away, unless they be fixed firm in *uses*. *U. T.* 67.

USE. Such as the *use* is, such is the good. *A. C.* 3949.

USE (spiritual) is for the sake of the Lord, our neighbour, and salvation, and natural *use* is for the sake of self and the world. *A. R.* 889.

USE. See *Conjugial Love*.

USE. See *Good*.

USE. See *Good and Truth*.

USE. See *Lord*.

USE. See *Love, Wisdom, and Use*.

USE. See *Uses*.

USE. See *Work*.

USE of REASON (the) is in no man from nativity, but comes by influx from the heavens. *A. C.* 5993.

USEFULNESS (all) proceeds from the Lord. *A. R.* 849.

USES. In the earths there is an endeavour to produce *uses* in forms, or forms of *uses*. *D. L. W.* 310.

USES. In all forms of *uses* there is a certain image of creation. *D. L. W.* 313.

USES. In all forms of *uses* there is a certain image of man. *D. L. W.* 317.

USES. In all forms of *uses* there is a certain image of infinite and eternal. *D. L. W.* 318.

USES. All things of the created universe viewed from their *uses* represent man in an image, and this testifies that God is a man. *D. L. W.* 319.

USES. All things which are created from the Lord are *uses*, and they are *uses* in that order, degree, and respect, in which they have relation to man, and by man to the Lord, from whom they are. *D. L. W.* 327.

USES of all things which are created, ascend by degrees from ultimates to man, and through man to God the Creator, from whom they are. *D. L. W.* 65. 170. 171.

USES (evil) were not created by the Lord, but had their rise together with hell. *D. L. W.* 336. 348.

USES. The Lord disposes to *uses*, and disposes the *uses* themselves. *A. C.* 5949.

USES are the goods of love, which derive their essence from the conjunction of good and truth. *D. L. W.* 253.

USES (all) derived from truths are the goods of truth; the truths which are not for *use* are separated, and some are retained and some are rejected; they which are retained, are such as introduce to good more remote and nearer, and are *uses* themselves; they which are rejected, are they which do not introduce, nor apply themselves: all *uses* in their beginning are truths of doctrine, but in their progress they become goods, and they then become goods, when man acts according to those truths. *A. C.* 4984.

USES. All good things which exist in act, are called *uses*, and all evil things which exist in act, are also called *uses*, but the latter are called evil *uses*, and the former good *uses*. Now forasmuch as all good things are from the Lord, and all evil things are from hell, it follows, that no other than good *uses* were created from the Lord, and that evil *uses* had their origin from hell. By *uses* which are treated of in particular in this article, are meant all things which appear upon the earth, as animals of all kinds, and vegetables of all kinds; of both the latter and the former, those which furnish *use* to man are from the Lord, and those which do hurt to man, are from hell. In like manner by *uses* from the Lord are meant all things which perfect the rational principle of man, and cause man to receive a spiritual principle from the Lord; but by evil *uses* are meant all things which destroy the rational principle, and prevent man from becoming spiritual. The reason why the things which do hurt to man are called *uses*, is because they are of *use* to the wicked to do evil, and because they contribute to absorb malignities, therefore also they contribute as cures. *Use* is applied in both senses, in like manner as love, for we speak of good love, and evil love, and love calls all that use, which is done by itself. *D. L. W.* 336.

USES (all) which are the ends of creation are in forms, and they receive their forms from substances and matters, such as there are in the earths. *D. L. W.* 307.

USES. The love affection always adjoins itself to truths, according to *uses* of life, and this affection is re-produced with the truths, and the truths with the affection. *A. C.* 3336, 3824, 3849, 4205, 5893, 7967.

USES. They who are in charity, that is, in love towards their neighbour, from which love they derive a delight in pleasures which is a living delight, do not regard the enjoyment of pleasures, except for the sake of *uses*; for charity is no charity unless it be attended with works of charity, inasmuch as charity consisteth in exercise, or *use*; he who loveth his neighbour as himself, never perceiveth the delight of charity, except in the exercise thereof, or in *use*, wherefore a life of charity is a life of *uses*, such is the life of the universal heaven, for the kingdom of the Lord, as being a kingdom of mutual love is a kingdom of *uses*; it is for this reason, that every pleasure which is derived from charity, receiveth its delight from *use*, and the more distinguished the *use* is, so much the greater is the delight; hence it is, that the angels receive happiness from the Lord according to the essence and quality of *use*. This is the case with every pleasure, that the more distinguished its *use* is, so much the greater is its delight, to mention only a single instance: the delight of conjugial love, inasmuch as that love is the seminary of human society, and from that seminary is formed the Lord's kingdom in the heavens, which is the most important of all *uses*, therefore it is attended with so great a delight, that it is a heavenly happiness: the case is similar with respect to other pleasures but with a difference according to the excellence of their *uses*, which *uses* are so manifold that it is scarce possible to arrange them into their several genera and species; nevertheless each of them regardeth the kingdom of the Lord, or the Lord, some more nearly and directly, others more remotely and obliquely. Hence it may appear, that all pleasures are allowed to man, but for the sake of *use*, and that by virtue of such *use* with a difference according thereto, they partake of and derive life from celestial happiness. *A. C.* 997.

USES are provided by the Lord from the conjunction of evil and the false principle which is in those who are in hell; for the kingdom of the Lord, which is not only over heaven, but also over hell, is a kingdom of *uses*; and it is the divine providence of the Lord that there should not be there any person, or any thing, from which and by which *use* is not performed. *D. P.* 26.

USES proceed only from life, and their series and order from wisdom and love. *D. L. W.* 46.

USES,

Uses. All things which are evil *uses*, are in hell, and all things which are good *uses* are in heaven. *D. L. W.* 339.

Uses. Influx from hell operates those things which are evil *uses*, in places where there are things which correspond to them. *D. L. W.* 341.

Uses (all) as well good as evil, are from a spiritual origin, therefore from the sun where the Lord is. *D. L. W.* 348.

Uses (all) in heaven are resplendent. *A. R.* 940.

Uses. There are *uses* for sustaining the body, *uses* for perfecting the rational [principle], and *uses* for receiving the spiritual principle from the Lord. *D. L. W.* 331. 332, 333.

Uses for Receiving a Spiritual Principle from the Lord are all things appertaining to religion, and thence to divine worship, consequently which teach the acknowledgment and knowledge of God, and the knowledge and acknowledgment of good and truth, and thereby eternal life; which in like manner as other instructions, are imbibed from parents, masters, preachings and books, and especially by applications and exertions of life in conformity thereto, in the christian world by doctrines and preachings from the word, and by the word from the Lord. These *uses* in their extent may be described by things similar to those which describe bodily *uses*, as by nourishment, cloathing, habitation, recreation, and delight, protection, and preservation of state, if so be the application be made to the soul, nourishment having respect to the good of love, cloathing to the truth of wisdom, habitation to heaven, recreation and delight to felicity of life and heavenly joy, protection against infesting evils and preservation of state to eternal life. All these are given from the Lord, according to the acknowledgment that all the things, which are of the body, are also from the Lord, and that man is only as a servant and steward appointed over the goods of his Lord. *D. L. W.* 333.

Uses. See *Brain.*

Uses. See *Correspondence.*

Uses. See *God.*

Uses. See *Internal Man.*

Uses. See *Knowledges.*

Uses. See *Lord.*

Uses. See *Love.*

Uses. See *Love of Uses.*

Uses. See *Natural Light from Glory which does not originate in Pride.*

Uses. See *Nature.*

Uses. See *Use.*

Uses of Baptism. See *Baptism.*

Uses of Created Things. See *Created Things.*

Uterus and Ovaries. See *Womb.*

Uz, Buz, Kemuel, Keseb, Haza, Pildash, Jidlaph, and Bethuel (Gen. 22. 22, 23) sig. various religious principles and kinds of worship, derived from those out of the church, who are in brotherhood by virtue of good, signified by *Milcah and Nahor.* *A. C.* 2863. 2864.

Uz, Hul, Gether, and Mash (Gen. 10. 23) sig. so many several kinds of knowledges derived from the knowledges of good, and the things appertaining to knowledges: knowledges derived from the knowledges of good, are natural truths, and the things appertaining to knowledges are actions according thereto. *A. C.* 1234.

Uzzah represented that which ministers, thus truth, for this ministers to good. *A. C.* 4926.

Uzzah and Jeroboam. (2 Sam. 6. 6, 7 and 1. Kings 13. 4, 5, 6). *Uzzah's putting forth to the Ark* represented self-ability, or man's proprium, which being prophane, the word *hand* is not mentioned, but still it is understood, the reason whereof is, lest it should be perceived by the angels, that what was so prophane had touched what was holy. Concerning *Jeroboam*, in like manner, by *putting forth the hand* is sig. self-ability, or proprium, which is prophane, in that it was desirous to violate what was holy, by *putting forth the hand against the man of God*, wherefore *the hand was dried up*; but inasmuch as he was an idolator, and therefore incapable of prophanation, *his hand was restored to him.* *A. C.* 878.

# W.

WAFERS (Exod. 16. 31) ſig. ſpiritual good. *A. C.* 8522. Alſo ultimate celeſtial good in the external man. *A. C.* 10079.

WAFERS. See *Baſket.*

WAIL and HOWL (to) *(plangere et ejulare)* (Micah 1. 8) hath reſpect to the grief (*dolorem*) of the angels of heaven, and of the men of the church, in whom the church, and among whom the Lord is. *Ap. Ex.* 695. *p.* 556.

WAIL (to). See *To Weep.*

WAILING (Rev. 21, 4.) *Wailing* has various ſignifications, in all caſes having relation to the ſubject treated of, in the preſent caſe to the fear of evils from hell, becauſe the fear of damnation is mentioned juſt before, and the fear of falſes from hell, and of temptations proceeding from them, immediately after. *A. R.* 884.

WAILING and GNASHING of TEETH (Matt. 24. 51) ſig. their ſtate [who are here treated of] in another life, *wailing* their ſtate as to evil, and *gnaſhing of teeth*, their ſtate as to falſes. *A. C.* 4424.

WAIT (to) for SALVATION (Gen. 49. 18) ſig. to bring aid. *A. C.* 6402.

WAITING as yet SEVEN DAYS (Gen. 8. 10) ſig. the beginning of the ſecond ſtate of regeneration, as may appear from this conſideration, that hereby is deſcribed the time which intercedeth between the firſt ſtate ſpoken of in the preceding verſes 8 and 9, and this ſecond ſtate, which is here treated of in verſes 10 and 11; that time which intercedeth, in order that all things may be connected hiſtorically, is expreſſed by the circumſtance of Noah's *waiting*. *A. C.* 880.

WAKE p out of SLEEP. See *Watchful.*

WAKEFULNESS. See *Sleep.*

WALK (to). To *walk* with God is to teach, and live according to the doctrine of faith; but to *walk* with Jehovah, is to live the life of love. To *walk* is a cuſtomary form of ſpeaking, ſignifying to live, as to *walk* in the law, to *walk* in the ſtatutes, to *walk* in the truth: to *walk* hath reſpect properly to way, which relateth to truth, conſequently which relateth to faith, or the doctrine of faith. *A. C.* 519.

WALK (to) WITH, or BEFORE JEHOVAH, ſig. in the word, to live the life of love. *A. C.* 519.

WALK (to) upon a WALL (Gen. 49. 22) ſig. to fight againſt the falſe. *A. C.* 6419.

WALK (to) upon the WINGS of the WIND (Pſ. 104. 2, 4) ſig. the ſpiritual ſenſe, which is in the literal ſenſe of the word. *Ap. Ex.* 283. *p.* 326.

WALK (to), STAND, and SIT (Pſal. 1. 1). Here to *walk*, to *ſtand*, and to *ſit* are mentioned, becauſe the one follows the other, for to *walk* pertains to the life of the thought derived from the intention; to *ſtand* hath reſpect to the life of the intention derived from the will; and to *ſit* belongs to the life of the will, conſequently it is the eſſe [or being] of life; the counſel alſo, concerning which man is ſaid to *walk*, regards the thought; the way in which he is ſaid to *ſtand*, regards the intention; and to *ſit in the ſeat of ſcorners* hath reſpect to the will, which is the eſſe of the life of man. *Ap. Ex.* 687. *p.* 54, &c.

WALK (to). See *Exhalation from Evils and Falſes in the Hells.*

WALK (to) BEFORE JEHOVAH. See *To Sit, Stand, and Walk before Jehovah.*

WALK (to) on the BELLY. See *Belly.*

WALK (to) with the FEET NAKED. See *Earths.*

WALK (to) and not FAINT. See *To Run, and not be Weary, &c.*

WALK

WALK (to) and SEEK. See *To Love and Serve.*

WALL ſig. truth in ultimates. *A. R.* 132.

WALL (Rev. 21) ſig. the divine truth proceeding from the Lord, and hence the truth of faith derived from the good of charity. *A. C.* 6419.

WALL (Rev. 21. 12, 14). When by the city holy Jeruſalem is meant the Lord's new church as to doctrine, by its *wall* nothing elſe is meant but the word in its literal ſenſe, from which doctrine is derived, for that ſenſe defends the ſpiritual ſenſe, which lies concealed within it, juſt as a *wall* defends a city and its inhabitants, and the literal ſenſe is the baſis, continent, and firmament of its ſpiritual ſenſe, and that ſenſe is a guard to prevent the interior divine truths of its ſpiritual ſenſe from being injured; alſo church doctrine is to be drawn from the literal ſenſe of the word, and confirmed by it; it is called a *wall great and high*, becauſe it means the word as to its divine good and divine truth, for *great* is predicated of what is good, and *high* of what is true. By *wall* is ſig. that which defends, and where the church is treated of, it ſig. the word in its literal ſenſe, in the following paſſages alſo, Iſaiah 62. 6. Iſaiah 60. 14, 18. Zech. 2. 5. Ezek. 27. 11. Jerem. 5. 1, 10. Lament. 2. 8, 9. Joel 2. 9. Pſalm 55. 11, 12. Iſaiah 22. 5. chap. 61. 5. Jerem. 1. 15. Ezek. 27 11. Lament. 2. 7. That the word in its literal ſenſe is ſignified by *wall*, appears clearly from what follows in this chapter, where the *wall*, its gates, foundations, and dimenſions are much treated of, the reaſon is, becauſe the doctrine of the new church, which is ſignified by the city, is derived ſolely from the literal ſenſe of the word. *A. R.* 898.

WALL. See *Foundations of a Wall.*

WALL. See *To Lay the Hand on the Wall.*

WALL DAUBED UNEVILLY (Ezek. 13. 14) ſig. what is falſe appearing as true. *A. C.* 739.

WALL, RAMPART, GATES, and BARS (Lam. 2. 8, 9) ſig. doctrinals. *A. C.* 402.

WALL. See *To Walk upon a Wall.*

WALLS and PALACES (Pſalm 122. 6, 9). *Walls* ſig. the exteriors of man, and *palaces* his interiors. *Ap. Ex.* 365. *p.* 497.

WALLET (Gen. 42. 27). "And it was in the mouth of his *wallet*," ſig. that they were given and ſtored up in the threſhold of the exterior natural principle, which appears from the ſignification of the *mouth of a wallet*, as denoting the threſhold of the exterior natural principle; that they were ſtored up there, is involved, and that they were given, follows from what goes before, that it was without any ſelf-ability. inaſmuch as the *wallet* was the front part of the ſack, therefore by it nothing elſe is ſignified than the front part of the receptacle, thus the exterior natural principle, for this is alſo in front. *A. C.* 5497.

WANDER (to) in a FIELD (Gen. 37. 15) ſig. to fall from the common [or general] truth of the church; for *field* denotes the church as to good, and a man of the *field* denotes the good of life derived from doctrinals; it is ſaid a man, becauſe by man [*vir*] is ſignified truth, which is of the church. They are ſaid to fall from the common [or general] truth of the church, who acknowledge the Lord, but not his human divine [principle]: and alſo they who acknowledge faith as eſſential, but not charity; each is a common [or general] truth of the church, from which when the man of the church recedes, he falls from common [or general] truth, and he who falls from this, falls alſo afterwards from the ſpecific truths, which are treated of in what follows in this chapter: as where any one commences from a falſe principle, and deduces conſequent principles from it, theſe conſequent principles hence become falſe, becauſe the beginning [or firſt principle] rules in thoſe which follow, and alſo by theſe conſequent principles, the firſt falſe principle is corroborated. *A. C.* 4717.

WANDER (to) BLIND in the STREETS (Lam. 4. 14) ſig. not to know what is true and good. *A. C.* 382.

WANDER (to) (Amos 4. 8) ſig. to inquire. *Ap. Ex.* 532. *p.* 216.

WANDERING SOULS, or SPIRITS. *Souls and ſpirits* who are not as yet conſigned to their alloted fixed ſituation in the grand man, are conveyed about to divers places, ſometimes in one direction, ſometimes in another, at one inſtant they are ſeen on one ſide, at another inſtant, on another ſide, one while they are above, another while, beneath; they are called *wandering ſouls, or ſpirits*, and are compared to fluids in the human body, which ariſe from the ſtomach, ſometimes

times into the head, ſometimes to other parts, being tranſlated hither and thither; the caſe is ſimilar in reſpect to theſe ſpirits, before they come to the ſituation allotted them, and which is conformable to their common or general ſtate: it is their ſtate which is thus changed and unfixed. *A. C.* 1381.

WANDERING STARS encompaſſing a ſpirit in the world of ſpirits ſig. falſities, but have a different ſignification when the *ſtars* are not *wandering*. *A. C.* 940.

WANDERING STARS. See *Stars.*

WANDERINGS of the CHILDREN of ISRAEL repreſented the reformation and regeneration of man. *Ap. Ex.* 730. *p.* 81.

WANTING (to be). There is not *wanting* to any man a knowledge of the means whereby he may be ſaved, nor the power of being ſaved if he will. *D. P.* 329.

WAR, in the word, ſig. ſpiritual *war*, which is of the falſe againſt truth, and of the truth againſt the falſe; but it is they who are in falſes who fight againſt truths, but not ſo they who are in truths againſt falſes, for the former are always the aggreſſors, but the latter only defend; with reſpect, however, to the Lord, he indeed never oppoſes, but only defends truths. *Ap. Ex.* 734. *p.* 98.

WAR. See *Fight and War.*

WARFARE. Whilſt man is made ſpiritual, he is continually engaged in combat or *warfare*, on which account the church of the Lord is called militant. *A. C.* 59.

WAR (Rev. 12. 7). "There was *war* in heaven, Michael and his angels fought againſt the dragon, and the dragon fought and his angels," ſig. the falſes of the former church fighting againſt the truths of the new church. By *war* is ſignified ſpiritual *war*, which is of falſe againſt true, and true againſt falſe, for no other *war* can take place in heaven, where this is ſaid to have been waged; neither can it take place in heaven when once formed of angels, but it was waged in the former heaven which paſſed away, as appears Rev. 21. 1, for that heaven paſſed away in conſequence of the laſt judgment being executed on the dragon and his angels, which is alſo ſignified by the dragon's being caſt down, and his place being no more found in heaven according to what comes after. *A. R.* 548.

WARS. By *wars*, in the word, are ſignified ſpiritual *wars*, which are impregnations of truth, and are conducted by reaſonings from falſe principles. Inaſmuch as by *wars* in the word are ſignified ſpiritual *wars*, therefore the miniſtry of the Levites was called military ſervice [*militia*]. *A. R.* 500.

WARS (all) although they are of a civil nature, are repreſentative of ſtates of the church in heaven, and they are correſpondences: ſuch were all the *wars* which are deſcribed in the word, and moreover, ſuch are all *wars* at this day. *D. P.* 251.

WARS. It is not from the divine providence that *wars* exiſt, becauſe they are connected with murder, depredations, violences, cruelties, and other enormous evils, which are diametrically contrary to chriſtian charity; ſtill, however, they cannot but be permitted for ſeveral reaſons. *D. P.* 251.

WARS of the CHILDREN of ISRAEL with various nations, repreſent the Lord's combats with the hells. *L.* 14.

WARS. All the *wars* of the ſons of Iſrael, carried on with the Philiſtines, repreſented the combats of the ſpiritual man with the natural man, and from thence alſo, the combats of truth conjoined to good, with truth ſeparate from good. *Ap. Ex.* 817. *p.* 251.

WARS of JEHOVAH. By the *wars of Jehovah*, mentioned in the ancient word, and in our's, are underſtood and deſcribed the Lord's combats with hell, and his victories over it, when he ſhould come into the world. The ſame combats are alſo underſtood and deſcribed in many paſſages in the hiſtorical parts of our word, as in the *wars* of Joſhua with the inhabitants of the Land of Canaan, and in the *wars* of the Judges and Kings of Iſrael. *S. S.* 103.

WARS of JEHOVAH and E[illegible]NTIATIONS. The hiſtorical and prophetical parts of the ancient word, quoted by Moſes, were ſo called. *A. C.* 2897.

WARS of JEHOVAH (the) and the prophetic books which are mentioned by Moſes, (Numb. 21. 14, 15, 27, 30) are now poſſeſſed by the inhabitants of Great Tartary. *A. R.* 11.

WARES of GOLD, SILVER, &c. (Rev. 18. 11 *to* 13) ſig. thoſe things which, with a view to ſelf-worſhip, themſelves have with ſtudy and art invented alſo the doctrinals and knowledges of good and truth from the word, which they have perverted in favor of themſelves. The

ſignification

ſignification is ſimilar of what is ſaid concerning the *wares of Tyre* in Ezekiel, 27. 17. *A. C.* 4748.

Wash (to) us from our Sins, (Rev. 1. 5) ſig. to purify from evils, conſequently, to reform and regenerate, for regeneration is ſpiritual waſhing. *A. R.* 19.

Wash (to) the Faces (Gen. 43. 31) ſig. to arrange ſo as not to appear, for the *face* was *waſhed* leſt the weeping ſhould appear, conſequently it was ſo arranged. *A. C.* 5695.

Wash (to) the Hands and the Feet, and to Wash the Flesh. To *waſh the hands and feet* ſig. to purify the natural man and to *waſh the fleſh*, ſig. to purify the ſpiritual man See Exod. 30. 18—21. and Lev. 16. 4, 24. *Ap. Ex.* 475. *p.* 128.

Wash (to) in Wine and in the Blood of Grapes. See *Judah*.

Washed. See *Robes*.

Washing. By *waſhing*, in the word, is ſig. to cleanſe oneſelf from evils and falſes. *A. R.* 378.

Washing of the Hands was an ancient teſtification of innocence, and ſignified purification from evils and falſes. See Pſal. 73. 13. Matt. 27. 24. *Ap. Ex.* 475. *p.* 130.

Washing (John 13. 8. 9). By *waſhing* is here meant ſpiritual *waſhing*, which is purification from evils; by *waſhing the head and hands* is meant to purify the internal man, and by *waſhing the feet* is meant to purify the external; that when the internal man is purified, the external is to be purified, is meant by theſe words, "He that is *waſhed*, needeth only that his feet be *waſhed*;" that all purification from evils is from the Lord, is meant by theſe words, "If I waſh thee not, thou haſt no part with me." *Waſhing* among the Jews repreſented purification from evils, and this is ſignified by *waſhing* in the word. And by *waſhing* the feet is ſig. the purification of the natural, or external man. *D. P.* 151.

Washing. See *Baptiſm*.

Wash-pot (Pſal. 60. 7, 8, 9) denotes good defiled with falſe principles. *A. C.* 2468.

Waste Places. See *Old Waſte Places and the Foundations of Generation and Generation*.

Wasted (to be) Gen. 21. 15. ſig. to be deſolated. *A. C.* 2680.

Wastes and Desolations (Iſa. 61. 4). *Waſtes*, in this, and other paſſages, ſig. evils, and *deſolations*, falſes. *A. C.* 153.

Watch (to) over Man during Sleep. See *Cerebellum*.

Watchful (to be) Rev. 3. 2. ſig. to be in truths and in a life conformable to them. By *watching* in the word nothing elſe is ſignified, for he who learns truths, and lives according to them is like one who is waked out of ſleep and becomes *watchful*, but he who is not in truths, but only in worſhip, is like one who ſleeps and dreams. Natural life, conſidered in itſelf, or without ſpiritual life, is nothing elſe but ſleep, but natural life, in which there is ſpiritual life, is *watchfulneſs*, and this is no otherwiſe acquired than by truths, which are in their day and in their light, when man is in a life conformable to them. *A. R.* 158. *Ap. Ex.* 187. *p.* 184.

Watchful. See *Sleep*.

Watchman (Iſa. 21. 11) in an internal ſenſe ſig. one who obſerves the ſtates of the church, and their mutations, conſequently every Prophet. *A. C.* 10134.

Watch Tower (Iſa. 23. 13) ſig. phantaſies. *A. C.* 1306.

Water ſig. the ſpiritual things of faith. *A. C.* 680.

Water (to give) Gen. 43. 24. ſig. the common [or general] influx of truth. Such influx is the illumination which gives the faculty of apperceiving and underſtanding truth; this illumination is from the light of heaven, which is from the Lord, which light is no other than the divine truth. *A. C.* 5668.

Water (cold) (Matt. 10. 42). *Water* ſig. truth in affection, and *cold water* ſig. truth in obedience; for obedience alone is a natural, not a ſpiritual affection, which reſpectively is *cold*. *Ap. Ex.* 695.

Water. See *Blood and Water*.

Water. See to *Boil in Water*.

Water. See to *Draw Water*.

Water. See *Drawers of Water*.

Water. See *Flagon of Water*.

Water. See *Priſoners out of the Pit wherein is no Water*.

Water. See *Roaſt and Boiled*.

Water. See *Sea*.

Water,

WATER. See *Waters*.

WATER of LIFE. ſig. divine truths from the Lord through the word. *A. R.* 932.

WATER of SEPARATION. See *Cow*.

WATER BEING DRIED UP (Rev. 16. 12) ſig. that the falſes of their interior reaſonings were removed [who are here treated of]. *A. R.* 700.

WATER and SPIRIT (John 3. 5). To be "born of *water*," ſig. to be "born of truths, and of the *ſpirit*," ſig. by a life according to them. *A. R.* 50. *Ap. Ex.* 475.

WATER-POT. See *Caſk*.

WATER-POTS of STONE PLACED ACCORDING to the MANNER of the PURIFYING of the JEWS (John 2. 1 *to* 10) ſig. all thoſe things in the word, and thence in the Jewiſh church, and its worſhip, which were all repreſentative and ſignificative of the divine things in the Lord, and from the Lord, which contained internal things. *Ap. Ex.* 376. *p.* 535.

WATER-TROUGH ſig. the doctrine of charity. *A. C.* 6777.

WATERS ſig. truths in the natural man: and in an oppoſite ſenſe, falſes. *A. R.* 50.

WATERS. ſig. particularly the ſpiritual things of man, or the intellectual things of faith, and alſo what is oppoſite thereto. *A. C.* 739.

WATERS (Gen. 8. 7). The drying up of the *waters* from off the earth ſig. the apparent diſſipation of falſities. *A. C.* 864.

WATERS (Pſal. 104. 3) ſig. divine truths. *Ap. Ex.* 594. *p.* 328.

WATERS (Iſa. 8. 6, 7). *Waters going ſoftly* ſig. things ſpiritual, and *waters ſtrong and many* ſig. falſes. *A. C.* 790.

WATERS (Ezek. 47. 9) ſig. things ſpiritual from a celeſtial origin. *A. C.* 994.

WATERS (Rev. 17. 1). By *many waters* are ſignified truths of the word adulterated. *A. R.* 719.

WATERS, or RIVERS. ſig. things ſpiritual, rational, or ſcientific, which appertain to truth. *A. C.* 2702.

WATERS ABOVE the FIRMAMENT (Gen. 1. 6) ſig. the knowledges which are in the internal man; and the *waters beneath the firmament* ſig. the ſcientifics appertaining to the external man. *A. C.* 24.

WATERS UPON which there is a DROUGHT, that they may be DRIED UP, (Jer. 50. 38) ſig. truths. *A. R.* 52.

WATERS ISSUING OUT of the SANCTUARY (Ezek. 47. 12) ſig. the life and mercy of the Lord, who is the ſanctuary. *A. C.* 57.

WATERS. See *Angel of the Waters*.

WATERS. See *Creeping Things which the Waters Produce*.

WATERS. See *Drying up the Waters, &c.*

WATERS. See *Face of the Waters*.

WATERS. See *Flood*.

WATERS. See *Foam upon the Face of the Waters*.

WATERS. See *Man*.

WATERS. See *River*.

WATERS. See *Voice of many Waters. &c.*

WATERS of the LOWER FISH-POND (Pſal. 22. 10) ſig. the traditions whereby infractions were made into the truths of the word. *A. C.* 4926.

WATERS of JERICHO. See *Jericho*.

WATERS of SIHOR. See *Sihor*.

WATERS, RIVERS, and DEPTHS (Pſal. 78. 15, 16) ſig. truths derived from the Lord. *A. C.* 2702.

WAVE-OFFERING (Exod. 29. 27) ſig. vivification by acknowledgement of the Lord. *A. C.* 10091.

WAVES of the SEAS in the loweſt heaven, are thin and pure, but the *waves of the ſeas* in hell, are thick and impure. *Ap. Ex.* 342.

WAVES ROARING. See *Sea and the Waves Roaring*.

WAX and MYRRH (Gen. 43. 11) ſig. truths of good of the interior natural principle, which may appear from the ſignification of *wax*, in this caſe aromatic *wax*, as denoting the truth of good, and from the ſignification of *myrrh*, as denoting alſo truth from good: the reaſon why they appertain to the interior natural principle is, becauſe theſe aromatics are purer than roſin, or gum, [*reſina*] and honey, and therefore are named in the ſecond place, for ſuch things are enumerated in the word according to order. By *wax* in this paſſage is not meant common *wax*, but aromatic *wax*, which is as ſtorax, and which *wax* is ſig. by the expreſſion with which it is expreſſed in the original tongue, and by the ſame expreſſion is alſo ſignified an aromatic. *A. C.* 5621.

WAX (to) WARM with their GODS (Iſa. 57 5, 6) is pred. of evil; and the *ſmooth things of the valley* of what is falſe. *A. C.* 3527.

WAX (to) EXCEEDINGLY WARM. See to *Grieve and Wax exceedingly Warm*.

WAY (Malachi 3. 1). To ſweep the *way* denotes to make themſelves ready and to prepare to receive truth; the ſubject here treated of is concerning the coming of the Lord, for whom they were to prepare themſelves, in order to receive the truth of faith and thereby the good of charity, and thus eternal ſalvation. *A. C.* 3142.

WAY (to ſet a) (Gen. 30. 36) ſig. to be ſeperated. *A. C.* 4010.

WAY, the TRUTH, and the LIFE (John 14. 6) *Way* is doctrine, *truth* is every thing appertaining to doctrine, *life* is the eſſential good which is the life of truth. *A. C.* 2531.

WAY of the TREE of LIFE (Gen. 3. 24) ſig. admiſſion to the Lord, which men have by the word. *A. R.* 239.

WAY of WOMEN (Gen. 31. 35) ſig. uncleanneſs. *A. C.* 4161.

WAY. See *High-way.*

WAY. See *To Walk, Stand, and Sit.*

WAYS of JEHOVAH. To *go in the ways of Jehovah* is to live according to the truths of doctrine. *Ap. Ex.* 696. *p.* 561.

WAYS. There are eight *ways* which lead from the places of inſtruction in the ſpiritual world to heaven, by which novitiate angels are introduced. There are two *ways* from every place of inſtruction, one aſcends towards the Eaſt, the other towards the Weſt: they who come into the celeſtial kingdom of the Lord, are introduced by the eaſtern way; but they who come to the ſpiritual kingdom are introduced by the weſtern *way*. The four *ways* which lead to the celeſtial kingdom of the Lord, appear ornamented with olive trees, and fruits of various kinds; but the *ways* which lead to the ſpiritual kingdom of the Lord, appear ornamented with vines and laurels: this is from correſpondence, becauſe vines and laurels correſpond to the affection of truth and its uſes, and olive trees and fruits correſpond to the affection of good and its uſes. *H. H.* 520.

WAYS. In the ſpiritual world there are *ways* which lead to heaven, and to hell, as alſo thoſe which lead from ſpiritual things to natural things and thence to ſenſual things, and in thoſe *ways* there are guards, leſt they ſhould go in a contrary manner, and thence fall into hereſies and errors, thoſe guards are placed by the Lord in the beginning, or at the inſtitution of a church, leſt the man of the church, from his reaſon ſhould enter into the divine things of heaven and the church; but in the end of a church, theſe guards are removed, and *ways* are opened, in which they go in a contrary order, in conſequence of the natural and ſenſual ſtate of perception therein. *Ap. Ex.* 569. *p.* 387.

WAYS. In the ſpiritual world there appear *ways*, laid out like the *ways* or roads which are in the natural world, ſome lead to heaven and ſome to hell; but the *ways* which lead to hell do not appear to thoſe who go to heaven, nor do the *ways* which lead to heaven appear to thoſe who go to hell; there are innumerable ſuch *ways*, for there are ſome which lead to every ſociety of heaven, and to every ſociety of hell; every ſpirit enters the *way* which leads to the ſociety of his love, nor does he ſee the *ways* which lead to any other: hence it is, that every ſpirit, as he turns himſelf to his ruling love, ſo he proceeds. *D. L. W.* 145.

WAYS. To the natural man [*hominem*] there are *ways*, one from heaven, the other from the world; the one leads through the ſpiritual mind, [*mentem*] into the rational, and by this into the natural, and the latter *way*, through the ſenſual principle which proximately exiſts in the world, and adheres to the body. *Ap. Ex.* 726. *p.* 69.

WAYS and PATHS (Iſa. 2. 3). *Ways* ſig. truths, and *paths*, precepts of life. *Ap. Ex.* 735. *p.* 91.

WAYS, GATES, and DOORS. In the ſpiritual world there are actually *ways* which lead to heaven, and there are here and there *gates*, and they who are led to heaven, by the Lord, take the *ways* which lead thither, and enter in at the *gates*: for all things which are ſeen in the heavens are correſpondences, conſequently *ways* alſo and *gates*, for *ways* correſpond to truths, and therefore ſig. them, and *gates* correſpond to entrance or admiſſion, and therefore ſignify the ſame. Inaſmuch as the Lord alone leadeth man to heaven, and openeth the door, therefore he calleth himſelf "the *way*," and alſo "the *door*," the *way* in John, "I am the *way*, the truth, and the life," 14. 6; the *door* in the ſame Evangeliſt, "I am the *door* of the ſheep, by me if any one enter in, he ſhall be ſaved," 10. 7, 9. Inaſmuch as there are both *ways* and *doors* in the ſpiritual world, and ſpirits and angels actually go thoſe *ways*, and enter in by thoſe *doors*, when they go to heaven, therefore inner *doors*, outer *doors* and *gates* frequently

occur in the word, and by them is ſignified entrance. *A. R.* 176.

WAYS. See *Gates*.

WE (Gen. 43. 8) ſig. the external of the church. *A. C.* 5606.

WE are, becauſe God *is*. *D. P.* 46.

WEALTH ſig. ſcientifics, as may be manifeſt from ſeveral paſſages in the word; for ſpiritual *wealth*, thus *wealth*, underſtood in a ſpiritual ſenſe, is nothing elſe; it conſiſts of ſcientifics, ſo far as they are known, which in the Lord's kingdom, conſequently in the church, are inſtead of *wealth*. *A. C.* 4508.

WEALTH of SODOM and GOMORRAH, (Gen. 14. 11). By the *wealth of Sodom and Gomorrah*, in an internal ſenſe, nothing elſe is meant but evil and the falſe; evil is here ſignified by *wealth*, and the falſe by *food* [alſo mentioned]; ſpiritual *wealth* and riches, in reſpect to the good, are nothing elſe but goodneſſes and truths, with which they are gifted and enriched by the Lord; thus *wealth* and *riches*, in reſpect to the evil, are nothing elſe but evils and falſes, which they have acquired to themſelves; ſuch things are alſo ſignified by *wealth* in the world. *A. C.* 1694.

WEALTH, LABOUR, PRECIOUS THINGS, and ALL the TREASURES of the KINGS of JUDAH (Jer. 20. 4, 5) ſig. the knowledges of faith. *A. C.* 1327.

WEAN (to) (Gen. 21. 8) ſig. to ſeparate, as infants are ſeparated from the mother's paps. *A. C.* 2647.

WEANING of ISAAC. See *Feaſt*.

WEAPON WHICH FLIETH BY DAY (Pſal. 91. 5) ſig. the falſe which is openly taught, whereby good is deſtroyed. *A. C.* 6000.

WEAPONS, QUIVER and BOW ſig. doctrinals. *A. C.* 3499.

WEAPONS (Ezek. 39. 9). *Shield* [ſcutum] ſig. the falſe deſtroying good; *buckler* [clypeus] the falſe deſtroying truth; *bow with arrows*, doctrine with its falſes; *hand-ſtaff and ſpear* ſig. proper power and confidence, ſuch as there is in thoſe who place all things of the church and ſalvation in external worſhip. *Ap. Ex.* 357. *p.* 481.

WEAR (to) a GARMENT. See *Garment*.

WEARINESS of the HAND. See *Miſery and Wearineſs of the Hand*.

WEARY (to be) (Gen. 25. 29). *Wearineſs* ſig. a ſtate after combat, in the preſent caſe a ſtate of combat, becauſe the ſubject treated of is concerning the conjunction of good with truth in the natural man; that being *weary* here ſig. a ſtate of combat, cannot appear except from the ſeries of things treated of in the internal ſenſe, and eſpecially from this conſideration, that good cannot be joined with truth in the natural man without combats, or, what is the ſame thing, without temptations. In order that it may be known how this caſe is, in reſpect to man, it may be expedient briefly to explain it. Man is nothing elſe but an organ, or veſſel, which receiveth life from the Lord, for man doth not live from himſelf; the life which flows in with man from the Lord, is from his divine love; this love, or life thence derived, flows in and applies itſelf to the veſſels which are in man's rational principle and in his natural principle; theſe veſſels with man are in a contrary ſituation in reſpect to the influent life, in conſequence of the hereditary evil to which man is born, and of the actual evil which he procures to himſelf; but in proportion as the influent life can diſpoſe the veſſels to receive it, ſo far it does diſpoſe them; theſe veſſels in the rational man, and in the natural principle thereof, are thoſe things which are called truths, which in themſelves are nothing but perceptions of the variations of the forms of thoſe veſſels, and of the changes of ſtate, according to which, in divers manners, the variations exiſt, which are effected in the moſt ſubtle ſubſtances, by methods inexpreſſible; eſſential good, which hath life from the Lord, or which is life, is what flows in and diſpoſes to orderly arrangement. When therefore theſe veſſels, which are variable as to forms are in a contrary poſition and direction, in reſpect to the influent life as was ſaid, it may be evident that they muſt be reduced to a poſition according to the influent life, or in compliance therewith; this can in no wiſe be effected, ſo long as man is in that ſtate in which he is born, and to which he hath reduced himſelf, for in this caſe the veſſels are not obedient, being obſtinately repugnant, and oppoſing with all their might the heavenly order, according to which the influent life operates: for the good which moves them and with which they comply, is the good of ſelf-love, and

and the love of the world, which good, by reaſon of the croſs principle of heat wherewith it is influenced, cauſes in them ſuch a repugnant quality; wherefore before they can be rendered compliant, and be made meet to receive any thing of the life of the Lord's love, they muſt be ſoftened; this ſoftening is effected by no other means than by temptations; for temptations remove what appertains to ſelf-love, and to contempt of others in compariſon with ourſelves, conſequently whatever appertains to ſelf-glory, and alſo to hatred and revenge thence ariſing: when therefore the veſſels are ſomewhat temperated and ſubdued by temptations, then they begin to be yielding to, and compliant with, the life of the Lord's love, which is continually flowing in with man; hence then it is, that good begins to be conjoined to truths, firſt in the rational man, and afterwards in the natural: for truths, as was obſerved, are nothing elſe but perceptions of the variations of the form according to ſtates which are continually changing, and perceptions are from the life which flows in, this is the reaſon why man is regenerated, that is, is made new by temptations, or what is the ſame thing, by ſpiritual combats, and that he is afterwards gifted with another temper, or diſpoſition, being made mild, humble, ſimple, and contrite in heart. From theſe conſiderations then it may appear, what uſe temptations promote, viz. this, that good from the Lord may not only flow-in, but may alſo diſpoſe the veſſels to obedience, and thus conjoin itſelf with them: In the preſent paſſage, therefore, as the ſubject treated of is concerning the conjunction of good and of truth in the natural man, and as the firſt beginning of conjunction exiſts by combats, which are the combats of temptations, it may appear plain, that by the words, "he was *weary*," is ſignified a ſtate of combat. But as to what reſpects the Lord, of whom this paſſage treats in the ſupreme ſenſe, he, by the moſt grievous temptation-combats, reduced all things in himſelf into divine order, inſomuch that there remained nothing at all of the human principle which he had derived from the mother, ſo that he was not made new as another man, but altogether divine, for man, who is made new by regeneration, ſtill retains in himſelf an inclination to evil, yea is eſſential evil, but is withheld from evil by an influx of the life of the Lord's love, and this by an exceeding ſtrong power; whereas the Lord entirely caſt out every evil which was hereditary to him from the mother, and made himſelf divine, even as to the veſſels, that is, as to truths; this is what is called, in the word, glorification. *A. C.* 3318.

WEARY (to be). See *To Run, and not be Weary, &c.*

WEAVE (to). See *Fine Flax.*

WEAVER (Exod. 28. 32) ſig. the celeſtial principle, or that which relates to the will, becauſe the will flows into the underſtanding and faſhions it, inſomuch that the things which are in the underſtanding are *woven* out of the will. *A. C.* 9915.

WEAVER. See *Embroiderer, Inventor, and Weaver.*

WEBS (Iſa. 59. 6) ſig. feigned truths which are not for a garment. *A. C.* 2576.

WEBS and GARMENTS, INIQUITY and VIOLENCE (Iſa. 59. 6). *Webs and garments* ſig. things belonging to the underſtanding, or thought; and *iniquity and violence*, things belonging to the will, or works. *A. C.* 623.

WEBS. See *Spiders Webs.*

WEDDING GARMENT (Matt. 22. 11 to 13) ſig. divine truth from the word. *A. R.* 166.

WEDDING GARMENT which the man was deſtitute of (Matt. 22. 11, &c.) ſig. faith towards the Lord as the ſon of God, the God of heaven and earth, and the one with the father. *U. T.* 380.

WEDDING GARMENT, &c. (Matt. 22. to 13). The *wedding garment* ſig. the intelligence of the ſpiritual man, which is from the knowledges of truth and good; but to *be not clothed therewith*, ſig. the hypocrite, who by a moral life affects the ſpiritual life, when yet he is merely natural; *to bind the hands and the feet*, ſig. deprivation of knowledges from the word, by which the ſpiritual man is aſſumed; and to *caſt into outermoſt darkneſs*, ſig. among thoſe who are in falſes from evil. *Ap. Ex.* 195. *p.* 195.

WEDLOCK. The affections, according to which *wedlock* is generally contracted in the world, are external. But in caſe they are not influenced by internal affections which conjoin minds, the bonds of *wedlock* are looſed in the houſe. Nevertheleſs, thoſe bonds muſt continue

in the world, till the deceaſe of one of the parties. *C. S. L.* 274, 275, 276.

WEED (to). See *To Prune and Weed.*

WEEDS, BARS, WAVES, and BILLOWS (Jonah 2. 3, 5). *Weeds* ſig. falſes, *bars* evils, and *waves and billows* falſes and evils. *Ap. Ex.* 538. *p.* 230.

WEEK ſig. ſtate, and the *ſeventh week* an holy ſtate. *A. R.* 489.

WEEK (a) *(ſeptimana)*, which is of ſeven days, ſig. an entire period of every ſtate and time as of reformation, of regeneration, of temptation, both with regard to every individual man, and to the church in general; thus a period, whether of a thouſand years, or of a hundred, or of ten, or of days, hours, and minutes, &c. is called a *week (ſeptimana)*, as may appear from many paſſages. *A. C.* 2044.

WEEK. In regard to the ſignification of *week*, the caſe is the ſame as with the ſignification of month, viz. that when it is mentioned in the ſingular number, it denotes the end of a former ſtate, and the beginning of a ſubſequent ſtate, thus a new ſtate, to fulfil which, is to proceed from the beginning to the end; the ground and reaſon why a *week*, like all portions of time in particular, denotes a ſtate, and alſo a period is, becauſe all ſtates have alſo their periods, that is, their beginning, ſucceſſive progreſs, and end, but theſe periods are not perceived as times in another life, but as ſtates and their revolutions. It here appears manifeſt what the ancients underſtood by a *week (ſeptimana)*, viz. in a proper ſenſe every period diſtinguiſhed into ſeven, whether it was of days, or of years, or of ages, thus whether it was great or ſmall; and whereas ſeven with them ſignified what is holy, hence a *week (ſeptimana)* ſignified a holy period, and alſo the holy principle of a period. *A. C.* 3845.

WEEKS. See *Feaſt of Weeks.*

WEEP (to) when it is predicated of the Lord, ſig. to be merciful; that *weeping* is an effect of grief and of love, is a known thing, conſequently it is an effect of mercy, for mercy is love grieving; the divine love is on this account called mercy, becauſe the human race of themſelves are in hell, and when man apperceives this in himſelf, he implores mercy. Inaſmuch as *weeping* is alſo mercy in the internal ſenſe, therefore occaſionally in the word, *weeping* is predicated of Jehovah, or the Lord. *A. C.* 5480.

WEEP (to) and WAIL. To *weep* hath reſpect to mourning of the ſoul, and to *wail* hath reſpect to mourning of the heart. *A. R.* 788.

WEEPING is ſignificative both of ſorrow and love. *A. C.* 6566.

WEEPING ſig. the laſt farewell, hence it was uſual to *weep* for the dead when they were buried, although it was known that the carcaſe was only rejected by burial, and that they, who had been in the carcaſe, as to their interiors were living. *A. C.* 4565.

WEEPING with a LOUD VOICE ſig. the ultimate of grief. *A. C.* 2689.

WEEPING and MOURNING (Rev. 18. 15) ſig. grief of the ſoul and heart, and has therefore reference to the underſtanding and the will. *Ap. Ex.* 1164. *p.* 83.

WEEPING and MOURNING *(fletus et lachrymatio)*. *Weeping* hath reſpect to grief of heart, and *mourning* to grief of mind, *(mentis)* on account of falſes. *Ap. Ex.* 484. *p.* 143.

WEIGH (to) the MOUNTAINS in a BALLANCE, and the HILLS in SCALES (Iſa. 40. 12) ſig. that from the Lord are the celeſtial things of love and charity, and that he alone diſpoſes their ſtates. *A. C.* 3104.

WEIGHT of a TALENT. See *Talent Weight.*

WEIGHTS and MEASURES are frequently mentioned in the word, but in the internal ſenſe they do not ſig. *weights and meaſures*, but *weights* ſig. the ſtates of a thing as to good, and *meaſures*, the ſtates of a thing as to truth. *A. C.* 5658.

WELL (Num. 21. 17, 18) ſig. the word of the ancient church. *A. C.* 3424.

WELL, or PIT *(Puteum)* (Luke 14. 5) ſig. the falſe and the evil of the falſes. *Ap. Ex.* 537. *p.* 224.

WELL of LIVING WATERS ſig. the word in which are truths divine, thus the word as to the literal ſenſe in which is the internal ſenſe; that the word is called a fountain, and indeed a fountain of *living waters* is well known; the ground and reaſon why the word is alſo called a *well* is, becauſe the ſenſe of the letter is reſpectively ſuch, and becauſe the word in reſpect to the ſpiritual is not a fountain, but a *well*. *A. C.* 3424.

WELL and FOUNTAIN. The word is ſometimes

times, called a *well*, and ſometimes a *fountain*; when it is called a *well*, the word is ſignified as to the literal ſenſe, and when a *fountain*, the word is ſignified as to the internal ſenſe. *A. C.* 6774.

WELLS. (Gen. 21.) By *wells* nothing elſe is ſignified but doctrinals, about which they diſputed, and about which they did not diſpute without ſuch ſignification, the circumſtances of digging *wells*, and diſputing about them would have been too trifling to be mentioned in the divine word. *A. C.* 2702.

WELL. See *Fountain and well.*

WELL. See *Jacob's well.*

WELL. See *To do well.*

WELL. See *To Think Well.*

WELL-BELOVED. See *Beloved.*

WEST ſig. thoſe who are in obſcurity as to good; and in an oppoſite ſenſe, thoſe who are in evil. *A. C.* 3708.

WEST. See *Hells.*

WEST. See *Quarters.*

WESTERN QUARTER in the SPIRITUAL WORLD. See *Northern and Western Quarters in the Spiritual World.*

WHALE (Jer. 51. 34.) ſig. thoſe who poſſeſs the univerſals of the knowledges of faith, as ſcientifics, and apply them to evil purpoſes. *A. C.* 42.

WHALE and DRAGON. [*cetus et draco.*] The ſame word in the original language is uſed for both, and both have a ſimilar ſpiritual ſignification. See Jer. 51. 34. *Ap. Ex.* 714. *p.* 34.

WHALES, or great fiſhes, are ſometimes mentioned by the prophets, and are uſed to ſignify the univerſals of ſcientifics. *A. C.* 42.

WHEAT denotes the things which are of love and charity. *A. C.* 3941.

WHEAT (Matt. 13. 27. to 30, 37 to 42.) ſignifies thoſe that are inwardly good. *L. J.* 70.

WHEAT-HARVEST denotes an advancing ſtate of love and charity, becauſe a field ſignifies the church; thus things appertaining to the church, and ſeeds which are ſown in a field, ſig. the things which are of good and truth; and what ſprings from thoſe ſeeds, as wheat, barley, and other produce, denote the things which are of love and charity, and alſo of faith; ſtates of the church as to theſe things are therefore compared to ſeed time and harveſt, and are alſo called ſeed-time and harveſt, as in Gen. 8. 22. *A. C.* 3941.

WHEAT of MINNITH and PANNAG HONEY, OIL, and BALSAM (Ezek. 27. 17.) denote the good things of love and charity, and the happineſſes thereof. *A. C.* 3941.

WHEAT and BARLEY (Joel 1 11.) *Wheat* ſig. celeſtial love, and *Barley* ſpiritual love. *A. C.* 3941.

WHEAT, BARLEY, BEANS, LENTILES, MILLET, and VETCHES (Ezek. 4. 9. 12) ſig. various kinds of good, and its derivative truth. *Bread or a cake made thereof with human dung*, ſig. the prophanation of them all. *A. C.* 3941.

WHEAT and TARES. (Matt. 13. 24.—40.) By *Wheat* in this paſſage are meant the truths and goods of the new church, and by *Tares* the falſes and evils of the former church. *U. T.* 784.

WHEAT. See *Rye*

WHEAT and BARLEY. See *Goods and truths.*

WHEEL. That which is not comprehended, is like a *wheel*, which is turned about by the hand. *D. P.* 279.

WHEELS (Exod. 14. 25.) ſig. the power of proceeding; alſo divine intelligence. *A. C.* 8215.

WHEELS (Iſa. 5. 28.) ſig. the doctrine of natural truth. *A. C.* 2686.

WHEELS (Dan. 7. 9) are the things which are of wiſdom and intelligence, conſequently divine truth. *A. C.* 8216.

WHEELS of CHARIOTS ſig. the faculty of reaſoning. *Ap. Ex.* 654.—*p.* 463.

WHELP of a LYON (Gen. 49. 9) denotes innocence with might. *A. C.* 6367.

WHELP of a LION (Deut. 32. 22) ſig. the firſt principle of truth, which is affirmation and acknowledgement. *A. C.* 3923.

WHELPS. See *Bear bereaved of her whelps.*

WHIRLWIND. See *Influx.*

WHIRLWIND. See *Wind and whirlwind.*

WHIRLWINDS in the ſpiritual world, exiſt from the influx of the divine [Being or Principle] in the inferior parts, where they are, who are in evils and falſes: that influx as it deſcends from the heavens towards the earths which are beneath, becomes more thick, and appears like clouds among the evil, in proportion to the quality and magnitude of their evils; which appearances entirely ariſe from their ſpheres of life. *Ap. Ex.* 419. *p.* 19.

WHITE is predicated of truths, by reaſon that it derives its origin from the light of the ſun. *A. R.* 167.

WHITE

WHITE in the internal ſenſe ſig. truth, properly the Lord's juſtice and merit, and hence the Lord's juſtice and merit appertaining to man, this *white* is called bright [*candidum*] inaſmuch as it is reſplendent by virtue of the light, proceeding from the Lord; but white in an oppoſite ſenſe ſig. man's own juſtice or own merit, for truth without good hath with it ſuch merit, inaſmuch as when any one doeth good not from the good of truth, in ſuch caſes he is always deſirous to be recompenſed, for he doeth it for the ſake of himſelf; but when he doeth truth from a principle of good, in this caſe the truth is illuſtrated by light, proceeding from the Lord. *A. C.* 3993.

WHITE CLOUD ſig. the literal ſenſe of the word, ſuch as it is interiorly, becauſe *white* is predicated of truths in the light, and interiorly in the literal ſenſe of the word there are ſpiritual truths, which are in the light of heaven. *A. R.* 642.

WHITE GARMENTS ſig. genuine truths. *A. R.* 814.

WHITE GARMENTS ſig. the inferior heavens. *Ap. Ex.* 287. *H. H.* 178.

WHITE HORSE ſig. the underſtanding of the word as to the interior things thereof, or what is the ſame thing, the internal ſenſe of the word. *A. C.* 2761.

WHITE STONE (Rev. 2. 17.) ſig. truths ſuffragant and united to good. *White ſtone* has this ſignification, becauſe in judiciary proceedings, it was the cuſtom to collect votes or ſuffrages by ſtones, and by *white ſtones* thoſe which were on the affirmative ſide; the reaſon why confirming truths are ſignified, is, becauſe *white* is predicated of truths hence it is, that by *white ſtone*, are ſignified truths ſuffragant with good; the reaſon why they are alſo united to good, is, becauſe good invites them, and unites them to itſelf; for all good loves truth, and joins to itſelf ſuch as accords with it, eſpecially the good of celeſtial love; this ſo unites truth to itſelf, that they make one entirely; hence it is that the celeſtial ſee truths from good alone. *A. R.* 121.

WHITE. See *Colours.*

WHITE. See *Divine Truth.*

WHITENESS and FAIRNESS are predicated of truths. *A. C.* 3812.

WHITISH. See *Colour.*

WHOLE (the) exiſts from its *parts*, and the *parts* ſubſiſt from the *whole*. *D. L. W.* 367.

WHORE of BABYLON. By the great *whore* is ſignified profanation of the holy things of the word and church, and adulteration of good and truth. *A. R.* 719.

WHOREDOM. By committing *whoredom* is ſignified to adulterate and falſify the word; the reaſon why this is ſignified by *committing whoredom*, is, becauſe in every particular of the word there is a marriage of goodneſs and truth, and this marriage is broken, when good is ſeparated and taken away from truth: it is from this circumſtance, that to *commit whoredom* ſig. to adulterate the goods and falſify the truths of the word; and forasmuch as this is ſpiritual *whoredom*, therefore alſo they, who from their own reaſon have falſified the word, after death when they come into the ſpiritual world, become addicted to *whoredom:* and what hath hitherto been a ſecret to the world, they who have confirmed themſelves in faith alone to the excluſion of works of charity, are in the luſt of committing adultery, ſons with their mother: that they are in the luſt of committing ſo horrid a ſpecies of adultery, hath often been perceived in the ſpiritual world; remember this, and after death enquire; and the truth of it will be confirmed to you. This adultery is ſignified by the adultery of Ruben with Bilha his father's concubine; Geneſis 35. 22. for by Ruben that faith is ſignified, for which reaſon he was curſed by his father Iſrael, and afterwards his birthright was taken from him. *A. R.* 134.

WHOREDOM. See *Adultery and Whoredom.*

WHOREDOMS. See *Murders, Incantations, Whoredoms, and Theſts.*

WHORISH GAIN and the WHOREDOM of TYRE (Iſa. 23. 17.) ſig. the vaunting and boaſting of the falſe principle. *A. C.* 2466.

WICKED (the) caſt themſelves into hell at the mere preſence of the Lord. *A. C.* 8137. 8266.

WICKED (the) who are in the world are governed in hell by the Lord. And he thus governs them in the world as to their interiors, but differently as to their exteriors. *D. P.* 307.

WICKED. See *Back.*

WICKED. See *Conſcience.*

WICKED. See *Faith.*

WICKED. See *Friendſhip.*

WICKED. See *Juſt and Wicked.*
WICKED. See *Puniſhment.*
WICKED PERSON. See *Evil.*
WICKED SPIRITS. See *Good of Life.*
WICKED and UPRIGHTEOUS. See *Good and Righteous.*

WIDOW. By *widow* is ſignified one who is without protection, becauſe ſhe is without an huſband: for in a ſpiritual ſenſe, by *widow* is ſignified one who is in good, and not in truth, for by man is ſignified truth, and by his wife good, conſequently by *widow* is ſignified good without truth, and good without truth is without protection, for truth protects good; this is the ſignification of *widow* when it occurs in the word. *A. R.* 764.

WIDOW. To remain a *widow* in the houſe of a father, (Gen. 38. 11) ſig. alienation. *A. C.* 4848.

WIDOW (a) of a PRIEST repreſents the affection of truth derived from good, for a *prieſt* in the repreſentative ſenſe, denotes the good of the church: on this account alſo it was allowed the *widow of a prieſt*, who had no offſpring, to eat of the oblations or holy things. Lev. 22. 12, 13. *A. C.* 4844.

WIDOW of ZAREPTA. See *Zarepta.*

WIFE ſig. the church, and in an univerſal ſenſe the kingdom of the Lord in the heavens and the earths. That the ſame is underſtood by mother follows of conſequence. *A. C.* 289.

WIFE ſig. the celeſtial church. *A. C.* 3246.

WIFE. In the ſpiritual world, as well as in the natural world, it is not allowable for any Chriſtian to have more than one *wife*, becauſe this infeſts and profanes religion. *C. S. L.* 47.

WIFE (Gen. 2. 23) ſig. proprium. *A. C.* 156.

WIFE (Gen. 20. 7) ſig. ſpiritual truth. *A. C.* 2532.

WIFE (Rev. 19). "And his *wife* hath made herſelf ready," ſig. that they who are to be of this church, which is the new Jeruſalem, will be collected, initiated, and inſtructed. By *wife* is ſignified the Lord's new church, which is the new Jeruſalem, as appears evidently from the following chapter 21, which has theſe words, "I ſaw the holy city new Jeruſalem coming down from God out of heaven, prepared as a bride adorned for her huſband," verſe 2. And in the ſame chapter, "And there came an angel unto me ſaying, come, I will ſhew thee the bride the Lamb's *wife*, and he ſhewed me the great city the holy Jeruſalem, deſcending out of heaven from God," verſe 9, 10 By his *wife* making herſelf ready, is ſignified that they who are to be of that new church of the Lord will be collected, initiated, and inſtructed: and becauſe this is ſignified by making herſelf ready, therefore it follows, that that *wife* was to be clothed in fine linen, clean and ſhining, by which is ſignified inauguration by inſtruction, and on this account the white horſe comes preſently to be treated of, whereby is ſignified underſtanding of the word from the Lord, for the members of the new church. *A. R.* 813.

WIFE. See *To Cleave unto a Wife.*
WIFE. See *Concubinage.*
WIFE. See *Conjugial Love.*
WIFE. See *Conjunction.*
WIFE. See *Duties.*
WIFE. See *Good and Truth.*
WIFE. See *Huſband and Wife.*
WIFE. See *To Know a Wife, &c.*
WIFE. See *Man* (vir).
WIFE. See *Woman.*

WIFE (a) MARRIED FROM FEMALE CAPTIVES (Deut. 21. 14) ſig. alien truth not from a genuine ſtock, which yet may be adjoined in ſome manner with the good of the church appertaining to man. *A. C.* 5886.

WIFE of MOSES (the) (Exod. 4) in the internal and alſo in the ſupreme ſenſe, repreſented good conjoined to truth. *A. C.* 7022.

WIFE of YOUTH (Mal. 2. 15) ſig. the ancient and moſt ancient church, of whoſe ſeed or faith the prophet is here ſpeaking. *A. C.* 255.

WIFE of YOUTH. See *Woman forſaken and afflicted in Spirit.*

WIFE and CONCUBINE. *Wife*, in the word, ſignified a church, and *concubine* a religious principle. *D. P.* 245.

WIFE and HUSBAND. *Wife*, in the internal ſenſe of the word, ſig. nothing elſe but truth conjoined with good, for the conjunction of truth with good is in all reſpects circumſtanced as a marriage, when mention is made in the word of a *huſband*, then *huſband* ſig. good, and *wife* truth, but when inſtead of *huſband* the term man [*vir*] is applied, then man ſig. truth, and

*wife*

*wife* good, and this diſtinction is conſtantly obſerved in the word. *A. C.* 1468.

WIFE and HUSBAND. *Wife* ſig. truth, and *huſband* good, and whereas truth doth not appear ſuch as it is, until it is conjoined to its good, therefore, for the ſake of repreſenting that circumſtance, brides on firſt ſeeing the *huſband* covered themſelves with a veil. *A. C.* 4859.

WIFE and HUSBAND (Gen. 39. 7, 8, 9). By *wife* is here ſig. truth natural, but not truth natural ſpiritual, and by *huſband*, who is here Lord, is ſig. good natural, but not good natural ſpiritual. *A. C.* 4988.

WIFE and HUSBAND. The inclination of the *wife* to unite the man to herſelf is conſtant and perpetual with the *wife* but inconſtant and alternate with the man; the reaſon is, becauſe love can do no otherwiſe than love, and unite itſelf, in order that it may be loved in return, this and this only being its eſſence and life, and women are born loves, whereas men, with whom they unite themſelves, in order that they may be loved in return, are receptions. Moreover love is continually efficient, being like heat, flame, and fire, which periſh in caſe their efficiency is checked; hence it is that the inclination to unite the man to herſelf is conſtant and perpetual with the *wife*: but the ground and reaſon why a ſimilar inclination doth not operate with the man towards the *wife*, is, becauſe the man is not love, but only recipient of love; and whereas a ſtate of reception is abſent, or preſent according to cares which interrupt, and according to changes of heat, and no heat in the mind, as derived from various cauſes, and alſo according to increaſe and decreaſe of the bodily powers, which do not return regularly, and at ſtated periods, it follows, that the inclination to conjunction is inconſtant and alternate with men. *C. S. L.* 160.

WIFE and HUSBAND. The conjunction of the *wife* with the rational wiſdom of the *huſband* is effected from within, but with his moral wiſdom from without. *C. S. L.* 163, 164, 165.

WIFE and HUSBAND. For the ſake of this conjunction as an end, there is given to the *wife* a perception of the affections of the *huſband*, and alſo the utmoſt prudence in moderating them. *C. S. L.* 166.

WIFE and HUSBAND. *Wives* conceal this perception with themſelves, and hide it from their *huſbands*, for reaſons of neceſſity, in order that conjugial love, friendſhip, and confidence, and thereby bleſſedneſs of cohabitation, and happineſs of life may be ſecured. *C. S. L.* 167.

WIFE and HUSBAND. This perception is the wiſdom of the *wife*, and it is not communicable to the man, neither is the rational wiſdom of the man communicable to the *wife*. *C. S. L.* 168.

WIFE and HUSBAND. The *wife* from a principle of love is continually thinking about the man's inclination to her with the purpoſe of joining him to herſelf; it is otherwiſe with the man. *C. S. L.* 169.

WIFE and HUSBAND. The *wife* conjoins herſelf to the man by applications to his will-deſires. *C. S. L.* 170.

WIFE and HUSBAND. The *wife* is conjoined to her man by the ſphere of her life flowing forth from the love of him. *C. S. L* 171.

WIFE and HUSBAND. The *wife* is conjoined to the *huſband* by the appropriation of the powers of his virtue, but this is effected according to their mutual ſpiritual love. *C. S. L.* 172.

WIFE and HUSBAND. The *wife* receives in herſelf the image of her *huſband*, and thence perceives, ſees, and is ſenſible of his affections. *C. S. L.* 173.

WIFE and HUSBAND. The woman is actually formed into a *wife*, according to the deſcription given in the book of creation. This formation is effected on the part of the *wife* by ſecret means, and this is what is meant by the woman being created whilſt the man ſlept. This formation on the part of the *wife* is effected by the conjunction of her own will with the internal will of the man. The end herein is, that the will of both may become one, and that thus both may become one man *(homo)*; this formation is effected by the appropriation of the affections of the *huſband*; this formation is effected by a reception of the propagations of the ſoul of the *huſband* with delight ariſing from this conſideration, that ſhe is willing to be the love of her *huſband's* wiſdom. Thus a virgin is formed into a *wife*, and a youth into a *huſband*. *C. S. L.* 193, 194, 195, 196, 197, 198, 199.

WIFE and HUSBAND. The *wife* is the love of her *huſband's* wiſdom, and the *huſband* is the wiſdom of her love. *C. S. L.* 198, 199.

WIFE and HUSBAND. In the marriage of one man with one *wife*, between whom there ſubſiſts

ſubſiſts love truly conjugial, the *wife* becomes more and more a *wife*, and the *huſband* more and more a *huſband*. *C. S. L.* 200.

WILD ASS ſig. rational truth: in the word frequent mention is made of horſes, of horſemen, of mules and of aſſes, and no one hath heretofore known, that they ſignify things intellectual, rational, and ſcientific, but ſuch that is their ſignification, may be abundantly proved; the caſe is the ſame with reſpect to the *wild aſs*, for the *wild aſs* is a mule of the wilderneſs or an *aſs* of the foreſt, and ſig. the rational principle of man, not the rational principle in its complex, but only rational truth. The rational principle conſiſts of good and truth, that is of thoſe things which appertain to charity, and of thoſe things which appertain to faith; rational truth is that which is ſignified by a *wild aſs*. *A. C.* 1949.

WILD ASSES (Pſal. 104. 11) ſig. natural truth. *Ap. Ex.* 483. *p.* 141.

WILD BEAST. See *Beaſt and Wild Beaſt.*

WILD BEAST. See *Good of Infancy and Childhood.*

WILD BEAST of the FIELDS. See *Boar in the Wood.*

WILD BEAST of the ISLAND. See *Ziim and Ijim.*

WILD GOURDS (2 Kings 4. 39) ſig. evils derived from the falſe. *A. C.* 10105.

WILD GRAPES (Iſa. 5. 1) ſig. evils oppoſite to the goods of charity. *Ap. Ex.* 375. *p.* 523.

WILD HONEY. See *Locuſts which John the Baptiſt ate.*

WILD SWINE. They who have confirmed themſelves in quakeriſm come into a like ſtate of enthuſiaſm after death, are ſeparated from the reſt, and conveyed into woods to their like, where at a diſtance they appear like *wild ſwine*. *C. L. J.* 83.

WILDERNESS. By *Wilderneſs* in the word is ſignified, 1ſt, The church devaſtated, or in which all the truths of the word are falſified, ſuch as it was among the Jews at the time of the Lord's Advent. 2d, The church in which there are not any truths, becauſe they are not poſſeſſed of the word, ſuch as it was among the well-diſpoſed Gentiles in the Lord's time. And 3d, A ſtate of temptation, in which man is as it were without truths, becauſe he is ſurrounded by evil ſpirits who induce temptations, and then as it were take away his truths. *A. R.* 546.

WILDERNESS ſig. that which as yet hath little of life in it agreeable to what is ſaid in an internal ſenſe in Luke, 1. 80. *A. C.* 1927.

WILDERNESS (*deſertum*) ſig. where there is no good becauſe there is no truth. *Ap. Ex.* 386. *p.* 549.

WILDERNESS (Jer. 23. 10) ſig. the word when it is adulterated. *Ap. Ex.* 730. *p.* 801.

WILDERNESS and LAND of DROUGHT. (Hoſea 13. 5) *Wilderneſs* is a ſtate without good, and *land of drought* is a ſtate without truths. *Ap. Ex.* 780. *p.* 174.

WILDERNESS and SECRET CHAMBERS (Matt. 24. 26). Truth vaſtated is what is ſignified by *wilderneſs*, and good vaſtated by *ſecret or inner chambers*; the ground and reaſon why truth vaſtated is ſig. by *wilderneſs*, is becauſe when the church is vaſtated, that is, when there is in it no longer any divine truth, becauſe there is no longer any good, or love to the Lord, and neighbourly love, then it is called a *wilderneſs*, or ſaid to be in a *wilderneſs*, for by *wilderneſs* is meant whatſoever is not cultivated or inhabited, and alſo whatſoever hath little life in it, as is the caſe with truth in the church on ſuch occaſions; hence it is evident that *wilderneſs* here denotes the church in which is no truth; but *ſecret or inner chambers*, in the internal ſenſe ſig. the church as to good, and alſo ſimply good; and alſo ſimply good, the church which is principled in good is called the *houſe of God*, the *ſecret or inner chambers* where- of are goods and thoſe things which are in the houſe. *A. C.* 3900.

WILDERNESS. See *Goat.*

WILDERNESS. See *Paſtures of the Wilderneſs.*

WILDERNESS. See *Woman that fled into the Wilderneſs.*

WILDERNESS of SIN. See *Sin.*

WILL or ENDEAVOUR in itſelf is action, becauſe it is a continual ſtriving to act, which becometh exterior action, when opportunity occurs to determine it. *A. R.* 875.

WILL-PRINCIPLE (the) is the inmoſt man. *A. C.* 5826.

WILL. Whatſoever proceeds from the *will* is called good, for the eſſential of the *will* is love and thence affection, and all that is done from love and its affection is named good. *A. C.* 4337.

WILL. Man continues for ever in the ſame *will*, or predominant love that he takes with him into the other world. *H. H.* 480.

WILL. It is *will* and intention which give weight to words, and are the cauſe of connection and conjunction: to *will* conſtituteth the real man, and not to think and to ſpeak what he doeth not *will*: every one deriveth his particular nature and complexion from the *will* principle, becauſe that communicates its tincture to the whole man: nevertheleſs, if any one thinketh what is good, in ſuch caſe the eſſence of faith, that is, charity influenceth his thought, becauſe a good *will* is therein; but if he ſaith that he thinketh what is good, and yet liveth in evil, it is then impoſſible he ſhould *will* any thing but evil, and of conſequence he hath no faith. *A. C.* 379.

WILL (to) ſig. to love, becauſe that which a man *willeth* from his heart, the ſame he loveth, and that which he loveth, the ſame *willeth* he from his heart. *A. R.* 956.

WILL, or LOVE of MAN. See *Works*.

WILL. See *Cerebellum*.

WILL. See *Concupiſcence*.

WILL. See *Effigy*.

WILL. See *Endeavours*.

WILL. See *Falſe*.

WILL. See *Free-will*.

WILL. See *Imputation*.

WILL. See *Internal and External Man*.

WILL. See *Jehovah*.

WILL. See *Lord*.

WILL. See *Love of the Will*.

WILL. See *Thought*.

WILL (to) and to DO. See *Good*.

WILL (to) DESIRE and PRAY. See *Divine Worſhip*.

WILL of the FATHER. "Thy *will* be done as in heaven ſo in earth," Matt. 6. 10. It is known in the church, that the Lord Jeſus Chriſt reigns in heaven, for he himſelf ſaith, "that his kingdom is in heaven;" when therefore the Lord reigns in like manner in the church, then the *will of the Father is done as in heaven ſo on earth*. *A. R.* 839.

WILL of the FATHER. See *Father*.

WILL of the FLESH and the WILL of MAN (John 1. 13). The *will of the fleſh* is the proprium of man's *will*, which in itſelf is evil: and the *will of man* is the proprium of his underſtanding, which in itſelf is the falſe derived from evil. *Dec.* 17.

WILL of GOD. See *Kingdom and will of God*.

WILL of the LORD (the) ſig. the divine good. *A. R.* 254.

WILL and INTELLECTUAL PRINCIPLES. See *Regeneration*.

WILL and THOUGHT of MAN. See *Faith*.

WILL and UNDERSTANDING are the two faculties which diſtinguiſh man from the beaſts. In theſe two faculties the Lord reſides with every man, whether he be good or evil; hence it is that every man, whether he be good or evil, lives to eternity. *D. L. W.* 240.

WILL and UNDERSTANDING. From the Lord with man there are created and formed two receptacles and habitations for himſelf, which are called the *will* and the *underſtanding*, the *will* for his divine love and the *underſtanding* for his divine wiſdom. *D. L. W.* 358.

WILL and UNDERSTANDING which are the receptacles of love and wiſdom, are in the brains in the whole and in every part thereof, and thence in the body in the whole and in every part thereof. *D. L. W.* 362.

WILL and UNDERSTANDING. There is a correſpondence of the *will and underſtanding* with the heart and the lungs, and thence a correſpondence of all things of the mind with all things of the body. *D. L. W.* 374.

WILL and UNDERSTANDING which are called ſoul, act as one after death, if not before. *D. L. W.* 397.

WILL and UNDERSTANDING. The *will* without the *underſtanding* cannot do any thing, neither the *underſtanding* without the *will*. *D. P.* 3. 10. 14.

WILL and UNDERSTANDING. The will comprehends in it things intellectual, but the *underſtanding* does not comprehend in it the things of the *will*. *A. C.* 712.

WILL and UNDERSTANDING. The *will* leads the *underſtanding*, and cauſes it to be one with itſelf in action. *Dec.* 44.

WILL and UNDERSTANDING. Whereas the *will* of man is mere luſt to prevent the immerſion of the intellectual [principle] or the truth of faith in his luſt the Lord miraculouſly provided and diſtinguiſhed the intellectual [principle] from the *will* principle of man by a certain medium which is conſcience, into which charity is inſtilled by the Lord; without this miraculous providence no perſon could have been ſaved. *A. C.* 863.

WILL and UNDERSTANDING. The *will* of man is the every esse of his life, inasmuch as it is the receptacle of love or good, and the *understanding* is the existence of his life proceeding therefrom, inasmuch as it is the receptacle of faith or truth, consequently the life of the *will* is the principal life of man, and the life of the *understanding* proceeds therefrom, comparatively as light proceeds from fire or flame. Whatever things enter into the *understanding*, and at the same time into the *will*, are appropriated to man, but not those which are received in the *understanding* alone. Those things become appropriated to the life of man, which are received by the *will*: hence it follows, that man is man by virtue of the *will*, and the *understanding* proceeding therefrom. Every man also is loved by others, and estimated according to the good of his *will* and his *understanding* thence derived: for he who intends well and *understands* well, is loved and esteemed, but he who *understands* well and does not *intend* well, is rejected and despised. Man after death abideth as his *will* is, and its derivative *understanding*, and whatever things engage the *understanding*, and have not at the same time root in the *will*, then vanish away, because they are not in man. *L. J.* 39. Extracts from Arcana Cœlestia.

WILL and UNDERSTANDING. All *will* of good, and *understanding* of truth thence derived, is from the Lord, but not so the *understanding* of truth separate from the *will* of what is good. *A. C.* 1831. 3514. 5483. 5649. 6027. 8685. 8701. 10153.

WILL and UNDERSTANDING. The *will of the wife* conjoins itself with the *understanding of the man* and thence the *understanding of the man* with the *will of the wife*: the reason is, because the male is born that he may be made *understanding*, and the female that she may be made *will*, loving the *understanding* of the male; from which consideration it follows, that conjugial conjunction is that of the *will of the wife* with the *understanding of the man*, and the reciprocal conjunction of the *understanding of the man* with the *will of the wife*. Every one sees, that the conjunction of the *understanding and the will* is most near and close, and that it is of such a nature, that the one faculty can enter into the other, and be delighted from and in the conjunction. *C. S. L.* 159.

WILL and UNDERSTANDING. The *will* of the man [*vir*] hath its seat in his *understanding*, and the intellectual [principle] of the man is the inmost [principle] of the woman: there is also with men an external *will*, but this frequently takes its tincture from simulation and dissimulation; this *will* falls under the wife's notice, but she doth not conjoin herself with it except pretendedly, or in the way of sport. *C. S. Lo.* 195.

WILL and UNDERSTANDING. To the intent that they might be saved who are of the spiritual church, the Lord miraculously separated their intellectual part from the voluntary [or *will*] part, and gave to the intellectual part the power of receiving a new voluntary [or *will*] principle. *A. C.* 4601.

WILL and UNDERSTANDING. See *Action*.

WILL and UNDERSTANDING. See *Confirmation*.

WILL and UNDERSTANDING. See *Conjunction with the Lord*.

WILL and UNDERSTANDING. See *Conscience*.

WILL and UNDERSTANDING. See *Consent*.

WILL and UNDERSTANDING. See *Divine Influx*.

WILL and UNDERSTANDING. See *Eternal*.

WILL and UNDERSTANDING. See *Evil of the Will*.

WILL and UNDERSTANDING. See *Free-will*.

WILL and UNDERSTANDING. See *Intention*.

WILL and UNDERSTANDING. See *Led and Taught*.

WILL and UNDERSTANDING. See *Man*.

WILL and UNDERSTANDING. See *Mind*.

WILL and UNDERSTANDING. See *Reformation and Regeneration*.

WILL and UNDERSTANDING. See *Repetitions*.

WILL and UNDERSTANDING. See *Sleep*.

WILL, GOOD PLEASURE, LEAVE, and PERMISSION of the LORD. The things which proceed from the Lord's *will and good pleasure*, are from the laws of order as to good, and so also are several things which proceed from his government, as grounded in *leave*, and some likewise which proceed from his government, as grounded in *permission*; but when man separates himself from good, he then casts himself into the laws of order which are of truth separate from good, and which are such, that they condemn him, for all truth condemneth man, and casteth him down into hell, but the Lord, by virtue of

good, that is, of mercy, ſaves him, and raiſes him up to heaven; hence it is evident, that it is man himſelf who condemns himſelf. *A. C.* 8447.

Will, Leave, and Permission. See *To Govern.*

Willows of the Brook (Lev. 23. 40) ſig. truths of the loweſt natural order. *A. C.* 8369.

Wind. All ſpirits, both good and bad, are compared and likened to *wind*; in the original tongue both *ſpirits* and *winds* are expreſſed by the ſame word: in temptations they are evil ſpirits who cauſe an inundation, entering by influx in great multitudes with their phantaſies, and exciting the like phantaſies in man; when theſe ſpirits or theſe phantaſies are diſperſed, it is ſaid in the word to be done by a *wind*, and indeed by an *eaſt-wind*; the caſe with every particular man in temptation, and when the commotions or waters of temptations ceaſe, is the ſame as with the ſpiritual world in general, for the evil ſpirits in the world of ſpirits ſometimes aſſociate themſelves in troops and thereby excite commotions, but they are diſpelled by other troops of ſpirits, flocking together for the moſt part from the right, conſequently from the eaſtern quarter, who ſtrike ſuch fear and terror into them, that they think of nothing but making their eſcape, and thus they who had aſſociated themſelves are diſperſed into all quarters, and thereby the ſocieties of ſpirits who were connected for evil purpoſes are diſſolved: the troops of ſpirits who thus diſperſe them are called the *eaſt-wind*; not to mention innumerable other methods of diſperſion, which are alſo *eaſt winds*, when the evil ſpirits are thus diſperſed, then after the commotion, or turbulent ſtate, there ariſeth as it were a ſerenity, or ſilence: the caſe is the ſame with man who is in temptation; during that ſtate he is in commotion with ſuch ſpirits, but when they are driven away or diſperſed, there follows as it were a ſerenity or ſilence: the caſe is the ſame with man who is in temptation; during that ſtate he is in the commotion with ſuch ſpirits, but when they are driven away or diſperſed there follows as it were a ſerenity, which is the beginning of the diſpoſal of all things into order. Before any thing is reduced to order, it is moſt commonly provided that there ſhould be a general reduction thereof into a kind of confuſed [maſs], or as it were a chaos, whereby the thing that do not well cohere together are diſunited, and when they are diſunited, then the Lord diſpoſeth them into order; this may be compared with what is obſervable in nature, where all things both in general and particular are firſt reduced to a kind of confuſed [maſs] before they are diſpoſed or arranged in order; thus, for inſtance, unleſs there were ſtorms in the atmoſphere, to diſſipate whatſoever is heterogeneous, the air would never become clear and ſerene, but there would be a fatal accumulation of unwholeſome and deadly ſubſtances therein; in like manner in the human body, unleſs all parts of the blood, as well thoſe that are heterogeneous, as thoſe that are homogeneous, did continually and by turns flow together into one heart, and were there mixed together, a confuſed maſs, there would enſue a fatal conglutination of the liquids, and it would be impoſſible that the particular component parts ſhould be diſtinctly diſpoſed to their reſpective uſes: the caſe is the ſame with man in the courſe of regeneration. That *wind* and eſpecially an *eaſt-wind* ſig. nothing elſe but the diſperſion of falſes and of evils, or what is the ſame thing, of evil ſpirits and Genii, and their diſpoſal afterwards to order, may appear from the word. *A. C.* 842.

Wind. Inaſmuch as a nearer and ſtronger divine influx, through the heavens, diſperſes truths amongſt the wicked, therefore *wind* ſig. the diſperſion of truth with them and their conſequent conjunction with hell and deſtruction. *A. R.* 343.

Wind ſig. the divine proceeding which is divine good united with divine truth. The ſeparations of the good from the evil are effected in the ſpiritual world by various degrees of the remiſſneſs or intenſeneſs of the divine proceeding from the Lord as the ſun. When it is remiſs, the good are ſeparated from the evil, but when it is intenſe, the evil are rejected; for in the former caſe, there is univerſal tranquillity and ſerenity, in which all appear according to the quality of their ſtate in good, all then being preſented in the light; wherefore they who are in good from a ſpiritual origin are ſeparated from thoſe who are in good only from a natural origin, for the Lord inſpects thoſe who are in ſpiritual good, and collects them together, and ſo diſtinguiſhes them from others. *Ap. Ex.* 19. *p.* 12.

WIND (Jer. 22. 22) ſig. the emptineſs and vacuity of doctrine. *Ap. Ex.* 811. *p.* 235.

WIND and EAST-WIND (Hoſea 12. 1). *Wind* ſig. phantaſies, and *eaſt-wind*, luſts. *A. C.* 5215.

WIND and RESPIRATION ſig. the influx of divine truth into the underſtanding, from the correſpondence of the lungs with the underſtanding. *A. R.* 343.

WIND and STORM ſig. reaſoning. *A. R.* 334.

WIND and VANITY (Iſa. 41. 29). *Wind* ſig. the falſes of evil, and *vanity* evils of the falſe. *Ap. Ex.* 211.

WIND and WHIRLWIND (Iſa. 41. 16). *Wind* is there predicated of falſes, and *whirlwind*, of the evils of the falſe. *Ap. Ex.* 405. *p.* 634. *A. C.* 842.

WIND. See *Eaſt Wind.*

WIND. See *Reed ſhaken with the Wind.*

WIND. See *Wings of the Wind.*

WIND. See *Wind.*

WIND INSTRUMENTS. See *Inſtruments.*

WINDS of HEAVEN (four) ſig. every good and truth of heaven and the church, and their conjunction; but in an oppoſite ſenſe, every evil and falſe, and their conjunction. The *four winds of heaven* ſig. every evil and falſe, becauſe in the four quarters of the ſpiritual world, not only they dwell who are in good and truth, but they alſo who are in evil and the falſe; for the hells are in the ſame quarters, but they lie deeply under the heavens there, for the moſt part in caverns, caves, &c. In this ſenſe of the *winds of heaven*, the expreſſion is uſed in Jer. 49. 3, and Dan. 7. 2, 3. *Ap. Ex.* 418. *p.* 11, 12.

WINDS, in the ſpiritual world, ariſe from the determination of the divine influx, and exiſt in the inferior parts of the earth there; but in the heavens rarely any *winds* are apperceived, except ſuch as are ſoft and gentle. *Ap. Ex.* 419. *p.* 15.

WINDOW ſig. truth in the light. *A. R.* 132.

WINDOW. See *Door in the Side of the Ark.*

WINDOWS. In the word, the intellectual [principle] of man, whether it be reaſon or ratiocination, that is, his internal ſight, is called a *window*. All the *windows* of the temple at Jeruſalem, repreſented the ſame thing, the higheſt repreſented intellectuals, the middle, rationals, and the loweſt, ſcientifics and ſenſuals, for there were three ſtories, 1 Kings 6. 4, 6, 8. In like manner the *windows* of the new Jeruſalem, deſcribed in Ezekiel 40. 16. 22. 25. 33. 36. Inaſmuch as *windows* ſig. intellectuals and rationals which appertain to truth, they alſo ſig. reaſonings, which are grounded in the falſe, as in Jer. 22. 13, 14. Zeph. 2, 14. *A. C.* 655.

WINDOWS. See *To Fly as a Cloud, and as Doves to their Windows.*

WINDOWS. See *Voice Singing in the Windows.*

WINE, in the holy ſupper, ſig. the divine truth of the Lord's divine wiſdom. *U. T.* 711.

WINE. Inaſmuch as *wine* ſignified faith towards the Lord, therefore faith, even in the Jewiſh church, was repreſented in the ſacrifices by a libation of *wine*, concerning which See Numb. 15. 2 to 15. chap. 28. 11 to 15, 18 to the end, chap. 29. 7 to the end. Levit. 23. 12, 13. Exod. 29. 40. Hoſea 9. 2, 3, 4. *A. C.* 1071.

WINE (Gen. 49. 11) ſig. the good of neighbourly love, and the good of faith, and in the ſupreme ſenſe, divine truth from the divine good of the Lord; for from this by influx man, who receives, hath the good of love and faith. Whereas ſeveral expreſſions in the word have alſo a contrary ſenſe, ſo alſo hath *wine*, in which ſenſe it ſig. the falſe principle derived from evil. *A. C.* 6377.

WINE (new) (Gen. 27. 28) ſig. natural truth. *A. C.* 3580.

WINE. See *Drunken without Wine.*

WINE. See *Oil and Wine.*

WINE. See *Ruler of the Feaſt.*

WINE of the FIERCENESS of the WRATH of GOD. See *Cup of the Wine, &c.*

WINE of FORNICATION (Rev. 14. 8, 10. chap. 16. 19, chap. 17. 2. chap. 18. 3. chap. 19. 15) ſig. the adulterated truths of faith, whereof drunkenneſs is predicated. *A. C.* 1072.

WINE of the FURY and WRATH of GOD (Rev. 19). By the *wine of the fury and wrath of God*, are ſignified the goods and truths of the church, which are from the word, profaned and adulterated, and therefore the evils and falſes of the church. *A. R.* 829.

WINE of the WRATH of GOD MIXED WITH

PURE

PURE WINE (Rev. 14. 10) ſig. the truth of the word falſified. See Pſal. 75. 8. *A. R.* 635.

WINE of the WRATH of HER WHOREDOM (Rev. 14. 8). By *wine* is ſignified truth originating in good, and in an oppoſite ſenſe, the falſe principle originating in evil; *whoredom* ſig. the falſification of truth, and the *wrath of whoredom* ſig. adulteration and prophanation. *A. R.* 632.

WINE and the BLOOD of GRAPES (Gen. 49. 11). *Wine* denotes what is ſpiritual from a celeſtial [origin]: the *blood of grapes* denotes what is celeſtial in reſpect to ſpiritual churches: thus *grapes* ſig. eſſential charity, and *wine* eſſential faith. *A. C.* 1071.

WINE and NEW WINE (Hoſea 4. 11). *Wine* ſig. what is falſe, and *new wine*, evil thence derived. *A. C.* 2466.

WINE (new) and OLD WINE (Luke 15. 29). *New wine* is the divine truth of the new Teſtament, conſequently of the new church, and *old wine* is the divine truth of the old Teſtament, conſequently of the old church. *A. R.* 316.

WINE and MILK (Iſa. 55. 1) ſig. ſpiritual and celeſtial drink. *A. C.* 680.

WINE and STRONG DRINK (Iſa. 29. 9). *Wine* in ſpecie ſig. ſpiritual truth, and thence the rational [principle] of man, and *ſtrong drink*, the natural [principle] of man thence derived. *Ap. Ex.* 376. *p.* 537.

WINE and VINE (Iſa. 24. 7). *New wine* ſig. ſpiritual good, and *vine* ſpiritual truth. *Ap. Ex.* 323. *p.* 389.

WINE, OIL, FLOUR, and WHEAT (Rev. 18. 13) ſig. celeſtial principles of worſhip. *A. R.* 777.

WINES. See *Sweet Wines.*

WINEPRESS (Iſ. 63. 2) ſig. combat from divine truths againſt falſes. *Ap. Ex.* 359. *p.* 483.

WINEPRESS (Lam. 1. 15) ſig. the production of falſe from evil, and thence the adulteration of the word, and everſion of the church. *Ap. Ex.* 922.

WINEPRESS of the WRATH of GOD (Rev. 14). *Winepreſs* ſig. exploration and examination, becauſe in preſſes wine is expreſſed from cluſters of grapes, and oil from olives, and from the wine and oil which are expreſſed, is perceived the quality of the grapes and olives; and whereas by vine is ſignified the chriſtian church, and by its cluſters are ſignified works; therefore the exploring and examining of theſe in the men of the chriſtian church, is ſignified by caſting them into the preſs: but inaſmuch as they have ſeparated faith from charity, and made the former competent to ſalvation, without the works of the law, and ſince from faith, ſeparated from charity, none but evil works proceed, therefore it is called the *great winepreſs of the wrath of God*. *A. R.* 651.

WINEPRESS. See *Floor and Winepreſs.*

WINEPRESS. See *To Tread the Winepreſs.*

WINGED THING ſig. ſenſual truth: ſenſual truths, ſuch as relate to ſeeing and hearing, are ſaid to be *winged*, becauſe they are extreme truths [laſt or outermoſt], and ſuch alſo is the ſignification of *wing*, in reference to other things. *A. C.* 777.

WINGED THING. See *Fowl.*

WINGS. By *wings* are ſignified powers, becauſe by them birds lift themſelves up, and *wings* in birds are in the place of arms in men, and by arms are ſignified powers: that by *wings* are ſignified preſervations or defences is plain from the following places, viz. Pſal. 91. 4. Pſal. 1. 7. 8. Pſal. 26. 8. Pſal. 57. 2. Pſal. 63. 8. Ezek. 16. 8. Malachi 3. 20. Deut. 32. 10, 11, 12. Matt. 23. 37. Luke 34. *A. R.* 245.

WINGS ſig. ſpiritual truths. *D. P.* 20.

WINGS, when predicated concerning the Lord, ſig. the divine ſpiritual [principle]. *Ap. Ex.* 283.

WINGS, in an oppoſite ſenſe, have reſpect to falſes and ratiocinations therefrom. *Ap. Ex.* 283. *p.* 328.

WINGS. See *Eagles Wings.*

WINGS. See *Healing in his Wings.*

WINGS. See *Voice of Wings.*

WINGS of a FOWL (Dan. 7). By the *four wings, as of a fowl on the back of the third beaſt*, are ſignified confirmations of what is falſe. *A. R.* 574.

WINGS of the WIND (Pſal. 18. 11). It is ſaid, that God rode upon a cherub and did fly, which ſig. his omnipreſence in the ſpiritual world, and that he was carried upon the *wings of the wind*, which ſig. his omnipreſence in the natural world. *Ap. Ex.* 283.

WINGS of the WIND (Pſal. 104. 3) ſig. divine truths which influence. *A. R.* 343.

WINDS of the WIND. See *To Walk.*

WINTER, the ſame as night, ſig. the end of the church. *D. L. W.* 73.

WINTER. See *Night and Winter.*

WIPE (to) AWAY ALL TEARS from THEIR EYES (Rev. 7. 17) ſig. that they ſhall no longer be in combats againſt their evils and falſes, and therefore not in ſorrows, but in goods and truths, and thence in celeſtial joys from the Lord. *A. R.* 385.

WIPE (to) (Rev. 21. 4). "God will *wipe* away all tears from their eyes," ſig. that the Lord will take away from them all grief, or uneaſineſs of mind, for tears proceed from uneaſineſs of mind. *A. R.* 884.

WISDOM (Rev. 5) predicated of the Lord, ſig. his divine providence. *Ap. Ex.* 338.

WISDOM is formed by truths derived from good. *N. J. D.* 27.

WISDOM. There are three degrees of *wiſdom*, the natural, ſpiritual, and celeſtial: man is in the natural degree of *wiſdom* while he liveth in the world: this degree then can be perfected in him to its height, and yet he cannot enter into the ſpiritual degree, becauſe this degree is not continued from the natural degree by continuity, but is joined to it by correſpondences. Man is in the ſpiritual degree of *wiſdom* after death, and this degree alſo is ſuch, that it can be perfected to its height, but yet cannot enter the celeſtial degree of *wiſdom*, becauſe neither is this degree continued from the ſpiritual by continuity, but is joined to it by correſpondences. Hence it may appear, that *wiſdom* can be elevated in a triplicate ratio, and that in each degree it can be perfected in a ſimple ratio to its height. He who comprehendeth the elevations and perfections of theſe degrees, can in ſome meaſure perceive that, which is ſaid of angelic *wiſdom*, that it is ineffable; this alſo is ſo ineffable, that a thouſand ideas of thought of the angels from their *wiſdom* cannot preſent more than one idea of the thought of men from their *wiſdom*; thus 999 ideas of the thought of angels cannot enter, for they are ſupernatural: but no one can come into that ineffable *wiſdom* of the angels, but by conjunction with the Lord, and according to it, for the Lord only openeth the ſpiritual degree, and the celeſtial degree, but only in thoſe who are wiſe from him: and they are wiſe from the Lord, who caſt out the devil, that is evil from themſelves. But let not any one believe, that a perſon hath *wiſdom* becauſe he knoweth many things, and perceiveth them in a certain light, and can ſpeak them intelligently, unleſs this be conjoined to love; for love by its affections produceth it; if it is not conjoined to love, it is like a meteor in the air, which vaniſheth, and like a falling ſtar; but *wiſdom* conjoined to love is like the permanent light of the ſun, and like a fixed ſtar; man hath the love of *wiſdom*, in proportion as he hath an averſion to the diabolical crew, which are the concupiſcences of evil and the falſe. *Wiſdom*, which cometh to perception of truth from the the affection thereof, eſpecially the perception of ſpiritual truth; for there is civil truth, moral truth, and ſpiritual truth; they who are in the perception of ſpiritual truth from the affection thereof, are alſo in the perception of moral and civil truth, for the affection of ſpiritual truth is the ſoul of them. *Wiſdom* is conjunction with the Lord, becauſe the Lord is *wiſdom* itſelf, and he cometh into that conjunction who rejecteth hell from himſelf, and cometh into it in the ſame proportion as he rejecteth hell. The angels repreſent to themſelves *wiſdom* as a magnificent and highly adorned palace, to which there is an aſcent by twelve ſteps; and no one cometh to the firſt ſtep, but from the Lord by conjunction, with him, and every one aſcendeth according to conjunctions, and as he aſcends he perceiveth, that no one is wiſe from himſelf, but from the Lord: alſo that the things which he knoweth, *(ſapit)* commparatively with thoſe which he doth not know, are like a few drops to a great lake. By the twelve ſteps to the palace of *wiſdom*, are ſignifi-d goodneſſes conjoined to truths, and truths conjoined to goodneſſes. *D. P.* 34, 35, 36.

WISDOM is derived to man from no other ſource than from good by means of truths from the Lord: the reaſon why *wiſdom* is derived to man through truths is, becauſe the Lord joins or connects himſelf to man, and man to himſelf, by them, and the Lord is *wiſdom* itſelf; wherefore *wiſdom* periſheth in man when he ceaſeth to do truths, that is, to live according to them, for then he ceaſes to love *wiſdom*, and conſequently ceaſes to love the Lord. By *wiſdom* is meant *wiſdom* in things ſpiritual, from which,

which, as from it's ſource, is derived *wiſdom* in other things, which is called intelligence, and through the latter ſcience, which is derived from the affection of knowing truths. *A. R.* 189.

Wisdom, of the Understanding, by means of the power given it by love, can be elevated, and receive the things which are of the light from heaven, and perceive them. *D. L. W.* 413.

Wisdom is at the right hand of love, for the man of the church grows wiſe as it were from himſelf, and as he grows wiſe, he receives love from the Lord; the right hand alſo ſig. power, and the power of love is by means of *wiſdom*. *C. S. L.* 21.

Wisdom. That *wiſdom* with men is twofold, rational and moral, and that their *rational wiſdom* is of the underſtanding alone, and that their *moral wiſdom* is of the underſtanding and life together, may be concluded and ſeen from mere intuition and examination. But in order that it may be known what is meant by the *rational wiſdom* of men, and what by their *moral wiſdom*, we ſhall enumerate ſome of the ſpecific diſtinctions. The principles conſtituent of their *rational wiſdom*, are marked by various names; in general they are called *ſcience*, *intelligence*, and *wiſdom*; but in particular, they are called *rationality*, *judgment*, *erudition*, and *ſagacity*; but whereas every one hath ſciences peculiar to his office, therefore they are multifarious, for the clergy have their peculiar ſciences, magiſtrates their's, public officers their's, judges their's, phyſicians and chemiſts their's, ſoldiers and ſailors their's, artificers and labourers their's, huſbandmen their's, &c. &c. To *rational wiſdom* alſo appertain all the ſciences into which young men are initiated in the ſchools, and by which they are afterwards initiated into intelligence, which are called likewiſe by various names, as philoſophy, phyſics, geometry, mechanics, chemiſtry, aſtronomy, juriſprudence, politics, ethics, hiſtory, and ſeveral others, by which, as by doors, an entrance is made into things rational, which are the ground of *rational wiſdom*. But the principles conſtituent of *moral wiſdom* with men are all moral virtues, which have reſpect to, and enter the life, and alſo all ſpiritual virtues, which flow from love towards God and our neighbour, and enter in that love. The virtues, which appertain to the *moral wiſdom* of men, are alſo of various names, and are called temperance, ſobriety, probity, benevolence, friendſhip, modeſty, ſincerity, courteouſneſs, civility, alſo carefulneſs, induſtry, quickneſs of wit, alacrity, munificence, liberality, generoſity, activity, intrepidity, prudence, and many others. Spiritual virtues with men are the love of religion, charity, truth, conſcience, innocence, and many more. The latter virtues and the former in general may be referred to love and zeal for religion, for the public good, for a man's country, for his fellow citizens, for his parents, for his conjugial partner, and for his children. In all theſe, juſtice and judgment have dominion, juſtice having relation to *moral wiſdom*, and judgment to *rational wiſdom*. *C. S. L.* 163. 164.

Wisdom derived from the World. If a man wiſheth to be wiſe with a *wiſdom derived from the world*, things ſenſual and ſcientific are his garden; ſelf love and the love of the world are his Eden; his eaſt is the weſt, or himſelf; his river Euphrates is all his ſcientific [principle,] which is curſed: the other river towards Aſſirya is wild infatuated reaſoning productive of falſities, the third river compaſſing the land of Cuſh is formed of the principles of the evil and the falſe thence derived, which are the knowledges of his faith; the fourth is wiſdom originating in thoſe principles, which in the word is called magic; wherefore Egypt which ſignifieth ſcience, after that it became magical, ſig. ſuch a perſon, the true ground of which ſignification is frequently noted in the word, as conſiſting in a deſire to grow wiſe with a wiſdom originating in ſelf; perſons of this character are deſcribed in Ezekiel, 29. 3, 9. *A. C.* 130.

Wisdom and Intelligence. It is of *wiſdom* to do good from the affection of good, but it is of intelligence to do good from the affection of truth. *D. L. W.* 428.

Wisdom and Intelligence. *Wiſdom* is diſtinguiſhed from *intelligence* in this that the former is from the light of heaven, and the latter is from the light of the world, illuſtrated from the light of heaven; hence it is, that *wiſdom* is predicated concerning ſpiritual good and truths, and intelligence concerning natural good and truths. *Ap. Ex.* 408.

Wisdom,

WISDOM, INTELLIGENCE and SCIENCE. In the word throughout a distinction is made between *wisdom*, *intelligence*, and *science*, and by *wisdom* is meant what is from good, by *intelligence* what is from truth, and by *science* each in man's natural principle. See Exod. 31. 2, 3. chap. 35. 30, 31. and Deut. 1. 13. *A. C.* 5827.

WISDOM. See *Beauty*.
WISDOM. See *Blessing and Glory, &c.*
WISDOM. See *Celestial Angels*.
WISDOM. See *Chaldeans*.
WISDOM. See *Conjugial Love*.
WISDOM. See *Conjunction*.
WISDOM. See *Genuine Wisdom*.
WISDOM. See *Glory and Wisdom*.
WISDOM. See *God*.
WISDOM. See *Good of Love*.
WISDOM. See *Infancy*.
WISDOM. See *Intelligence*.
WISDOM. See *Lord*.
WISDOM. See *Love and Wisdom*.
WISDOM. See *Orders*.
WISDOM. See *Regeneration*.
WISDOM. See *Temple of Wisdom*.
WISDOM. See *Lord*.

WISDOM of the ANCIENT CHURCH. See *Charity*.

WISDOM of the HEAVENS. See *Dissipated*.

WISE (to be) is to see whether a theory be a truth, before it is confirmed, but not to confirm whatsoever one pleaseth; this they do who are mighty in the power of confirmation, and in the arrogance of self intelligence, but they who are truly *wise*, love truths, and are affected by them, because they are truths, and apply them to the purposes of life; for these are in illumination from the Lord, and see truths by the light of truths, but the others are in the light of selfhood, and see falses also in the light of falses. *S. S.* 91.

WISE. They that be *wise*, sig. such as are in truths, and *they that turn many to righteousness*, are such as are in goods. (Dan. 12. 3.) *A. R.* 51.

WISE-MEN. It is the part of a *wise man* to know the ends by which he is governed. *A. C.* 3796.

WISE and SIMPLE in HEAVEN. All are received into heaven, who have loved truth and good for the sake of truth and good: therefore they who have loved them much, are there called the *wise*; but they who have loved them little are called the *simple*: the *wise in heaven*, are in great light, but the *simple in heaven* are in lesser light; every one according to the degree of the love of good and truth. *H. H.* 350.

WISE. See *Bed*.
WISE. See *Causes*.
WISE. See *Effects*.
WISE. See *Faculty*.
WISE in HEART. See *Aaron*.

WISE or PRUDENT VIRGINS. See *Foolish Virgins*.

WITCHCRAFT (Exod. 22. 18 and 1. Sam. 28) sig. the falses of the evil of self love, conjoined with those things which appertain to the church. *A. C.* 9188.

WITCHCRAFT (the art of poisoning) WHEREBY ALL NATIONS HAVE BEEN SEDUCED (Rev. 18. 23.) sig. abominable arts and schemes, whereby they (the Roman Catholics) have deluded and persuaded people to worship and adore them instead of the Lord, therefore as the Lord; and inasmuch as the Lord is the God of heaven and earth, as he himself teaches in Matt. 28. 18. consequently as Gods. *A. R.* 800.

WITHDRAW (to) MAN FROM EVILS is the continual operation of the divine providence of the Lord. *D. P.* 177.

WITHDRAW (to) the MIND from HEAVEN. See *Corporeal*.

WITHHELD (to be) from EVIL. When the church begins to decline from the good of charity, the good are then *withheld from evil* by the Lord more forcibly, than when the church is in the good of charity. This was represented by the circumstances recorded concerning Lot. (Gen. 19. 15. 16. 17) *A. C.* 2406.

WITHHELD from EVIL. Few, if any know that all men whatsoever are *withheld from evils* by the Lord, and this with a more forcible power than man can believe; for there is in every man a perpetual tendency [*conatus*] to evil, and this as well in consequence of the hereditary evil in which he is born, as also of the actual evil which he hath brought upon himself, insomuch that unless he was withheld by the Lord, he would rush headlong every moment towards the lowest hell, but the mercy of the Lord is so great, that he is elevated every moment, yea, every smallest part of a moment, and *withheld* from plunging himself thither; this

is even the caſe with the good, but with a difference according to their life of charity and faith, thus the Lord continually fights with man, and for man, with hell, although it doth not ſo appear to man. *A. C.* 2406.

WITHIN and ON the BACK. (Rev. 5. 1.) By the book written *within and on the back*, is meant the word in every thing particular and in every thing in common, by *within* in every thing particular, and by *on the back*, in every thing in common, by *within and on the back* is alſo meant the interior ſenſe of the word, which is its ſpiritual ſenſe, and its exterior ſenſe, which is its natural ſenſe. *A. R.* 256.

WITHOUT. All perſons, and all things in the Univerſe are *without*, or out of God, becauſe they are finite, and God is infinite. *U. T.* 43.

WITNESS (to), or TESTIFY is pred. of truth, by reaſon that in the word, the truth is to be teſtified, and when it is teſtified, it is acknowledged; but in heaven the truth itſelf teſtifies of itſelf, becauſe it is itſelf the light of heaven, for when the angels hear the truth, they inſtantly know and acknowledge it, and foraſmuch as the Lord is truth itſelf, See John 14. 6, he is himſelf in heaven, the teſtimony of himſelf: hence it is evident what is meant by the teſtimony of Jeſus Chriſt. *A. R.* 6.

WITNESS. By *bearing falſe witneſs*, man underſtandeth alſo to tell lies, and to defame any perſon; whereas a ſpiritual angel, by *bearing falſe witneſs*, meaneth to declare and endeavour to perſuade others that what is falſe is true, and what is evil is good, and *vice verſa*; but the celeſtial angel, by *bearing falſe witneſs*, meaneth to blaſpheme the Lord and the word. *U. T.* 236.

WITNESS. By *bearing falſe witneſs*, in the moſt confined natural ſenſe, is meant, to *bear falſe witneſs* before a judge, or before other people, in caſes not relating to civil judicature, againſt any perſon accuſed on a groundleſs charge, and to corroborate ſuch evidence by the name of God, or by an appeal to any thing elſe that is holy, or by the reſpect due to his own character and reputation. In a more extenſive natural ſenſe, by this commandment are forbidden all kinds of lies, and hypocritical artifices, forged with a bad deſign; and alſo all ways of traducing or defaming our neighbour, whereby his honour and reputation, on which his character dependeth, may be diſparaged. In the moſt extenſive natural ſenſe, are forbidden all cunning devices, ſtratagems, and evil purpoſes, contrived againſt any perſon and originating either in enmity, hatred, revenge, envy, emulation, &c. for all ſuch evil diſpoſitions have the ſin of *falſe witneſs* deeply hidden and rooted in them. In a ſpiritual ſenſe, by *bearing falſe witneſs* is meant, to endeavour to perſuade people that the falſe of faith is the true of faith, and that the evil of life is the good of life, and *vice verſa*; but to make this *falſe witneſs*, it muſt be ſuppoſed to be done intentionally, and not in ignorance, conſequently done after a man hath been informed reſpecting the nature of goodneſs and truth. In a celeſtial ſenſe, by *bearing falſe witneſs* is meant, to blaſpheme the Lord and the word, and thereby to drive away truth from the church, inaſmuch as the Lord is truth itſelf, and alſo the word is truth. On the other hand, by *bearing witneſs*, in this ſenſe, is meant to ſpeak the truth, and by teſtimony is meant truth in the abſtract: on this ground it is that the decalogue is called the teſtimony, Exod. 25. 16, 21, 22. chap. 30. 6, 26. chap. 32. 15. chap. 40. 20. Levit. 16. 13. And whereas the Lord is the truth itſelf, he ſaith of himſelf, that he teſtifieth. That the Lord is the truth, may be ſeen, John 14. 6. Rev. 3, and that he teſtifieth, and *beareth witneſs* of himſelf, may be ſeen, John 3. chap. 8. 13 to 19. chap. 15. 26. chap. 18. 37, 38. *U. T.* 321, 322, 323.

WITNESS and TESTIMONY. *Witneſs* ſig. confirmation of good by truth, and of truth from good, and *teſtimony* ſig. good from which truth is derived, and truth which is from good. *A. C.* 4197.

WITNESS. See *Faithful Witneſs*.

WITNESSES. The command in the repreſentative church, that every truth ſhall ſtand on the mouth of two or three *witneſſes*, Num. 35. 30, is founded in the law divine, that one truth doth not confirm good but truths, for one truth without connection with others is not confirming, but when there are ſeveral in connection, for from one may be ſeen another; one doth not produce any form, thus not any quality, but ſeveral connected in a ſeries, for as one tone doth not produce any tune, ſtill leſs any harmony, ſo neither doth one truth; theſe are the conſiderations on which the above law is founded, although in its external form it appears founded in the ſtate of civil

civil ſociety, but the one is not contrary to the other, as in the caſe of the precepts of the decalogue. *A. C.* 4197.

WITNESSES (the two) (Rev. 11. 3) ſig. the two eſſentials of the new church, viz. firſt, that the Lord is God of heaven and earth, and that his humanity is divine; and the other eſſential is, that conjunction with the Lord is through a life conformable to the precepts of the decalogue, *A. R.* 490. 515.

WITNESSES (the two) (Rev. 11. 3 to 11) are good and truth, that is, good in which is truth, and truth which is from good, each confirmed in hearts, which is evident from its being ſaid, that the *two witneſſes* are two olives and two candleſticks; two olives denote celeſtial good and ſpiritual good, celeſtial good is that of love to the Lord, and ſpiritual good is that of charity towards our neighbour; candleſticks are the truths of thoſe goods; theſe, viz. goods and truths, have the power of ſhutting heaven and opening heaven; by the beaſt out of the abyſs of hell killing them, is ſignified the vaſtation of good and of truth within the church, and by the ſpirit of life from God entering into them, that they ſtood upon their feet, is ſignified a new church. *A. C.* 4197.

WITNESSES of JESUS (Rev. 17). By *witneſſes of Jeſus* are ſignified abſtractedly truths and goods from the Lord through the word in the church, in the preſent caſe, thoſe truths and goods prophaned, becauſe it ſays, the blood of the martyrs, or *witneſſes of Jeſus*, and is ſpoken in relation to Babylon, by which is alſo ſignified profanation of the good and truth of the word and church. *A. R.* 730.

WITNESSES (two). See *Church*.

WIVES (two) (Gen. 4. 19) ſig. the origin of the new church. *A. C.* 405.

WIVES love the bonds of marriage, if ſo be the men love them. *C. S. L.* 217.

WIVES are in no excitation like men; but they have a ſtate of preparation for reception. *C. S. L.* 219.

WIVES. See *Influx*.

WIVES and CONCUBINES of SOLOMON. See *Solomon*.

WOE ſig. lamentation over evils and falſes, which devaſtate the church. *Ap. Ex.* 564. *t.* 278.

WO to THEM THAT ARE WITH CHILD, and to THEM THAT GIVE SUCK IN THOSE DAYS (Matt. 24. 19) ſig. thoſe who have imbibed the good of love to the Lord and the good of innocence; *wo* is a form of expreſſion ſignifying the danger of eternal damnation; to be *with child* (to bear in the womb) is to conceive the good of heavenly love; to *give ſuck* denotes alſo a ſtate of innocence; *thoſe days* ſig. the ſtates in which the church then is. *A. C.* 3755.

WO, WO, WO (Rev. 8. 13) ſig. extreme lamentation over the damned ſtate of thoſe in the church, who by doctrine and life have confirmed in themſelves faith ſeparated from charity. *A. R.* 416.

WOLF ſig. the infernal falſe principle. *Ap. Ex.* 783. *p.* 182.

WOLF ſig. the dominion of evil. *Ap. Ex.* 780.

WOLF (Gen. 49. 27) ſig. the avidity of ſnatching away and delivering the good, for a *wolf* denote one who ſeizes and diſperſes; and whereas beaſts in the word ſig. luſts, a *wolf* ſig. the avidity of ſeizing, as is alſo evident from the paſſages in the word, where a *wolf* is named, See Matt. 7. 15. John 10. 12. Luke 10. 3. Jer. 5. 6. Ezek. 22. 27. Zeph. 3. 3; hence it is evident, that by *wolf* are ſig. they who ſeize, but in the preſent caſe who ſnatch away from hell thoſe who have been ſeized. With the ſignification of *wolf*, the caſe is the ſame as with the ſignification of *lion*, which alſo is a rapacious animal, concerning which it is likewiſe ſaid, that he ſeizeth what is ſeizable, gathereth ſpoil, and preyeth upon prey, as is here ſaid of a *wolf*, and yet a *lion* in the good ſenſe ſig. truth in ability from good, the caſe is the ſame reſpecting other rapacious beaſts, as leopards, eagles, &c. *A. C.* 6441.

WOLF (a) (Iſa. 11. 6. ch. 65. 25) ſig. thoſe who are againſt innocence. *A. C.* 3994.

WOLVES of the EVENING (Hab. 1. 8) ſig. the fallacies of the ſenſes. *Ap. Ex.* 780. *p.* 174.

WOMAN ſig. the church from the affection of truth, and thence in an oppoſite ſenſe the church from the affection of the falſe principle. *A. R.* 620.

WOMAN (Gen. 2. 22) ſig. proprium vivified by the Lord, and by *bringing her to the man* is ſignified that proprium was granted to him. The

posterity of this [the most ancient] church not desiring like their parents to be a celestial man, but to be under their own self-guidance, and thereby inclining to proprium, had a proprium granted them, but still vivified by the Lord, wherefore it is called *woman*, and afterwards wife. *A. C.* 151.

Woman, &c. (Gen. 3. 15). By the *woman* is meant the church, by the seed of the serpent, all infidelity, by the seed of the woman, faith towards the Lord. *A. C.* 250.

Woman (Gen. 12. 15). *Woman* sig. truth, and in the present case the truth which is in sciences, with the delights whereof the Lord was engaged in childhood; the delights of truth are what come from intellectual truth, which is signified by *sister*. *A. C.* 1484.

Woman (Gen. 24. 5) sig. truth from the natural principle, which was to be conjoined to good divine of the rational principle, and whereas all conjunction is effected by affection, therefore *woman* sig. the affection of that truth. *A. C.* 3030.

Woman (Gen. 24. 67). The reason why it is said that Rebecca was to Isaac for a *woman* and not for a wife is, because between rational good and truth called forth out of the natural principle and made divine, it is not marriage which hath place, but a covenant resembling a conjugial covenant; the essential divine marriage which hath place in the Lord, is the union of the divine essence with the human, and of the human with the divine. This is the reason why Rebecca is called *woman* and not wife. *A. C.* 3211.

Woman (the) who seduced the man to eat of the forbidden fruit, sig. the affection of the natural man. *Ap. Ex.* 739. *p.* 106.

Woman (a fair) to Look Upon (Gen. 12. 11) sig. that truth from a celestial origin is delightful. All truth which is celestial, or what is produced from a celestial principle, is happy in the internal man, and delightful in the external, and with the celestial angel is so perceived, but it is altogether otherwise when it is not from a celestial origin; there are two things attended with happiness in the internal man, to which correspond two things attended with delight in the external man, one appertaineth to good, the other to truth, celestial happiness and delight appertain to good, spiritual happiness and delight appertain to truth; it is obvious also, that truth itself bringeth with it happiness and delight, but such happiness and delight are only then essential, when truth is from a celestial origin; hence truth itself also becometh celestial, and is called celestial truth, in which case it is comparatively like the light of the sun in the time of spring, which in its bosom containeth heat, whereby all things on the earth vegetate, and are as it were animated; this celestial truth is the essential beautifulness, or the essential beauty, and it is this truth which is here called a *woman fair (or beautiful) to look upon*. *A. C.* 1470.

Woman (a) who was to be associated by a covenant marriage (Gen. 24. 3) sig. that very truth which was to be called forth from the natural man of the Lord by a common way. *A. C.* 3024.

Woman Forsaken, and a Wife of Youth (Isa. 54. 6) sig. in particular the ancient and most ancient church. *A. C.* 253.

Woman encompassed with the Sun, and the Moon under her Feet (Rev. 12. 1) sig. the Lord's new church in the heavens, which is the new heaven, and the Lord's new church about to be upon earth, which is the new Jerusalem. That the Lord's new church is signified by this *woman*, appears from all the particulars of this chapter understood in a spiritual sense; by *woman* in other parts of the word also the church is signified, and the church is signified, because the church is called the bride and wife of the Lord. The reason why she appeared encompassed with the *sun* is, because she is principled in love to the Lord, for she acknowledgeth him, and doeth his commandments, and this is to love him, John 14. 21 to 24, the *sun* sig. love; the reason why the *moon* was seen under the *woman's feet* is, because the church on earth is understood, which is not yet in conjunction with the church in the heavens; by the *moon* is signified intelligence in the natural man, and faith, and by appearing under the feet is signified that it is about to be upon earth, otherwise by feet is signified the church itself when in conjunction. *A. R.* 533.

Woman (Rev. 12. 6). The *woman* fled into the Wilderness, sig. the church, which is the new Jerusalem, at first confined to a few. By the *woman* is signified the new church, and by the Wilderness is signified where there are no longer any truths; the reason why that church is signified as being at first confined to a few is, because

because it follows, "where she had a place prepared of God, that they should feed her there a thousand two hundred and sixty days," whereby is sig. its state at that time, that in the meanwhile an increase of its numbers may be provided for, until it grows to its appointed (growth). *A. R.* 546.

Woman sitting on a scarlet Beast (Rev. 17.) sig. the Roman Catholic or Babylonian religion, for it follows, "Upon her forehead was a name written, mystery, Babylon the great, mother of the whoredoms and abominations of the earth. *A. R.* 723.

Woman, Wife, Bride, Virgin, and Daughter. It is by virtue of a celestial and angelical proprium that the church is called a *woman*, and also a *wife*, a *bride*, a *virgin*, and a *daughter*. *A. C.* 253.

Woman. Every *woman* is willing to appear beautiful as to face, and beautiful as to manners, because she is born an affection of love, and the form of this affection is beauty, wherefore a *woman* who is not desirous to be beautiful, is not a *woman* who is desirous to love, and to be loved, and consequently she is not truly a *woman*. *C. S. L.* 330.

Woman. A *woman* before marriage is desirous to be beautiful for the men, but after marriage, if she be chaste for one man alone, and not for men. *C. S. L.* 330.

Woman. If a *woman* after marriage is desirous to appear beautiful in like manner as before marriage, she loves men, and not a man, because a *woman* loving herself from her beauty is continually desirous that her beauty should be sipped, and whereas this no longer appears to her husband, she is desirous that it may be sipped by the men to whom it appears; that such a one hath a love of the sex, and not a love of one of the sex, is evident. *C. S. L.* 330.

Woman (a) who loves herself on account of her beauty, does not love her husband; and a man who loves himself on account of his intelligence, doth not love his wife. *C. S. L.* 330. 331.

Woman. See *Beautiful*.
Woman. See *Conjugial Love*.
Woman. See *Earth*.
Woman. See *Election*.
Woman. See *To Give for a Woman*.
Woman. See *Menstruous Woman*.
Woman. See *Seed of the Woman*.
Woman. See *Wife*.
Woman. See *Will and Understanding*.
Woman. See *Women*.

Woman being Created whilst the Man Slept. See *Wife*.

Woman Lighting a Candle. See *Candle*.

Womb. They who have loved infants most tenderly as such mothers, are in the province of the *womb* and of the organs round about, viz. in the province of the neck of the uterus and of the ovaries, and they who are there, are in the sweetest and most delicious life, and in heavenly joy above others. *A. C.* 5054.

Womb sig. where good and truth lies conceived, consequently where that is which is of the church; *womb* in the genuine sense sig. the inmost principle of conjugial love, in which is innocence, because the *womb* corresponds to that love in the grand man, and inasmuch as conjugial love derives its origin from the love of good and of truth, which is of the heavenly marriage, and this marriage is heaven itself the Lord's kingdom, and the Lord's kingdom in the earths is the church, therefore by *womb* is also sig. the church; for the church is where the marriage of good and truth is: hence it is, that to *open the womb* denotes doctrines of the churches thence derived, and also the faculty of receiving the truths and goods which are of the church, and that to *come forth from the womb* denotes to be re-born or regenerated, that is, to be made a church, for he who is re-born or regenerated is made a church: inasmuch as by *coming forth from the womb* is sig. re-birth, and hence the church, therefore the Lord in the word is called "he who formeth from the *womb*," "he who bringeth forth from the *womb*," and they who are regenerated and made a church, are said "to be carried from the *womb*." *A. C.* 4918.

Womb (Gen. 49. 25) sig. the conjunction of good and truth. *A. C.* 6433.

Womb of the Morning (Psal. 110. 3) sig. the conception of the Lord's divine human from his essential divine [principle], and thence the glorification of his human [principle]. *Ap. Ex.* 179. *p.* 168.

Womb and Breasts (Hosea 9. 11). *Womb (vulva)* sig. truths from the good of love, and *breasts (ubera)* truths from the good of charity. *Ap. Ex.* 710.

Womb,

WOMB. See *Embryo in the Womb.*

WOMB. See *To Open the Womb.*

WOMEN (Gen. 31. 50) ſig. affections of truth not genuine thus which are not of the church. *A. C.* 4200.

WOMEN (Gen. 45. 19) ſig. the affections of truth. *A. C.* 5946.

WOMEN (two) the DAUGHTERS of ONE MOTHER (Ezek. 23. 2) ſig. the ISRAELITISH and JEWISH churches. *Ap. Ex.* 141.

WOMEN repreſent good and *men* truth when the ſpiritual church is the ſubject treated of. But *women* repreſent truth, and *men* good, when the celeſtial church is treated of. *A. C.* 8337. 4823.

WOMEN WHO DO NOT LOVE THEIR HUSBANDS, but think meanly of them, and at length make them of no account, are repreſented in the ſpiritual world by *a cock, a wild cat, and a tiger* of a darkiſh colour. *A. C.* 2745.

WOMEN. See *Intelligence of Women.*

WOMEN. See *Oppreſſors, Infants, and Women.*

WOMEN. See *Way of Women.*

WOMEN. See *Young Women.*

WOMEN WITH CHILD. See *Child.*

WONDER (to) (Rev. 13. 3). "And all the world *wondered* after the beaſt," ſig. that then that faith was gladly received, and became the doctrine of the whole church, becauſe thereby they were not bondmen under the law, but freemen under faith. *Wondered* ſig. admiration that his death wound was healed, and thence reception gladly; by all the world, is ſig. the whole church of the reformed, for world, or earth means the church, wherefore by "all the world *wondered* after the beaſt," is ſig. that that faith was gladly received and eſtabliſhed as the doctrine of the whole church. *A. R.* 578.

WONDERFUL. See *Great and Wonderful.*

WONDERFUL THINGS. See *Decalogue.*

WOOD, in general ſig. ſuch things in the will as are in the loweſt degree: precious woods, as cedar, and the like, ſig. ſuch things as are good; the cedar *wood* uſed in the temple had this ſignification, ſo had the cedar *wood* applied in cleanſing the leproſy, Levit. 14. 4, 6, 7. as alſo the *wood* which was caſt into the bitter waters at Marah, whereby they were made ſweet, Exod. 15. 25; but the *woods* which were not precious, and which were made into graven images, and alſo thoſe which were applied to the making of funeral piles, and the like, ſig. luſts, as do *woods* of Gopher, mentioned in Gen. 6. 14. by reaſon of the ſulpher they contain. *A. C.* 643.

WOOD. ſig. good, as well the good of love to the Lord, as the good of charity towards our neighbour. *A. C.* 3969.

WOOD. In the word ſig. good; and it ſig. natural good, becauſe *wood* is not a precious kind of ſubſtance, like gold, ſilver, jewels, pearls, fine linen, purple, ſilk and ſcarlet; it is the ſame with ſtone; and alſo with ivory, by which natural truth is ſignified; by *wood* in an oppoſite ſenſe is ſignified evil, or what is accurſed, as where it is ſaid, that they made graven images out of *wood* and worſhipped them, Deut. 4, 23 *to* 28. Iſaiah 37. 19. chap. 40. 20. Jer. 10. 3, 8. Ezek. 20. 32; alſo that the being hanged upon *wood* was a curſe. Deut. 21. 22. 23. *A. R.* 774.

WOOD ſig. the good which appertains to works, and which appertains to righteouſneſs, and to cut *wood* ſig. to place merit in the good of works, but to cut the *wood of a burnt-offering* ſig. the merit of righteouſneſs, which appears ſo remote from the ſenſe of the letter, as to be impoſſible to be known without revelation: There are ſome in front upwards, a little to the right, in the ſpiritual world form a certain globe of earth, who in like manner, have claimed to themſelves all good, and appear to cut and cleave *wood*; ſometimes when they ſeem to themſelves to labour hard, their faces ſhine in conſequence of a certain falſe fire, which is the good of merit which they attribute to themſelves; the reaſon of this appearance is, becauſe *wood* is repreſentative of good, as was all the *wood* uſed in the ark and in the temple, and alſo all the *wood* on the altar when the burnt-offerings and ſacrifices were offered; but they who attribute good to themſelves and make it meritorious, theſe alſo in the word are ſaid to worſhip *wood*, or a graven image of *wood*. *A. C.* 2784.

WOOD. Foraſmuch as *wood* ſig. good, and in an oppoſite ſenſe, evil, therefore the Lord was pleaſed to ſuffer crucifixion, or ſuſpenſion upon *wood*, in order to repreſent the deſtruction of good in the church, and that thus evil from infernal love ſhould be repreſented, from which comes condemnation and malediction. See Deut. 21. 20 *to* 23. *Ap. Ex.* 655. *p.* 494.

Wood (the two pieces of) (Ezek. 37. 16 *to* 22) fig. the celeſtial and ſpiritual kingdoms of the Lord. *A. C.* 3969.

Wood which is inquired of (Hoſea. 4. 12) fig. the good of the delight of ſome particular luſt. *A. C.* 2466.

Wood (a) fig. ſcience. *U. T.* 200.

Wood (a) (Hoſea 2. 12) fig. the ſenſual man who is in mere fallacies, and thence in falſes. *Ap. Ex.* 388. *p.* 556.

Wood. See *Bears out of the Wood.*

Wood. See *Boar in the Wood.*

Wood. See *To Cut Wood.*

Wood. See *Gold, Braſs, and Wood.*

Wood. See *Gopher Wood.*

Wood. See *Hewers of Wood.*

Wood. See *Houſe of Wood.*

Wood. See *Shittim Wood.*

Wood. See *Thyine Wood.*

Wool fig. good in ultimates, for *wool* is from ſheep, by which is ſignified the good of charity. *A. R.* 47.

Wool. (white) (Ezek. 27. 18) fig. natural good. *Ap. Ex.* 376. *p.* 532.

Wool of Goats fig. the ultimate or outermoſt principle of innocence, which is in ignorance, ſuch as hath place among the Gentiles. *A. C.* 3519.

Woollen and Linen. See *Garment.*

Word (Pſal. 119. 6 *to* 17) denotes doctrine in general. *A. C.* 1288.

Word (the) (Pſal. 147. 18) fig. divine good united to divine truth. *Ap. Ex.* 419. *p.* 17.

Word (Iſa. 9. 8) fig. the doctrine of internal and external worſhip. *A. C.* 1288.

Word (John 1. 1, 2, 3, 4, 5, 14). Few know what is here meant, by the *word*; that the Lord is meant, is evident from every particular: but the internal ſenſe teaches, that the Lord as to the divine human [principle] is meant by the *word*, for it is ſaid, that "the *word* was made fleſh, and dwelt in us, and we ſaw his glory." And whereas the divine human [principle] is meant by the *word*, thereby is meant alſo every truth which relates to him, and is derived from him, in his kingdom in the heavens, and in his church in the earths; hence it is ſaid, that "in him was life, and the life was the light of men, and the light appeareth in darkneſs: And whereas all truth is meant by the *word*, thereby is meant alſo all revelation, conſequently the *word* itſelf, or holy ſcripture. *A. C.* 2894.

Word of Endurance (Rev. 3. 10) fig. ſpiritual combat which is temptation. *A. R.* 185.

Word. As to what concerns the term *word*, in the original tongue it is expreſſive of thing, hence alſo divine revelation is called the *word*, and alſo the Lord in the ſupreme ſenſe; and by the *word*, when it is predicated of the Lord, and likewiſe of revelation from him, in the proximate ſenſe it ſig. the divine truth, from which all things, which are things, exiſt: That all things which are things, have exiſted and do exiſt by the divine truth which is from the Lord, thus by the *word*, is an Arcanum which hath not as yet been diſcovered; it is believed that thereby is meant, that all things were created by God's ſaying and commanding, as a king in his kingdom; but this is not meant by all things being made and created by the word, but it is the divine truth, which proceeds from the divine good, that is, which proceeds from the Lord, from which all things have exiſted and do exiſt; the divine truth proceeding from the divine good is the very very real, and the very eſſential [thing or principle] which is in the univerſe, and this makes and creates; concerning the divine truth ſcarce any one hath any other idea, than as concerning a *word*, which flows from the mouth of a ſpeaker, and is diſſipated in the air; this idea concerning the divine truth hath produced the opinion that by the *word* is meant only a command, and thereby that all things were made from a command only, thus not from any real [principle or thing] which proceeded from the divine of the Lord; but, as was ſaid, the divine truth proceeding from the Lord is the very very real and eſſential [thing or principle], from which are all things; the forms of good and truth are from that [thing or principle]. *A. C.* 5272.

Word. All truth of the *word* is inſinuated into the man of the church by the Lord through heaven; nor are truths drawn away by any thing elſe but the falſification thereof in the *word*, becauſe in it and from it are the truths of heaven and the church. *A. R.* 541.

Word. In the *word* of the Old Teſtament, which is called prophetic, in its ſpiritual ſenſe, and alſo where that ſenſe ſhines forth, in the natural ſenſe, the Lord alone is treated of, namely,

namely, his coming in the fulneſs of time which is when there ſhould no longer be any good of charity and truth of faith in the church, which ſtate of the church is called the conſummation, devaſtation, deſolation and deciſion; it alſo treats of his combats with the hells and his victories over them, which likewiſe conſtitute the laſt judgment executed by him: and afterwards of the creation of a new heaven, and the eſtabliſhment of a new church, which are the Lord's kingdom that is to come: theſe things are alſo treated of in the *New Teſtament*, which is called apoſtolic, and particularly in the Apocalypſe. *A. R.* 478.

Word (the) in the Hebrew tongue, ſig. various things, as ſpeech, thought of the mind, every circumſtance that hath a real exiſtence, and alſo any thing. *W. H.* 17. *A. C.* 9987.

Word (the) ſig. divine truth and the Lord. *W. H.* 17. *A. C.* 2533. 4692. 5075. 9987.

Word (the) is holy in conſequence of its internal ſenſe, which is celeſtial and divine, and which is effective of the union of heaven with earth, that is, of angelic minds with thoſe of men, and thus of the latter with the Lord. *A. C.* 2310.

Word. There is no life in the *word* to thoſe who are not in good of life from truths of doctrine; for the *word*, in its literal ſenſe, is not underſtood without doctrine, and doctrine is not perceived without a life according to it; the reaſon is, becauſe a life according to doctrine, which is from the *word*, opens the ſpiritual mind, and light flows into it from heaven and illuminates and cauſeth it to perceive: that this is the caſe, is not known to thoſe, who know truths of doctrine, and yet do not live according to them. *A. R.* 320.

Word. The church is no otherwiſe apparelled for her eſpouſals, and afterwards for conjunction or marriage, than by the *word*, for it is the only medium of conjunction, or marriage, becauſe the *word* is from the Lord, and of the Lord, and therefore is the Lord, for which reaſon it is alſo called the covenant, and a covenant implies ſpiritual conjunction, moreover the *word* was given for this very purpoſe. *A. R.* 881.

Word. The ſpiritual truth thereof is like light from the ſun and the natural truth of the *word* is like light from the moon and ſtars. *A. R.* 414.

Word. Whatſoever is written in the *word* is of ſuch a nature that it is changed into the correſponding ſenſe with the angels, which ſenſe doth not at all appear in the ſenſe of the letter, for what is worldly as appertaining to the ſenſe of the letter is changed into what is ſpiritual appertaining to the internal ſenſe. *A. C.* 4814.

Word. Angels have in the heavens the very ſame *word*, or ſcriptures that men have in the world, ſave only, that with men the *word* is natural, whereas in the heavens it is ſpiritual: and inaſmuch as the *word* is the divine truth, it is alſo the divine proceeding, and this is not only from the Lord, but it is alſo the Lord himſelf. As the *word* is thus the Lord himſelf, all the *word* in general, and each part in particular, is written concerning him alone; for from the prophet Iſaiah unto Malachi, there is not a ſingle thing that does not relate to the Lord, or that being in the oppoſite ſenſe, is not contrary to the Lord. That this is the caſe, hath heretofore been ſeen by no perſon; but nevertheleſs every one has a capacity to ſee this, provided that he knows it, and thinks thereof whilſt he is reading; and farther knows, that there is not only a natural ſenſe of the *word*, but alſo a ſpiritual ſenſe contained in it; and that in that ſenſe, by the names of perſons and of places is ſig. ſomething of, or belonging to the Lord, and conſequently ſomething from him relative to heaven and the church, or ſomething oppoſite thereto. *L.* 2.

Word. Moſt parts of the *word* have alſo an oppoſite ſenſe. *W. H.* 17. *A. C.* 4816.

Word. They who have been delighted with the *word*, in another life receive the heat of heaven, wherein is celeſtial love, according to the quality and degree of their delight ariſing from love. *W. H.* 17. *A. C.* 1773.

Word. Not a ſingle expreſſion, nor a ſingle iota in its original language, can be taken from the literal ſenſe of the *word*, without an interruption in the internal ſenſe; and it is for this reaſon, by the divine providence of the Lord, that the *word* is preſerved ſo entire as to every tittle. *W. H.* 11. *A. C.* 7933.

Word. In each particular in the *word* there is therein both affection and thing [*et affectio et res*]; the celeſtial angels perceive the *word*, ſuch as it is in an internal ſenſe, as to affection; whereas the ſpiritual angels perceive it, ſuch as it is an internal ſenſe, as to thing; they who perceive

perceive the *word* in an internal ſenſe as to affection, attend not at all to the expreſſions which relate to things, but form to themſelves ideas from the affection, and its ſeries, and this with indefinite variety. *A. C.* 2137.

Word. Why the Lord is ſaid to be the *word*, is little underſtood in the church; but he is ſo called becauſe the *word* ſig. divine truth, or divine wiſdom; and the Lord is divine truth itſelf, or divine wiſdom itſelf, for which reaſon he is alſo called the light, that came into the world. *L.* 1.

Word. The predictions in the ſixth chapter of the Revelation concerning the ſucceſſive ſtates of the Chriſtian church ſignified by "the opening of the ſeals of the book" as therein mentioned, were not ſeen and read as in a book after its ſeals were opened; but manifeſted through the heavens from the Lord, before the angels of the inmoſt heaven, which in the ultimate parts of heaven were repreſented by ſuch things as are recorded in this chapter; theſe things were appearances before the angels of the ultimate heaven, and ſig. thoſe things which were heard and perceived in the inmoſt heaven where there were no ſuch appearances; for whatſoever is heard in the inmoſt heaven is thought and perceived from the Lord, when this deſcends through the middle heaven to the ultimate heaven, it is turned into ſuch appearances, thus before the angels of the ultimate heaven are ſet forth Arcana of divine wiſdom. They who are intelligent there perceive thoſe Arcana from correſpondencies; but the loweſt of them do not perceive, but only know that ſuch Arcana are contained therein, nor do they enquire further. With theſe was John, when in the ſpirit, or in viſion. Theſe obſervations are made, that it may be known how the *word* is written, viz. from ſuch things as are ſeen and heard in the ultimates of heaven, thus from mere correſpondences and repreſentatives, in each whereof are concealed innumerable and ineffable Arcana of divine wiſdom. *Ap. Ex.* 369.

Word. (the) In the ſpiritual ſenſe every where treats of the ſpiritual world, that is, of the ſtate of the church both in the heavens and on the earths; hence the word is ſpiritual and divine; it is this ſtate which is there deſcribed in its order. *L. J.* 40.

Word (the) is written according to man's conception, yea, even according to his genius and temper; hence it is, that the internal and external ſenſes of the *word* differ from each other, as may plainly enough appear from the word of the Old Teſtament, where ſeveral things are ſaid according to the apprehenſion and genius of the people who lived at that time; it is on this account that ſo little mention is made concerning a life after death, concerning eternal ſalvation, and concerning the internal man; for ſuch was the nature of the Jewiſh and Iſraelitiſh people, amongſt whom the church at that time was inſtituted, that if thoſe things had been openly declared, they would not only not have underſtood them, but would alſo have derided them: in like manner, if it had been openly declared to them, that the Meſſiah, or Chriſt, would come to ſave their ſouls to eternity, they would alſo have rejected this truth as without foundation, as may appear at this day from the ſame nation, before whom if mention be made of any thing internal, or ſpiritual, and that the Meſſiah ſhall not be the greateſt king on earth, it is derided; this was the reaſon why the Lord ſpake in like manner, as the prophets throughout, and ſome things by parables, as he himſelf ſaith in Matthew 13. 13: John 12. 40; nevertheleſs the Lord laid open the interior things of the *word* in many places, but only for the wiſe. *A. C.* 2520.

Word. By means of the *word*, light is communicated to thoſe, who are out of the pale of the church, and are not in poſſeſſion of the *word*. *U. T.* 267 to 272.

Word. Without the *word* no one would know God, or heaven and hell, or a life after death, and much leſs the Lord. *U. T.* 273. to 276.

Word. In every particular of the *word* there is a ſpiritual ſenſe in which the angels are, and from which their wiſdom is derived, and the *word* is tranſparent from the light of that ſenſe to thoſe who are in genuine truths from the Lord. *A. R.* 897.

Word. The ſons of Jacob were brought down into the land of Canaan, becauſe all the places in that land, from the moſt ancient times, were made repreſentative, that thus the *word* might be there written, wherein thoſe places ſhould be mentioned for the ſake of the internal ſenſe: but nevertheleſs the *word* as to the external

ternal ſenſe was changed for the ſake of that nation, but not as to the internal ſenſe. *W. H.* 12.

Word (the) is underſtood differently by angels in heaven, and by men upon earth: the former perceiving the internal or ſpiritual ſenſe, whilſt the latter ſee only the external or natural ſenſe. *W. H.* 10. *A. C.* 1887. 2396.

Word (the) is for the uſe of men, and alſo for the uſe of angels, accommodated to the perceptions of each reſpectively. *W. H.* 10. *A. C.* 7381. 8862. 10322.

Word (the) is the medium of union between heaven and earth. *W. H.* 10. *A. C.* 2310. 2493. 9212. 9216. 9357.

Word. The conjunction of heaven with man is by means of the *word*, and therefore the *word* is called a covenant, becauſe covenant ſig. conjunction. *W. H.* 10. *A. C.* 9396. 9400. 9401. 10452. 10632.

Word. That the Lord as to his eſſential eternal divinity was the word, that is, divine truth, is evident from this paſſage in John, "In the beginning was the *word*, and the *word* was with God, and God was the *word*," 1. 1. and that the Lord, with reſpect to his humanity, alſo was made the *word* in the ſame Evangeliſt "And the *word* was made fleſh," 1. 14. *A. R.* 256.

Word (the) can be underſtood by none but a rational man; for to believe any thing without an idea thereof, and without a rational view of the ſubject, is only to retain in the memory words deſtitute of all life of perception and affection, which in fact is not believing. *W. H.* 7.

Word. In the word there is a ſpiritual ſenſe, which is called the internal ſenſe. *W. H.* 9.

Word. (the) The fullneſs (*plenum*) of the word is like a common marble veſſel, in which are innumerable ſmaller veſſels of chryſtal, and in theſe innumerable precious ſtones [*Et ex his innumerabiliora, ex lapidibus pretioſis*] in which and about which are the moſt delectable things of heaven, which are for thoſe who perform noble uſes from the word. *Ap. Ex.* 1087.—*p.* 531.

Word (the) as to its internal ſpiritual ſenſe, is guarded by the Lord. *A. R.* 314.

Word. The divine things of the *word* can be conjoined with no other than celeſtial or ſpiritual affection; if with another love, or affection, then the ſuperior mind, which is called the ſpiritual mind is ſhut, and only the inferior mind, which is called the natural mind is opened; yea, with thoſe who conjoin the truths of the *word* with the affection of ſelf-love, the natural mind is alſo ſhut, and only the ultimate thereof, which is called ſenſual, and which proximately adheres to the body of the world, is opened, and thence the ſpirit of man becomes corporeal, and utterly unfit for the aſſociation of angels. *Ap. Ex.* 579. *p.* 302.

Word (the) is eſſential doctrine, and although the *word* as to the literal ſenſe is ſuch, that truths may thence be derived, it is alſo ſuch, that things not true may thereby be confirmed, as is well known from the caſe of hereſies; but whoſoever reads the *word* to the end that he may grow wiſe, *i. e.* may do what is good and underſtand what is true, he is inſtructed according to ſuch end, and according to the affection thereof, for the Lord flows-in, whilſt he knows it not, and illuminates his mind, and wherein he heſitates, gives underſtanding from other paſſages. Moreover, whoſoever is in ſimple good, and in ſimplicity believes the *word* according to its literal ſenſe, he is gifted with the faculty of perceiving truths, when he is inſtructed in another life by the angels, and in the mean time, the few truths which appertain to him, are vivified by charity and innocence, and when charity and innocence are in truths, then the falſe principles, which alſo infuſed themſelves in the ſhade of his ignorance, are not hurtful, not being adjoined to good, but being with-held therefrom, as it were in the circumferences, whereby they can be eaſily caſt out; but the caſe is otherwiſe with thoſe who are not principled in the good of life, for with ſuch, the falſe principles which by miſinterpretation they have forged from the word, poſſeſs the middle, or as it were the center, whilſt truths poſſeſs the circuits, or circumferences, wherefore falſe principles are what are adjoined to the evil of their life, and truths are diſſipated. *A. C.* 3476.

Word. In the ſpiritual world they who allow and acknowledge only the literal ſenſe of the *word*, are repreſented under the figure of a deformed

deformed old woman; but they who love and acknowledge the internal ſenſe together with the literal ſenſe, are repreſented under the figure of a virgin in beautiful clothing. *W. H.* 11. *A. C.* 1774.

WORD. In the literal ſenſe of the *word* are general truths, but in the internal ſenſe particular truths; the former are what are called external, but the latter internal. *A. C.* 3819.

WORD. In the moſt ancient time when the church was celeſtial, the written *word* was not, for the men of that church had the *word* inſcribed on their hearts, inaſmuch as the Lord taught them immediately through heaven what was good, and thereby what was true, and gave them to perceive each from a principle of love and charity, and to know from Revelation, the very eſſential *word* to them was the Lord; after this church another ſucceeded, which was not celeſtial, but ſpiritual, and this in the beginning had no other *word* than what was collected from the moſt ancient people, which *word* was repreſentative of the Lord, and ſignificative of his kingdom; thus the internal ſenſe was to this people the eſſential *word*: they had alſo a written *word*, as well hiſtorical as prophetical, which is no longer extant, and in this *word* there was in like manner an internal ſenſe, which had relation to the Lord; hence it was, the wiſdom of that time both to ſpeak and write by repreſentatives and ſignificatives, within the church concerning things divine, and out of the church, concerning other things, as is evident from the writings of thoſe ancient people which are come down to us; but in proceſs of time this wiſdom periſhed, inſomuch that at length it was not known that there exiſted any internal ſenſe even in the books of the *word*; the Jewiſh and Iſraelitiſh nation was of this character, ſo that they accounted the prophetical *word* holy, merely by reaſon of its reſemblance to the ancient *word* in ſound, and becauſe they heard the name of Jehovah in the ſenſe of the letter, not believing that any thing divine lay deeper hid within, nor doth the chriſtian world think more holily concerning the *word*. Hence it may appear how in proceſs of time wiſdom retired from inmoſt things to outermoſt, and man removed himſelf from heaven, and at length deſcended even to the duſt of the earth, wherein wiſdom is now made to conſiſt. *A. C.* 3432.

WORD. In its laſt ſenſe it is natural, in its interior ſenſe it is ſpiritual, and in its inmoſt ſenſe it is celeſtial, and in each ſenſe it is divine. *S. S.* 6.

WORD. The divine truth of the *word* is in its ſpiritual ſenſe, which is for the uſe of the angels of the middle or ſecond heaven, who are in intelligence from divine truths; and the divine good of the *word* is in its celeſtial ſenſe, which is for the uſe of the angels of the ſupreme or third heaven, who are in wiſdom from divine goods; but this laſt ſenſe is very occult, and only perceptible to thoſe who are principled in love to the Lord received from the Lord. *A. R.* 830.

WORD (the), in its literal ſenſe, is of ſuch a nature, that the more a man is illuminated by the influx of the light of heaven, ſo much the more doth he ſee truths from the connection and conſequent form of them, and the more he ſo ſeeth them, ſo much the more interiorly is his rational mind opened, for the rational mind is the very receptacle of the light of heaven. *A. R.* 911.

WORD. As to what concerns the *word* in particular, it hath exiſted in all times, but not the *word* which we have at this day; there was another *word* in the moſt ancient church, which was before the flood, and another in the ancient church, which was after the flood; but the *word* written by Moſes and the Prophets in the Jewiſh church, and finally the *word* written by the Evangeliſts in the new church. The reaſon why the *word* hath exiſted at all times is, becauſe by the *word* there is a communication of heaven with earth, and becauſe the *word* treateth of goodneſs and truth, whereby man may live happy to eternity; and therefore in the internal ſenſe it treats of the Lord alone, inaſmuch as all goodneſs and truth is from him. *A. C.* 2895.

WORD (the) as to its literal ſenſe is written by mere correſpondences, that is, by ſuch things as repreſent and ſignify the ſpiritual things of heaven and the church; this was done for the ſake of the internal ſenſe, which is in every part, conſequently for the ſake of heaven, inaſmuch as the inhabitants thereof do not underſtand the *word* according to the literal ſenſe, which is natural, but according to the internal ſenſe which is ſpiritual. *W. H.* 12. *A. C.* 1404, 1408, 1409, 1540, 1619, 1659, 1709, 1783, 2179, 2763, 2899.

Word (the) could not be written in any other ſtyle, conſiſtent with its being the medium of communication and conjunction with the heavens. *W. H.* 12. *A. C.* 2899. 6943. 9484.

Word. They are in a great error, who deſpiſe the *word* on account of the apparent ſimplicity and rudeneſs of its ſtyle, and who fancy that they ſhould receive and honor it if it were written in a different ſtyle. *W. H.* 12.

Word. The wiſe men of old were delighted with the *word* becauſe of the repreſentatives and ſignificatives therein. *W. H.* 12. *A. C.* 2592, 2593.

Word. If a man of the moſt ancient church had read the *word*, he would have ſeen clearly the things contained in the internal ſenſe, and but obſcurely the things contained in the external ſenſe. *W. H.* 12. *A. C.* 449.

Word (the) in its whole complex is an image of heaven, for the *word* is divine truth, and divine truth conſtitutes heaven, and heaven reſembles one man, and therefore in this reſpect the *word* is as it were an image of man. *W. H.* 11. *A. C.* 187.

Word (the) is repreſented before the angels under the moſt beautiful and agreeable forms. *W. H.* 11. *A. C.* 1767, 1768.

Word (the) is pure in the internal ſenſe, but it doth not appear ſo in the literal ſenſe. *W. H.* 11. *A. C.* 2362. 2396.

Word. The ſenſe of the letter and the internal ſenſe are ſometimes alike, eſpecially when the ſubject treated of is concerning the eſſentials of faith, which, as being neceſſary to ſalvation, are expreſſed in the letter ſuch as they are in the internal ſenſe. See Gen. 18. 17. Deut. 6. 4, 5, 6, not to mention ſeveral other paſſages of a ſimilar kind. *A. C.* 2225.

Word (the) which was dictated by the Lord, paſſed through the heavens of his celeſtial kingdom, and the heavens of his ſpiritual kingdom, and ſo came to the man by whom it was written, for which reaſon, the *word*, in its firſt origin, is purely divine; this, whilſt it paſſed through the heavens of the Lord's celeſtial kingdom, was divine-celeſtial, and whilſt it paſſed through the heavens of the Lord's ſpiritual kingdom, was divine-ſpiritual, and when it came to man, it became divine-natural; hence it is, that the natural ſenſe of the *word* contains in itſelf the ſpiritual ſenſe, and this the celeſtial ſenſe, and both of them a ſenſe purely divine, which is not diſcernable by any man, nor indeed by any angel. *A. R.* 959.

Word. Without knowledge concerning the conſummation of the age, the ſecond advent of the Lord, and the new church, the *word* is, as it were, cloſed up. *A. V. C. R.* 1.

Word (the) appears to every one according to his quality; as, life to him who is in good and truth, but as death to him who is in evil and the falſe. *Ap. Ex.* 382. *p.* 542.

Word. All thoſe things which are ſaid in the *word* imply the coming of the Lord to unite the human eſſence to the divine, and by that union to ſave mankind. *A. C.* 2236.

Word (the) is unintelligible without doctrine. *W. H.* 8. *A. C.* 9025. 9409. 9424. 9430. 10324. 10431. 10582.

Word (the) is intelligible by means of doctrine formed by one who is in illuminat on. *W. H.* 8. *A. C.* 10324.

Word. The things appertaining to the literal ſenſe are ſuch as they appear before the external ſight, or ſome other of the ſenſes, and alſo are apprehended according to thoſe ſenſes, whereas the things appertaining to the internal ſenſe, are ſuch as they appear before the internal ſight, or any of the internal ſenſes. *A. C.* 3717.

Word. In the *word* of the Old Teſtament, all the prophetical and hiſtorical parts, together with the Pſalms of David, refer to the ſeventeen following points, viz. 1. The coming of the Lord. 2. The ſucceſſive vaſtation of the church. 3. The total devaſtation and rejection thereof. 4. The rejection of the Lord by the church. 5. The Lord's temptations in general. 6. Alſo, his temptations even to deſpair. 7. His combats with the hells. 8. His victories over them, or his ſubjugation of them. 9. The paſſion of the croſs, which was the final temptation. 10. The glorification of the Lord's humanity, or the union of his humanity with his divinity. 11. Concerning a new church in place of the former. 12. A new church, and at the ſame time a new heaven. 13. The Lord's humiliation before the Father. 14. The ſtates of unition with his own divinity. 15. The laſt judgment by him. 16. Celebration and worſhip of the Lord, and 17. Redemption and ſalvation by the Lord. *S. E. L. P. page* 72. Latin Edition 4to.

Word.

Word. In the literal ſenſe of the *word* there are naked [or genuine] truths, and truths clothed, which are appearances of truth, and appearances of truth can no otherwiſe be underſtood, than from thoſe places which contain naked truths, from which doctrine may be formed by him who is illuſtrated from the Lord, and the reſt of the *word* be explained accordingly. *Ap. Ex.* 816. *p.* 248.

Word. It is owing to the ſpiritual ſenſe that the *word* is divinely inſpired, and holy in every ſyllable. *U. T.* 220.

Word (the whole) is nothing elſe but the doctrine of love towards the Lord, and love towards our neighbour. See Matt. 22. 38. *A. R.* 136.

Word. The life of the *word* is from the internal ſenſe. *W. H.* 11. *A. C.* 1405. 4857.

Word. The *word*, as being divine, contains in it only ſuch things as conduce to ſalvation and eternal life. *A. C.* 3993.

Word. In the *word*, particularly in the prophetical parts, there are two expreſſions to ſig. one thing, and the one hath relation to good, and the other to truth, which are thus conjoined together; and it can only be known from the internal ſenſe of the *word*, what expreſſion refers to good, and what to truth, for there are proper words by which the things appertaining to good are expreſſed, and proper words by which the things appertaining to truth are expreſſed, and this ſo determinately, that it may be known merely from the words predicated, whether the ſubject treated of be goodneſs, or whether it be truth; frequently alſo, one expreſſion implies an univerſal, and the other expreſſion implies a certain ſpecific particular of that univerſal. *W. H.* 17.

Word. There is a ſpecies of reciprocation in the *word*. *W. H.* 17. *A. C.* 2240.

Word (the) in its internal ſenſe contains innumerable things which exceed human comprehenſion. It alſo contains things ineffable and inexplicable, which are manifeſted only to angels, and underſtood by them. *W. H.* 11. *A. C.* 167. 1965. 3085. 3086.

Word. In the *word*, goods and truths are conjoined together in a wonderful manner, and ſuch conjunction is only apparent to him who is acquainted with the internal ſenſe, and thus in the *word*, and in every part thereof, there is a divine marriage and a celeſtial marriage. *W. H.* 11.

Word (the) in the literal ſenſe, is as a cloud, and in the internal ſenſe, it is glory. *W. H.* 11.

Word. The church exiſteth by virtue of the *word*, and acquireth a nature and quality amongſt men, according to their underſtanding of the *word*. *U. T.* 243.

Word. The marriage of the Lord, and of his church, and conſequently the marriage of goodneſs and truth, is in every part of the *word*. *U. T.* 248 to 253.

Word. In the *word*, eſpecially with the Prophets, it is uſual to deſcribe ſtate by two expreſſions, as it were alike, when yet one involves a common [principle], the other ſomewhat determinate in the common [principle]. *A. C.* 2212.

Word (the) is hidden to all to whom the Lord doth not open it. *A. R.* 257.

Word. There is not a ſingle contradiction in the *word*, if viewed in its own ſpiritual light. *S. S.* 51.

Word. The Lord, during his abode in the world, fulfilled all things contained in the *word*, and thereby was made the *word*, that is, divine truth in its ultimates. *U. T.* 261 to 263.

Word (the), in its glory, was repreſented in the perſon of the Lord at his tranſfiguration. *U. T.* 222.

Word. The power of the *word*, in its ultimates, was repreſented by the Nazarites. *U. T.* 223.

Word (the) is in all the heavens, and angelic wiſdom is thence derived. *U. T.* 240 to 242.

Word (the) was not revealed in a ſtate of the ſpirit, or in viſion, but was dictated by the Lord *viva voce* to the Prophets; wherefore it is no where ſaid, that they ſpake it from the holy Ghoſt but from Jehovah. *A. R.* 36.

Word. The interiors of the *word* are of ſuch a nature, that whatſoever is ſpoken of the church, is ſpoken alſo of each individual of the church, who, unleſs he was a church, could not poſſibly be a part of the church, as he who is not a temple of the Lord, cannot poſſibly be what is ſignified by the temple, viz. the church and heaven. It is for this reaſon, that the moſt ancient church is called man, in the ſingular number. *A. C.* 82.

WORD. The whole of the *word* hath relation to the Lord, and he came into the world to fulfil the ſame. *L.* 11.

WORD. The ſpirit and the life of the doctrine of the church is from the *word*. *A. R.* 602.

WORD of the LORD (the) conſidered in itſelf, is merely ſpiritual and celeſtial, but in order that it may be read and comprehended by men of all natures and qualities whatſoever, the things which relate to heaven are delivered and made manifeſt by ſuch things as exiſt here on earth. *A. C.* 2547.

WORD (the) in itſelf is divine truth, but the underſtanding thereof is according to the ſtate of man who reads it. *Ap. Ex.* 373. *p.* 506.

WORD. They are enlightened from the *word* who read it from the love of truth and goodneſs, but not they who read it from the love of fame, or honour, that is, from the love of ſelf. *W. H.* 7. *A. C.* 9782. 10548, 10549, 10550.

WORD. The literal ſenſe of the *word* is according to worldly appearances, and adapted to the underſtandings of the ſimple. *W. H.* 13.

WORD (the) in the literal ſenſe is natural, becauſe what is natural is the ultimate term wherein ſpiritual and celeſtial things find their limits, and upon which they reſt, like a houſe upon its foundation, ſo that if the internal ſenſe of the *word* were left without the external, it would be like a houſe without a foundation. The *word* being of ſuch a nature, contains both a ſpiritual and celeſtial ſenſe, and of conſequence, it is holy and divine in the literal ſenſe, as to all and every part thereof, even to every ſingle iota. *W. H.* 13.

WORD (the) is divine, even in thoſe parts which are repealed, on account of the celeſtial things which lie concealed in their internal ſenſe. *W. H.* 13.

WORD. They who are in no affection of truth for its own ſake, utterly reject the things appertaining to the internal ſenſe of the *word*, and nauſeate them. *W. H.* 15. *A. C.* 5702.

WORD. The ancient churches, which exiſted after the flood, had an hiſtorical and prophetical *word*. Its hiſtorical parts were called, "the wars of Jehovah," and its prophetical parts, "Enunciations." This *word*, with reſpect to inſpiration, was like unto our *word*, but accommodated to thoſe churches. This *word* was quoted by Moſes, but was loſt to us. *W. H.* 6. *A. C.* 2686. 2897.

WORD. In the Southern quarter of the ſpiritual world, there is a room whoſe walls ſhine like gold, and therein is a table, on which lies the *word*, decorated on all ſides with precious ſtones in celeſtial arrangement. Every time the *word* is there opened, there beams from it a light of inexpreſſible brightneſs, and at the ſame time from the precious ſtones there ariſes, as it were, the appearance of a rainbow, encompaſſing the *word*, and forming an arch over it. When any angel from the third heaven comes and opens the *word* and looks into it, the ground of the rainbow appears of a crimſon colour; when an angel from the ſecond heaven comes and looks into it, the ground appears of a blue colour; when an angel from the ultimate heaven, the ground appears white; and when any good ſpirit comes and looks, there appears a variegation of the light like marble; but if any one approaches who hath falſified the *word*, at firſt the brightneſs diſappears, and if he comes nearer, and fixes his eyes upon the *word*, it ſeems covered with blood, and then he is admoniſhed to depart, and ſtay there no longer at his peril. *A. R.* 566.

WORD. They who are deſirous altogether to reject the interior things of the *word*, in another life are deprived of rationality. *W. H.* 15. *A. C.* 1879.

WORD. A Chriſtian derives his ſpiritual life from no other ſource but the truths of the *word*, for in them there is life; but when the truths of the *word* are falſified, and man underſtands and views them according to the falſe notions of his religion, then ſpiritual life in him is extinguiſhed; the reaſon is, becauſe the *word* communicates with heaven, therefore when it is read by man, the truths therein aſcend to heaven, and the falſes to which truths are adjoined, or conjoined, tend towards hell, whence there is a diſcerption, or tearing aſunder, whereby the life of the *word* is extinguiſhed; but this is the caſe only with thoſe who confirm falſes by the *word*, but not with thoſe who do not confirm them. *A. R.* 411.

WORD (the) is underſtood only by thoſe who are enlightened. *W. H.* 7.

WORD (the) in its literal ſenſe, appears inconſiſtent, and in ſome places it ſeems to contradict itſelf,

itſelf, and therefore by thoſe who are enlightened it may be ſo explained and applied, as to confirm any opinion or hereſy, and to defend any luſt, however worldly and corporeal. *W. H.* 7.

WORD. There is an influx of ſanctity from the internal, that is, from the Lord through the internal, with thoſe who eſteem the *word* holy, though they themſelves are ignorant of it. *W. H.* 7. *A. C.* 6789.

WORD (the) is made alive in man according to the life of his love and faith. *W. H.* 7. *A. C.* 1776.

WORD. In every tittle of the letter of the *word* in the original language there is a ſanctity. See Matt. 5. 18. *W. H.* 11. *H. H.* 260.

WORD. Innumerable hereſies ariſe from the literal ſenſe of the *word* without the internal ſenſe, or without genuine doctrine drawn from the *word*. *W. H.* 13. *A. C.* 10401.

WORD. Thoſe perſons who abide in externals without internals, cannot endure the interior things of the *word*: the Jews were of this deſcription, and they are ſuch alſo at this day. *W. H.* 13.

WORD (the) in the letter, conſiſts of ſuch things as appear before the eyes in heaven, by which are ſignified ſpiritual things which correſpond. *Ap. Ex.* 482. *p.* 139.

WORD. In the *word* there is a ſpiritual ſenſe heretofore unknown. *S. S.* 4.

WORD. From the letter of the *word*, men may collect and imbibe heretical opinions, but to confirm ſuch opinions is hurtful. *S. S.* 91.

WORD. Several things in the literal ſenſe of the *word* are but appearances of truth, wherein genuine truths lie concealed. *U. T.* 257.

WORD. Fallacies ariſe from confirming the appearances of truth which occur in the *word*. *U. T.* 258.

WORD. The literal ſenſe of the *word* is a defence for the genuine truths concealed in it, and is repreſented therein by cherubims. *U. T.* 260.

WORD. By means of the literal ſenſe of the *word*, man hath conjunction with the Lord, and conſociation with the angels. *U. T.* 234 to 239.

WORD. The literal ſenſe of the *word* is the baſis, the continent, and the firmament of its ſpiritual and celeſtial ſenſe. *S. S.* 27.

WORD. The divine truth in the literal ſenſe of the *word* is in its fulneſs, in its ſanctity, and in its power. *S. S.* 37.

WORD. The truths of the literal ſenſe of the *word* are underſtood by the precious ſtones, of which the foundations of the new Jeruſalem were built, as mentioned in Rev. 21. 17 to 21. *U. T.* 217.

WORD. The books of the *word* are all thoſe which have the internal ſenſe: but thoſe books which have not the internal ſenſe, are not the *word*. The books of the *word* in the old Teſtament are the five books of Moſes; the book of Joſhua, the book of Judges, the two books of Samuel, the two books of Kings, the Pſalms of David, the Prophets, Iſaiah, Jeremiah, Lamentations, Ezekiel, Daniel, Hoſea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi. In the new Teſtament, the four Evangeliſts, Matthew, Mark, Luke, and John, and the Revelation. The reſt have not the internal ſenſe. *W. H.* 16. *A. C.* 10325.

WORD (the) in the moſt ancient church, which was before the flood, was not a written *word*, but revealed to every one who was of the church, for they were celeſtial men, conſequently in the perception of goodneſs and truth like the angels, with whom alſo they had conſort; thus they had the *word* inſcribed on their hearts. *A. C.* 2896.

WORD. The truths of the *word* will judge every one. *A. R.* 629.

WORD. That the *word* is the beginning of the work of God is not yet known in the church, becauſe theſe words in John are not underſtood, "In the beginning was the *word*, and the *word* was with God, and God was the *word*: all things were made by him, and without him nothing was made that was made. In him was life, and the life was the light of men. He was in the world, and the world was made by him, but the world knew him not, and the *word* was made fleſh and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father," 1. 1 to 14. He who underſtands theſe words, in their interior ſenſe, and at the ſame time compares them with what is written in the doctrine of the new Jeruſalem, concerning the ſacred ſcripture, as alſo with ſome things in the doctrine of the new Jeruſalem, concerning the Lord, may ſee that divine truth itſelf in that

*word*

*word* which was formerly in this world, as alſo that which is in our *word* at this day, is meant by "the *word* which was in the beginning with God, and which was God;" but not the *word* conſidered as to words and letters of the languages in which it was written, but conſidered in its eſſence and life, which reſides intimately in the ſenſe of its words and letters; the *word*, by means of ſuch its life, vivifies the affections of the man's will, who reads it devoutly, and from the light of that life illuminates the thoughts of his underſtanding, for which reaſon it is ſaid in John, "In the *word* was life, and the life was the light of men," verſe 4: this conſtitutes the *word*, becauſe the *word* is from the Lord, and of the Lord, and therefore is the Lord: all thought, ſpeech, and writing, derives its eſſence and life from him who thinks, ſpeaks and writes it, the man with his quality being therein; but in the *word* the Lord alone is. No one however feels and perceives the divine life from the *word*, but he who is in the ſpiritual affection of truth, when he reads it, for he is in conjunction with the Lord through the *word*; there is ſomething intimately affecting the heart and ſpirit, which flows into the underſtanding with light, and teſtifies ſomething ſimilar to what is ſaid in John, is ſig. by theſe words in the firſt chapter of Geneſis, "In the beginning God created heaven and earth, and the ſpirit of God moved upon the face of the waters, and God ſaid, let there be light and there was light," verſe, 1, 2, 3; the ſpirit of God is divine truth, and in like manner, light; divine truth is the *word*, for which reaſon, when the Lord calls himſelf the *word*, he alſo calls himſelf the *light*, John, 1. 4. 8. 9. The ſame is alſo underſtood by this paſſage in David, "By the *word* of Jehovah were the heavens made, and all the hoſt of them by the ſpirit of his mouth," Pſalm, 33. 6. In ſhort, without the divine truth of the *word*, which in its eſſence is the divine good of the Lord's divine love, and the divine truth of his divine wiſdom, man can not have life; by means of the *word* there is a conjunction of the Lord with man, and of man with the Lord, and by that conjunction there is life; there muſt be ſomething from the Lord, which can be received by man, whereby there may be conjunction and thence life everlaſting. From theſe conſiderations, it may appear, that by the beginning of the workmanſhip of God, is underſtood the *word*; and if you will believe it, the *word*, ſuch as it is in its literal ſenſe, for that ſenſe is the complex of its interior ſanctities, as is abundantly ſhewn in the doctrine of the New Jeruſalem concerning the ſacred ſcripture, and what is wonderful, the *word* is ſo written, that it communicates with the univerſal heaven, and ſeverally with each ſociety there. That the *word* in its eſſence is ſuch, is moreover evident from theſe words of the Lord, "The words which I ſpeak to you, are ſpirit and are life," John, 6. 63. *A. R.* 200.

WORD (the) in the inmoſt ſenſe treats ſolely of the Lord deſcribing all the ſtates of the glorification of his humanity, that is, of its union with the eſſential divinity, and likewiſe all the ſtates of the ſubjugation of the hells, and the reducing to order all things therein, as well as in the heavens. Thus in the inmoſt ſenſe is deſcribed the Lord's whole life upon earth, and thereby the Lord is continually preſent with the angels. Therefore the Lord alone is in the inmoſt part of the *word*, and the divinity and ſanctity of the *word* is thence derived. *W. H.* 14.

WORD (the) ſig. divine truth. *W. H.* 14.

WORD. The conjunction between the Lord and man is effected by the *word*, through the medium of the internal ſenſe. This conjunction is effected by all and every part of the *word*, and herein the *word* is marvellous beyond all other writings. *W. H.* 14.

WORD. Since the time of writing the *word*, the Lord thereby converſes with men. *W. H.* 14. *A. C.* 10290.

WORD. The good things and truths, in their ultimates, ſuch as are in the literal ſenſe of the *word*, are repreſented by the curtains, veils, and pillars of the tabernacle, and alſo by the externals of the temple at Jeruſalem. *U. T.* 220. 221.

WORD. See *Appearance.*

WORD. See *Appearances.*

WORD. See *To Believe the Word.*

WORD. See *Book of the Word.*

WORD. See *Celeſtial Senſe of the Word.*

WORD. See *Chriſtian Church.*

WORD. See *Church.*

WORD. See *Cloſed.*

WORD. See *Coherence.*

WORD. See *To Come to Paſs.*

WORD. See *Communication.*
WORD. See *Comparisons.*
WORD. See *Concluding Clause.*
WORD. See *Conjunction of the Lord, &c.*
WORD. See *Correspondences.*
WORD. See *Decalogue.*
WORD. See *Delight.*
WORD. See *Disciples.*
WORD. See *Divine Truth.*
WORD. See *Doctrinals.*
WORD. See *Doctrine.*
WORD. See *Dot.*
WORD. See *Essentials.*
WORD. See *Evangelists.*
WORD. See *Explications.*
WORD. See *Externals.*
WORD. See *Faith.*
WORD. See *To Falsify the Word.*
WORD. See *Glorifications and Celebrations of the Lord.*
WORD. See *Goodness and Truth.*
WORD. See *Heavens.*
WORD. See *Historical Parts of the Word.*
WORD. See *Hyperbolically.*
WORD. See *Inmost Sense of the Word.*
WORD. See *Inspiration of the Word.*
WORD. See *Instrumental.*
WORD. See *Interior Things of the Word.*
WORD. See *Internal and External Man.*
WORD. See *Internal Sense of the Word.*
WORD. See *Interpretations Given in the Word.*
WORD. See *Jehovah.*
WORD. See *Knowledges.*
WORD. See *Language.*
WORD. See *Laws.*
WORD. See *Letter of the Word.*
WORD. See *Literal Sense of the Word.*
WORD. See *Lord.*
WORD. See *Man.*
WORD. See *Marriage of the Lord with the Church.*
WORD. See *Mystery of the Word.*
WORD. See *New Church.*
WORD. See *New Testament.*
WORD. See *Old Testament.*
WORD. See *Opposite.*
WORD. See *Ordinances, Precepts, Statutes, &c.*
WORD. See *Papists.*
WORD. See *Persons.*
WORD. See *Profanation.*
WORD. See *Prophets.*
WORD. See *Proximate Sense, or Internal Historical Sense of the Word.*
WORD. See *Pure and Chaste.*
WORD. See *Repetition.*
WORD. See *Representatives.*
WORD. See *Scripture.*
WORD. See *Spirit and Life.*
WORD. See *Spiritual Sense of the Word.*
WORD. See *Style of the Word.*
WORD. See *Superfluous Expressions.*
WORD. See *Supreme and Respective Senses of the Word.*
WORD. See *Temple of the Tabernacle of the Testimony.*
WORD. See *Violations of the Word and of the Church.*
WORD. See *Violence offered to the Lord's Divinity and Word.*
WORD. See *Vowel.*
WORD. See *Ultimates of the Word.*
WORD. See *Universal Sense of the Word.*
WORD of GOD. See *Free-will.*
WORD of JEHOVAH. See *Law and Word of Jehovah.*

WORDS sig. truths, also doctrinals, and the *ten words* sig. all divine truths. *W. H.* 17. *A. C.* 4692. 5075. 1288. 10688.

WORDS in the original tongue sig. also things, because *words* in the internal sense sig. the truths of doctrine, on which account all divine truth in general is called the word, and the Lord himself, from whom comes all divine truth, in the supreme sense is the *word*, and whereas nothing, which exists in the universe, is any thing, that is, is a thing, unless it is from divine good by divine truth, therefore *words* in the Hebrew tongue denote also things. *A. C.* 5075.

WORDS. "Their *words* were good in the eyes of Hamor," (Gen. 34. 18) sig. condescension as to life. *A. C.* 4471.

WORDS (Exod. 34. 28) sig. all things appertaining to doctrine. *A. C.* 1288.

WORDS of this PROPHECY (Rev. 1. 3). By *the words of this prophecy* nothing else is understood but the doctrine of the New Jerusalem, for by prophet, in an abstract sense, is signified doctrine of the church derived from the *word*, consequently, here the doctrine of the new church,

which is the New Jeruſalem; the ſame is ſignified by prophecy. *A. R.* 8.

Words of God (Rev. 17. 17) ſig. the things foretold in the *word*. *A. R.* 750.

Words of this Book (Rev. 22. 7) ſig. truths or precepts of doctrine contained in the Apocalypſe, now opened by the Lord. *A. R.* 944.

Words. See *Internal Senſe of the Words.*

Words. See *Significations.*

Words and Actions. See *Works.*

Work denotes uſe, becauſe it is predicated of the will principle, or of the ſenſual principle ſubject to the will-part, and whatſoever is done by that principle, and may be called *work*, muſt be uſe; all *works* of charity are nothing elſe, for *works* of charity are *works* from the will, which are uſes. *A. C.* 5148.

Work of God. The ſpiritual man, when he becometh celeſtial, is called the *work of God*, becauſe the Lord alone hath fought for him, and created, formed, and made him; wherefore it is ſaid, God finiſhed his *work* on the ſeventh day, and it is twice ſaid, he reſted from all his *work*; by the Prophets he is every where called the *work of the hands and fingers of Jehovah*. *A. C.* 88.

Work of God. See *Beginning of the Work of God.*

Work of the Hands. By the *work of man's hands*, in the word, in its natural ſenſe, are meant graven images, molten images, and idols; but in the ſpiritual ſenſe, by the *works of man's hands*, are ſignified evils and falſes of every kind, which are the things that are proper to man; for by *hands* is ſignified the ſum or aggregate of thoſe things which proceed from man, for the powers of the mind, and thence thoſe of the body, are determined to the *hands*, and there terminate, on which account by *hands*, in the word, is ſignified power. That the *work of man's hands* is his proprium, and thence what is evil and falſe, may appear manifeſtly from this conſideration; that on that account it was forbidden to build the altar and temple of ſtones that were cut, or to lift up an iron tool upon thoſe ſtones, for thereby was ſignified the *work of man's hands*. All things which are done by the Lord, are alſo called the *works of his hands*, which are proper to him, and in themſelves are goods and truths. *A. R.* 457.

Work and Toil of our Hands out of the Ground which Jehovah hath Curſed (Gen. 5. 29). By *work* is ſignified that they could no longer perceive what was good and true, but with labour and difficulty. By *toil of the hands out of the ground which Jehovah curſed* is ſignified, that they could do nothing that was good; thus Lamech is deſcribed, or the church vaſtated; *work and toil of our hands* ſig. to inquire what is true, and to do what is good from themſelves, or proprium: what is thereby produced is the *ground which Jehovah hath curſed*, denoting that it is nothing but what is falſe and evil. *A. C.* 531.

Work of Jehovah, and the Operation of his Hands (Iſa. 5. 12). *Work of Jehovah* is predicated concerning the goods of life, and the *operation of his hands*, concerning the truths of doctrine, both from the word. *Ap. Ex.* 376. *p.* 518.

Work. See *Broidered Work.*

Work. See *Works.*

Work of Redemption. See *Baptiſm of John.*

Workhouses. See *Hells.*

Workman (Hoſea 8. 6) ſig. man's proprium. *Ap. Ex.* 279. *p.* 316.

Workmen (*fabri*) (Zech. 1. 20) ſig. the ſame as iron, viz. truth in the ultimates. *Ap. Ex.* 316. *p.* 381.

Works ſig. the internal life of every one in externals. There are *works* of the mind, and *works* of the body, both of them at once internal and external: the *works* of the mind are intentions and endeavours, and the *works* of the body are words and actions, both the one and the other of theſe proceed from the internal life of man, which is of his will, or love; whatſoever doth not cloſe in *works*, either internal *works* of the mind, or external *works* of the body, is not in the life of man, for it flows from the world of ſpirits, but is not received; wherefore it is like an object which ſtrikes the eye, or like a ſmell which affects the noſe, from which a man turns away his face. *A. R.* 868.

Works (Gen. 46. 33) denote goods, becauſe they are from the will, and the things which are from the will are either goods, or evils, but the things which are from the underſtanding, as diſcourſes, are either truths, or falſes. *A. C.* 6048.

Works. In the *works* of a man, whoſe natural mind deſcends by three degrees to hell, there are all his evils and falſe principles of evil, and in the *works* of a man whoſe natural mind aſcends to heaven, there are all his goodneſſes and truths, and both the former and the latter are perceived by the angels from the bare ſpeech, and the bare action of a man. Hence it is, that in the word it is ſaid, that a man is to be judged according to his *works*, and that he is to give an account of his words. *D. L. W.* 281.

Works are often mentioned in the Apocalypſe, but what is meant by *works* is known but to few; this is well known, that ten men may do *works*, which in externals appear ſimilar, but which yet are diſſimilar with them all, becauſe they proceed from different ends and different cauſes, and the end and the cauſe make the *works* either good or bad, for every *work* is a *work* of the mind, therefore, ſuch as the mind is, ſuch is the *work*: if the mind is charity, the *work* becometh charity, but if the mind is not charity, the *work* is not charity, and yet they may both appear ſimilar in externals. *Works* appear to men in their external form, but to angels in their internal form, and to the Lord ſuch as they are from their intimates [inmoſt qualities] to their extremes: *works* in their external form appear like the outer ſurface of fruits, but *works* in their internal form appear like fruits within the ſurface, where there are innumerable eatable parts, and in the midſt ſeeds, in which there are alſo parts innumerable, which are far from being pervious to the ſight of any eye, yea, which are above the intellectual ſphere of man; ſuch are all *works*, whoſe internal quality the Lord alone ſees, and which the angels alſo perceive from the Lord, when man performs them. *A. R.* 76.

Works. Foraſmuch as it is ſo often ſaid in the Apocalypſe, "I know thy *works*," it is evident, that by *works* are ſignified, in general, all things of the church. *Ap. Ex.* 98.

Works. By good *works* are ſignified at once charity and faith in internals, and at the ſame time their effects in externals; and whereas charity and faith are from the Lord, and take place in proportion to conjunction with him, it is evident that they are ſignified. *A. R.* 949.

Works. That *works* are what conſtitute the man of the church, and that he is ſaved according thereto, the Lord teaches in his parables, ſeveral of which imply, that they who do good are accepted, and that they who do evil are rejected. See Matt. 23. 33 to 44. Luke 13. 6. Matt. 25. 14 to 31. Luke 10. 13 to 25. Luke 30. 30 to 37. Luke 16. 19 to 31. and Matt. 25. 1 to 12. *Dec.* 2.

Works (Rev. 16. 11) ſig. falſes of faith, and conſequent evils of life. *A. R.* 698.

Works. Satanic ſpirits have power through thoſe in the ſpiritual world, who are in *works* alone, but none without them, for they draw them into connection with themſelves, provided any one of them ſays, "I am thy neighbour, and therefore thou oughteſt to do me good offices," on hearing this they accede, and give him aſſiſtance, without enquiring who, and what he is, becauſe they have not truths, and by truths alone one is diſtinguiſhed from another. *A. R.* 110.

Works. They who are in *works* alone and in no truths, appear to the angels like images carved out of wood, and they who have placed merit in their *works* like thoſe images naked, without any covering over the private parts. They appear alſo like ſheep without wool, and they who place merit in them, like ſuch ſheep covered with dung; for all *works* are done from the will by the underſtanding, and in the underſtanding they receive life, and at the ſame time clothing; hence it is, that they appear to the angels as things inanimate and naked. *A. R.* 107.

Works. See *Charity and Faith.*

Works. See *Endeavours.*

Works. See *Faith and Charity.*

Works. See *Fruit of Works.*

Works. See *Good Works.*

Works. See *To Know.*

Works. See *Meritorious.*

Works. See *Needle Work.*

Works. See *Work.*

Works and Charity. The internal of the celeſtial church, is that which is underſtood by *works*, and the internal of the ſpiritual church, is that which is underſtood by *charity*. *Ap. Ex.* 154.

Works, Emeralds, Purple Broidered Work, Fine Linen, Coral, and Agate (Ezek. 27. 16) ſig. nothing elſe but the knowledges of good. *A. C.* 1232.

WORKS of CHARITY. See *Eſſential of the Church.*

WORKS of the LAW, in Paul, ſig. the *works* of the Moſaic law, proper to the Jews. *A. R.* 417.

WORKS of the LAW. See *Law.*

WORLD. By *world*, in the moſt extenſive ſenſe, is meant the whole *world*, and the good as well as the wicked therein, and ſometimes the wicked only; but in a ſenſe not the moſt extenſive, by the *world* is meant the ſame as by the globe and the earth, conſequently the church. The *world* alſo is the people of the church. John 12. 19. chap. 18. 20. *A. R.* 589.

WORLD (the) (*orbs*) ſig. the ſtate of heaven, and the church, as to the reception of divine good. *Ap. Ex.* 741. *p.* 114.

WORLD (1 Sam. 2. 8) ſig. the church as to all its goods and truths. *Ap. Ex.* 741. *p.* 116.

WORLD (Pſal. 24. 1) ſig. the church in an univerſal ſenſe. *A. C.* 6297.

WORLD (Rev. 13. 3) ſig. the reformed church. *A. R.* 578.

WORLD. See *Created.*

WORLD. See *Earth.*

WORLD. See *Foundation of the World.*

WORLD. See *Heaven,*

WORLD. See *Love of the World.*

WORLD. See *Man.*

WORLD. See *Quarters.*

WORLD. See *Regeneration.*

WORLD. See *To Renounce the World.*

WORLD. See *Spiritual World.*

WORLD of NATURE. See *Body.*

WORLD of SPIRITS. Into that *world* all enter immediately after their deceaſe, and are there prepared, the good for heaven, and the wicked for hell, and ſome abide there only a month, or a year, and others from ten to thirty years; and they who were permitted to make imaginary heavens to themſelves, ſeveral centuries, but at this day not longer than twenty years: there is in that *world* a vaſt multitude, and ſocieties there, as in the heavens and in the hells. Upon thoſe who were in that *world*, the laſt judgment was executed, and not upon thoſe who were in heaven, nor upon thoſe who were in hell, for they who were in heaven, were ſaved before, and they who were in hell, were damned before. *A. R.* 866.

WORLD of SPIRITS. In the *world of ſpirits*, which is in the midſt, between heaven and hell, the wicked have communication with the good, and the good are prepared in that *world* for heaven, and the wicked for hell, and there the good are proved, by having ſome intercourſe with the wicked, and explored and tried as to their quality and conſtancy. *A. R.* 843.

WORLD of SPIRITS lies immediately under the heavens, and when any one is caſt down from heaven, he doth not fall immediately into hell, but upon the earth of the *world* immediately under, for that *world (the world of ſpirits)* is in the midſt, between heaven and hell, or under the heavens, and above the hells. All thoſe who are in that *world* communicate with men upon earth, conſequently the dragon and his angels communicate with thoſe who are in falſes, and thence in evils, in conſequence of receiving the hereſy reſpecting faith alone. *A. R.* 552.

WORLD of SPIRITS is like a forum or place of reſort, in which all are at firſt aſſembled, and is as a ſtomach, in which all food is firſt collected, moreover the ſtomach correſponds to that *world*: but at this day, becauſe it is after the laſt judgment, which was executed in the year 1757, they (the Roman Catholics) are not allowed, as before, to ſtay in that *world*, and to form to themſelves heavens, as it were, but as ſoon as they arrive there, they are remanded to ſocieties therein, which are connected with the hells, into which they are alſo caſt from time to time. *A. R.* 791.

WORLD of SPIRITS. Equilibrium itſelf is in the *world of ſpirits*. *H. H.* 600.

WORLD of SPIRITS. See *Conjunction of Man, &c.*

WORLD of SPIRITS. See *Heavens.*

WORLD of SPIRITS. See *Imaginary Heavens.*

WORLD of SPIRITS. See *Inferior or lower Earth in the World of Spirits.*

WORLD of SPIRITS. See *To Know.*

WORLD of SPIRITS. See *Laſt Judgment.*

WORLD of SPIRITS. See *Situation of Spirits in the World of Spirits. &c.*

WORLD of SPIRITS. See *Societies in the World of Spirits.*

WORLD of SPIRITS. See *Society.*

WORLD of SPIRITS. See *To Sojourn.*

WORLD of SPIRITS. See *Spiritual World.*

WORLD of SPIRITS. See *Third Day.*

WORLD of SPIRITS. See *Works.*

WORLD, and THEY that DWELL THEREIN. (Pſal.

(Pſal. 98. 7). *World* ſig. the Univerſal heaven as to its truths, and *they that dwell therein*, the univerſal heaven as to its goods. *Ap. Ex.* 518. *p.* 195.

WORLD, PRINCE of the WORLD, SATAN and the DEVIL (John 10. 18) ſig. hell. *L.* 13.

WORLD and its FULNESS. See *Heaven and Earth.*

WORLD and HEAVEN. See *Exteriors and Interiors.*

WORLDLY. The Lord totally expelled every thing *worldly* from the rational principle, and thereby made it divine. *A. C.* 2204.

WORLDLY THINGS. See *Celeſtial Things.*

WORLDLY THINGS. See *Fallacies.*

WORLDS. The two *worlds*, the ſpiritual and the natural, are ſo diſtinct, that they have nothing in common with each other; but nevertheleſs are ſo created, that they communicate, yea, are joined together by correſpondences. *D. L. W.* 83.

WORM. See *Canker Worm.*

WORMS ſig. the uncleanneſſes of the falſe. *A. C.* 8481.

WORMWOOD ſig. the infernal falſe principle, by reaſon of its grievous bitterneſs, whereby it renders meat and drink abominable. *A. R.* 410.

WORMWOOD. See *Bitter.*

WORMWOOD. See *Gall and Wormwood.*

WORSHIP (to) GOD denotes adoration of the divine [being or principle], but when it is ſaid of the Lord, it denotes perception and acknowledgment of the divine [being or principle] in the human. *A. C.* 6872.

WORSHIP (to) (Rev. 13. 12) ſig. to acknowledge a thing to be ſacred in the church. *A. R.* 597.

WORSHIP (to) and LOVE the LORD is the all of doctrine, in the word, as to man. *A. C.* 2859.

WORSHIP (all) is from good. *A. C.* 9806.

WORSHIP (all) in its commencement is natural, and afterwards by means of truths out of the word, and a life comformable to them becomes ſpiritual. *A. R.* 161.

WORSHIP. The Lord deſires *worſhip* from man for the ſake of man's ſalvation, and not for his own glory. *N. J. D.* 129. *A. C* 4593. 8263. 10646.

WORSHIP. Is taught, preſcribed and regulated by doctrine. *N. J. D.* 6.

WORSHIP. All things thereof refer to purification from evils and falſes, the implantation of good and truth, and their conjunction. *A. C.* 10042.

WORSHIP. From the faith of the preſent church, there reſults a *worſhip* of the mouth, and not of the life, whereas the *worſhip* of the mouth is accepted by the Lord, in proportion as it proceeds from the *worſhip* of the life. *B. E.* 51.

WORSHIP. All divine *worſhip* is from the affections of truth and goodneſs, and the conſequent knowledges thereof. *A. R.* 242.

WORSHIP (divine) conſiſts in the exaltation of the Lord, and in the humiliation of ſelf. *A. C.* 8271.

WORSHIP is not really ſuch without humiliation. *N. J. D.* 129. *A. C.* 2327. 2423. 8873.

WORSHIP. Every one is deſirous to be principled in ſome kind of *worſhip*, this being a prevailing diſpoſition, even amongſt all nations, inaſmuch as whoſoever acknowledges any ſupreme being, when he beholdeth the Univerſe, and particularly when he comtemplateth the order of the Univerſe, is naturally led, through a deſire of promoting his own welfare, to *worſhip* that being; and beſides, this is the dictate of ſome internal principle, and an effect of the Lord's influx by the angels that are attendant on every man; where this is not the caſe, man is under the dominion of infernal ſpirits, and doth not acknowledge a God. *A. C.* 1308.

WORSHIP. That external *worſhip* conſidered in itſelf is nothing, unleſs it be attended with internal to ſanctify it, may appear evident to every one; for what is external adoration, but a mere geſture, unleſs it be attended with adoration of the heart? what is the prayer of the lips but mere babling, unleſs the prayer of the mind be in it? and what is any kind of work, but a mere thing of naught, if there be not an intention in it? wherefore all that is external is in itſelf ſomewhat inanimate, which receiveth life ſolely from what is internal. *A. C.* 1094.

WORSHIP. No one is compelled to internal *worſhip* by the Lord, but this *worſhip* is implanted by freedom. *A. C.* 4208.

WORSHIP. Man is capable of worſhiping whatſoever is an object of his thought or conception, but incapable of worſhiping what is no

ſuch

ſuch object, therefore the Deity is *worſhiped* under an human form by moſt nations in the world, and they are influenced therein by heavenly influx. *A. C.* 4733, 5110, 5633, 7211, 9267, 10667, 10159. *N. J. D.* 305.

Worship. That which is loved above all things by man is the object of his *worſhip*. *A. C.* 10407.

Worship. The imitation of heavenly affections in *worſhip*, at the time that a man is in the evils from ſelf-love, is an infernal act. *A. C.* 10309.

Worship. Conſtrained *worſhip* is corporeal, inanimate, obſcure, and gloomy *worſhip*, corporeal, becauſe it is of the body, and not of the mind, inanimate, becauſe there is no life in it, obſcure, becauſe there is no underſtanding in it, and gloomy, becauſe there is no delight of heaven in it. But unconſtrained *worſhip*, when it is genuine, is ſpiritual, living, lucid, and joyful *worſhip*; ſpiritual, becauſe there is ſpirit from the Lord in it; living, becauſe there is life from the Lord in it; lucid, becauſe there is wiſdom from the Lord in it; and joyful, becauſe there is heaven from the Lord in it. *D. P.* 137.

Worship (the) which is from man is not *worſhip*, but only that which is from the Lord with man. *A. C.* 10299.

Worship. In an internal ſenſe, ſig. all conjunction by love and charity, man is continually in *worſhip* when he is in love and charity, external *worſhip* being only an effect; the angels are in ſuch *worſhip*; wherefore with them there is a perpetual ſabbath, whence alſo ſabbath in an internal ſenſe ſig. the kingdom of the Lord. Man, however, during his abode in the world, ought to live in the practice of external *worſhip*, for by external *worſhip* things internal are excited, and by external *worſhip*, things external are kept in a ſtate of ſanctity, ſo that internal things may flow in, moreover, man is hereby initiated into knowledges, and prepared to receive things celeſtial, and is alſo gifted with ſtates of ſanctity, though he be ignorant thereof, which ſtates are preſerved by the Lord for his uſe in eternal life; for in another life, all his ſtates of life return. *A. C.* 1618.

Worship. Internal *worſhip* which is grounded in love and charity, is real eſſential *worſhip*; and external *worſhip*, without this internal, is no *worſhip*; but to make internal *worſhip* external, is to make external *worſhip* eſſential, in preference to internal, as where it is ſaid, that there is no internal *worſhip* without external, when yet the truth of the caſe is, that there is no external *worſhip* without internal; the religion of thoſe who ſeparate faith from charity is of ſuch a ſort, viz. that they give a preference to the things of faith above the things of charity, or to the things which reſpect the knowledges of faith above the things which reſpect life; thus they prefer formalities to eſſentials: all external *worſhip* is a formality of internal *worſhip*, for the internal is the very eſſential, and to conſtitute *worſhip* out of that which is formal without that which is eſſential, is to make the internal external; as for example, ſuppoſing a perſon to live where there is no church, no preaching, no ſacraments, no prieſthood, if it be aſſerted, that ſuch a perſon cannot be ſaved, or that he cannot be principled in any *worſhip*, when nevertheleſs he may *worſhip* the Lord from what is internal, this is to miſtake the eſſential of true *worſhip*. It doth not however hence follow, that there ſhould be no external *worſhip*; for they who make it an eſſential of *worſhip*, that it proceed from a principle of love and charity, are nevertheleſs careful to obſerve the ceremonies of external *worſhip*, in frequenting the church, in partaking of ſacraments, in hearing ſermons, in repeating prayers, in obſerving feſtivals, and other things of a like nature, which they do with much diligence and attention, but ſtill they do not make the eſſential of *worſhip* to conſiſt in ſuch things; in the external *worſhip* of ſuch perſons, by reaſon that it is influenced by what is internal, there is a holy and living principle, whereas in the external *worſhip* of thoſe above-mentioned, there is no ſuch principle: for it is the very eſſential itſelf which ſanctifies and vivifies what is formal or ceremonial; but faith ſeparate from charity cannot ſanctify and vivify *worſhip*, becauſe it is deſtitute of eſſence and life. *A. C.* 1175.

Worship. There are two things which conſtitute *worſhip*, viz. doctrine and life, for doctrine without life effects nothing, neither does life without doctrine. *Ap. Ex.* 696. *p.* 580.

Worship. Unleſs a man ſhuuneth evils, all things relating to divine *worſhip*, as performed by

by him, are void of goodneſs, and in like manner all his works. *Dec.* 30.

Worship (all) remains implanted in the interior of the life of man. *A. C.* 9972.

Worship. By goods and truths of doctrine the quality of *worſhip* is determined, for *worſhip* is nothing but an external act, in which there ought to be internal principles reſpecting doctrine, without which, *worſhip* is void of eſſence, life and ſoul. Now inaſmuch as all principles reſpecting doctrine have relation to goods which are of love and charity, and to truths which are of wiſdom and faith, and thoſe goods and truths, according to the degrees of order, are celeſtial, ſpiritual and natural, ſo alſo are all things of *worſhip*. *A. R.* 777.

Worship. All who come into another life, have at firſt a *worſhip* like what they practiſed in the world, but they are ſucceſſively ſeparated from it; the reaſon is, becauſe all *worſhip* remains implanted in man's interior life, from which it cannot be removed and eradicated, but by degrees. *E. U.* 142.

Worship, without truths, and a life conformable to them is only the external ſign of charity and faith, within which, there may lie concealed all ſorts of evils and falſes, if charity and faith do not reſide therein. *A. R.* 154.

Worship (external) occaſions the Lord's preſence, but not conjunction with him; whereas external *worſhip*, in which the interiors are alive, occaſions both his preſence and conjunction with him. *A. R.* 160.

Worship. Men are willing to *worſhip* that of which they can have ſome idea of perception and thought, but not unleſs the divine be therein. *A. C.* 4733.

Worship in the Jewish Church. The principal *worſhip in the Jewiſh church* conſiſted in the offering of ſacrifices and incenſe; wherefore there were two altars, one for ſacrifices and the other for incenſe; the latter altar was within the tabernacle, and was called the golden altar, but the former was without the tabernacle and was called the altar of burnt offerings; the reaſon was, becauſe there are two kinds of goods, from which all *worſhip* is performed, celeſtial good and ſpiritual good. *Worſhip* by ſacrifices was *worſhip* from celeſtial good, and *worſhip* by incenſe was *worſhip* from ſpiritual good. Whether you call it *worſhip*, or *confeſſion*, it amounts to the ſame thing, for all *worſhip* is *confeſſion*. *A. R.* 277.

Worship of the Lord (the) conſiſts in doing good. *N. J. D.* 127.

Worship. The *worſhip* of ſaints in ſuch an abomination in heaven, that the bare mention of it exciteth horror, ſince in proportion as *worſhip* is paid to any man, in the ſame proportion it is derogated from the Lord; the conſequence whereof is, that the Lord is not *worſhiped* alone and where the Lord is not *worſhiped* alone, there is a diviſion and diſcrimination of *worſhip*, which preventeth communion, and the vital happineſs thence reſulting. *U. T.* 824.

Worship of the Sun is the loweſt of all kinds of *worſhip* of a God; wherefore that *worſhip* in the word is called abomination. *D. L. W.* 157.

Worship. See *Acknowledgement.*

Worship. See *Divine Human Principle.*

Worship. See *Divine Worſhip.*

Worship. See *Doctrine.*

Worship. See *External.*

Worship. See *Fear of God.*

Worship. See *Holy Supper.*

Worship. See *Human Form.*

Worship. See *Idolatrous Worſhip.*

Worship. See *Knowledge of the Lord.*

Worship. See *Lord's Prayer.*

Worship. See *Old Church.*

Worship. See *Repreſentatives.*

Worship. See *Rituals of Worſhip merely Scientific.*

Worship (dead). See *Thief.*

Worship (external). See *Phariſees.*

Worship of Jehovah in Human Form. See *Chriſtian Church.*

Worship of the Only Lord. See *New Heaven and New Church.*

Worship (to) Demons. See *Demons.*

Worship (to) the Lord. See *To Believe in the Lord.*

Worshiped (to be) as a God. See *Darius the Mede.*

Worshipper of the Lord. Every true *worſhipper of the Lord*, as ſoon as he heareth any truth of faith, with which he was before unacquainted, inſtantly ſeeth, acknowledgeth, and receiveth it; becauſe the Lord is in him, and he is in the Lord, conſequently the light of truth is

is in him, and he is in the light of truth; for the Lord is light itself and truth itself. *U. T.* 354.

Worshipper of Self and Nature (every) confirmeth himself against the divine providence, 1st, When he seeth so many impious persons in the world, and so many impieties committed by them, and at the same time, that same glory in them, and yet that they are not followed by any punishment from God. 2d, When he seeth the impious promoted to honours, and made nobles and primates; moreover that they abound in wealth, and live sumptuously and magnificently, whilst the *worshippers of God* are in contempt and poverty. 3d, When he thinketh how wars are permitted, and thereby so many men slaughtered and their possessions plundered. 4. When he thinketh, that victories declare on the side of prudence, and sometimes not on the side of justice, &c. *D. P.* 249, 250, 251, 252.

Worshippers of God. The posterity of Jacob were least of all the *worshippers* of God. *A. C.* 10570.

Worst of All in the Spiritual World (the) are they who come from what is called the christian world. *A. C.* 1032.

Worthy (to be) (Rev. 3. 4). They who are in truths from the Lord, because they are in conjunction with him, are called *worthy*, for all *worthiness* in the spiritual world is from conjunction with the Lord. *A. R.* 167.

Worthy (Rev. 5) when predicated concerning the Lord, hath respect to his divine righteousness and merit. *Ap. Ex.* 337.

Worthy to Open the Book (to be) (Rev. 5. 2) sig. to be able or to have power. *A. R.* 259.

Wound (Exod. 21. 25) sig. an hurt done to the affection which is of love. *A. C.* 9056.

Wound and its Blackness (Gen. 4. 23). By *wound and its blackness* is sig. that there was no longer any thing sound, or unhurt: in particulars by *wound* is sig. the desolation of faith, and by *blackness* the devastation of charity, which is evident from this circumstance, that *wound* is predicated of a man, and *blackness* of a little child; by the same expressions are described the desolation of faith, and the vastation of charity in Isaiah, 1. 6. *A. C.* 431.

Wounded to Death (to be) (Rev. 13, 3) sig. to disagree with the word, for all church doctrine, which doth not accord with the word, is not sound, but is sick of a deadly disease: for from the word alone church doctrine is derived. *A. R.* 576. *Ap. Ex.* 785. *p.* 183.

Wounding the Heads over many great Countries (Psal. 110. 6) is pred. of the entire destruction of those who are principled in falses grounded in evil. *L.* 14.

Wounds. See *Sore, or Ulcer.*

Wrath (Gen. 49. 7) sig. aversion from truth. *A. C.* 6343.

Wrath (great) (Rev. 12. 12) sig. hatred against the new church. *A. R.* 558.

Wrath of God. By the *wrath of God* is signified evil among men, which, because it is against God, is called the *wrath of God*, not that God is angry with man, but because man, in consequence of his evil, is angry with God, and because it seems to man, when he is punished and tormented for it, as is the case after death in hell, as if it came from God, therefore in the word, *wrath* and anger, yea, evil is attributed to God, but this, in the sense of the letter, because that sense is written according to appearances and correspondences, but not in the spiritual sense, for in this latter there is no appearance and correspondence, but truth in its light. *A. R.* 658.

Wrath. See *Zeal.*

Wrath of God. See *Full of the Wrath of God.*

Wrath of Jehovah. See *Day of the Anger and Wrath of Jehovah.*

Wrath of the Lamb. The great day of the *wrath of the Lamb*, (Rev. 6. 17) sig. the day of the last judgment. *A. R.* 340.

Wrath Upon the People. See *Distress in the Land, and Wrath upon the People.*

Wrath and Anger. In many parts the word *wrath and anger* are mentioned together, and in such cases, *wrath* is predicated of evil, and *anger* of the false principle, because they who are in evil are *wrathful*, and they who are in the false principle are *angry*; and both these, in the word, are attributed to Jehovah, that is, to the Lord; but it is meant that they take place in man against the Lord. *A. R.* 635.

Wrath and Anger. See *Fury.*

Wrathful. Supposing a person, through simplicity, to believe that the Lord is *wrathful*, that he punisheth, repenteth, grieveth, &c.

whereby

whereby he is reſtrained from evil, and led to good, ſuch belief is not at all hurtful to him, inaſmuch as it leadeth him to believe alſo, that the Lord ſeeth all things, both generally and particularly; and when he is principled in ſuch belief, he is afterwards capable of being enlightened in other points of faith, at leaſt, in another life, if not before. *A. C.* 589.

WREATH (2) (Exod. 28. 14) ſig. a conjunctive [principle], becauſe thereby conjunction is effected. *A. C.* 9854.

WRESTLING ſig. temptation; temptation itſelf is nothing elſe but *wreſtling*, or combat, for truth is aſſaulted by evil ſpirits, and is defended by the angels who are attendant on man, the apperception of this combat in man is temptation. *A. C.* 4274.

WRESTLING. By him who *wreſtled* with Jacob is meant the angelic heaven, becauſe the Lord, who is there repreſented by Jacob, in a ſupreme ſenſe, admitted alſo the angels to tempt him, and the angels on this occaſion were left to their own proprium. *A. C.* 4307.

WRETCHED (Rev. 3. 17). By being *wretched* here is ſignified incoherence, conſequently by thoſe who are *wretched*, ſuch as think incoherently concerning matters that appertain to the church; the reaſon is, becauſe they, of whom this is ſaid, at one time deny God, heaven, eternal life, and the ſanctity of the word, and at another time acknowledge them; therefore what they build with one hand, they pull down with the other; thus they are like people that build a houſe, and preſently pull it down; or that clothe themſelves in handſome garments, and preſently tear them; wherefore their houſes are rubbiſh, and their garments are rags. It is the ſame with every thing elſe, they think of the church and of heaven; but this they are not aware of. This is alſo meant by *wretchedneſs, or miſery*, [*Ærumna*] in the following paſſages: Iſa. 47. 10, 11. Ezek. 8. 26, 27. Pſal. 5. 10. Similar is the ſignification of a ruinous wall, Jer. 49. 3. Ezek. 13. 11, 12. Hoſea 2. 5. *A. R.* 208.

WRITE (to) (John 8. 2 to 11). The reaſon why the Lord *wrote* twice on the ground, when the woman taken in adultery was brought to him, was in order to repreſent the imputed and acquired condemnation of the Scribes and Phariſees, on account of their two-fold adulteries, in a ſpiritual ſenſe, they having adulterated the goods, and falſified the truths of the word. *Ap. Ex.* 222. *p.* 229.

WRITING. By *writing*, in a natural ſenſe, is ſignified to commit to paper, and ſo to record any thing for the information of poſterity; but in a ſpiritual ſenſe, by *writing* is ſignified to commit to the heart for reception. *A. R.* 473.

WRITING. The moſt ancient manner of *writing* was repreſentative of things by perſons and expreſſions, whereby were underſtood things altogether different from thoſe expreſſed; even prophane *writers* in thoſe early times uſed this method of framing hiſtorical relations, extending them even to things appertaining to civil and moral life, and this in ſuch a manner, that what was expreſſed in the letter was altogether different from the ſignification implied thereby, inſomuch that they repreſented certain affections as gods and goddeſſes, which were afterwards honoured with divine worſhip by the religions of thoſe days; that this was the caſe, may be known to every perſon of literature, inaſmuch as ſuch ancient books are ſtill extant: this method of *writing* was derived from the moſt ancient people who lived before the flood, and who repreſented to themſelves things celeſtial and divine by the viſible things on the earth, and in the outward viſible world, and thereby filled their minds and ſouls with joyous and delightful perceptions, when they beheld the objects of the univerſe, eſpecially ſuch as excelled in beauty by virtue of their form and order; wherefore all the books of the church of thoſe times were thus written; ſuch is the book of Job, and in imitation thereof, ſuch is Solomon's Song of Songs; ſuch alſo were the two books mentioned by Moſes, Numb. 21. 14, 27. beſides ſeveral which are loſt. This ſtyle of *writing* in ſucceeding times became venerable, by reaſon of its antiquity, both amongſt the Gentiles, and amongſt the poſterity of Jacob, inſomuch that they regarded nothing as divine, but what was written in this manner; wherefore when they were under the influence of the prophetic ſpirit, as in the caſe of Jacob, Gen. 49. 3 to 17. and of Moſes, Exod. 15. 1 to 21. Deut. 33. 2, to the end; and of Balaam, who was of the ſons of the eaſt from Syria, where the ancient church then was, Numb. 23. 7 to 10,

19 to 24. chap. 24. 5 to 9. 17 to 24. and of Deborah and Barak, Judg. 5. 2, to the end; and of Hannah, 1 Sam. 2. 2 to 10, and in several other cases, they at such times spake in the manner above-mentioned, and this for several secret reasons; and although very few understood, or knew that the things spoken signified the celestial things of the Lord's kingdom and church, still they were touched and struck with a wonderful awe, under a sense of the divinity and sanctity contained in such things. But that the case is similar in respect to the historical parts of the word, and that they are representative and significative of the celestial and spiritual things of the Lord's kingdom, as to each particular name, and as to each particular expression, is not as yet known to the learned world, only that the word was *written* by inspiration, and that all and singular things therein contain heavenly arcana. *A. C.* 1756.

WRITING (the) in the third heaven consists of letters inflected and variously curved, each of which contains some particular meaning. *S. S.* 90.

WRITING on the WALL, and the DEATH of the KING, (Dan. 5) sig. visitation and destruction denounced against those who used divine goods and truths, as means whereby to obtain dominion over the souls of men. *L. J.* 54.

WRITINGS. The ancient church had *writings* both historical and prophetical, which were divine and inspired, and which, in an internal sense, treated of the Lord and of his kingdom, and these *writings* were the word to the members of that church, as the historical and prophetical books of our word are to us, which in the literal sense treat of the Jews and Israelites, but in an internal sense, of the Lord, and of things appertainig to him. *A. C.* 2686.

WRITINGS. The *writings* of the most ancient people were on tables of wood and stone, and afterwards on blocks of wood made smooth, and the second age wrote their *writings* on sheets of parchment. *C. S. L.* 77.

WRITINGS of the APOSTLES. See *Evangelists.*

WRITTEN (Rev. 14. 1) sig. acknowledgment in them who were sealed. *A. R.* 613.

WRITTEN NAME (Rev. 19. 12). By *name* is here signified the quality of the word in its spiritual and celestial sense, and it is called a *written name*, because the word exists as well among men upon earth, as among angels in heaven. *A. R.* 824.

WRITTEN on the FOREHEAD (Rev. 17. 5) sig. inherent in the love. *A. R.* 729.

WRITTEN (to be) IN THEIR HEARTS. See *Law Written in their Hearts.*

WROUGHT (intwined or intwisted) is pred. of the natural scientific principle, and in Psal. 45. 13, of divine natural truth. *A. C.* 3703.

WROUGHT and DONE (Isa. 41. 4). *Wrought* hath respect to the will, and *done* to the understanding. *A. C.* 683.

WROUGHT GOLD. See *Garments of Wrought Gold.*

# Y.

Y, in the angelic language, appertains to the celestial class of affections. *S. S.* 90.

YARDS. See *Olive Yards.*

YEA, YEA, and NAY, NAY, (in Matt. 5. 36) have respect to the celestial principle. *A. C.* 3246.

YEAR sig. an entire period of the church from beginning to end. That *year* sig. an entire time of a state of the church from beginning to end, or, what is the same thing, an entire period, and consequently that *years* sig. times or periods within

within the general time or period, may appear from many paſſages in the word. As *year* and *years* ſig. a full time between each term, the beginning and the end, when they are predicated of the Lord's kingdom on earth, that is the church, ſo they ſignify what is eternal, when they are predicated of the Lord's kingdom in heaven. That *year* in an internal ſenſe does not ſignify *year*, may alſo appear from this conſideration, that the angels, who are in the internal ſenſe of the word, cannot have an idea of any *year*, but inaſmuch as *year* denotes a full period of time in the natural world, therefore inſtead of *year* they have an idea of what is full in reſpect to ſtates of the church, and of what is eternal in reſpect to ſtates of heaven: times with them are ſtates. *A. C.* 2906.

YEAR. See *Day and Year.*

YEAR. See *Six hundredth and firſt Year.*

YEAR. See *Years.*

YEAR of the GOOD PLEASURE of JEHOVAH (Iſa. 61. 2) ſig. the time of a new church. *A. C.* 2906.

YEAR of the LORD (acceptable) (Iſa. 61. 2) ſig. the time and ſtate of the men of the church, when they are ſuccoured or nouriſhed by love. *Ap. Ex.* 295. *p.* 340.

YEAR of the REDEEMED (Iſa. 63. 4) ſig. a ſtate of bleſſedneſs. *A. C.* 488.

YEAR of MY REDEEMED, (Iſa. 63. 4) and the *year of viſitation*, Jer. 11. 23. ſig. the time of a new church. *A. C.* 2906.

YEAR of RETRIBUTION (Iſa. 34. 8) ſig. the laſt judgement. *Ap. Ex.* 850.

YEAR of RETRIBUTION and DAY of REVENGE ſig. the ſame, only the *year of retribution* is predicated concerning falſes, whereas the *day of revenge* hath reſpect to evils. *Ap. Ex.* 413. *p.* 684.

YEARS ſig. times and ſtates in particular, when *days* are alſo mentioned. *A. C.* 486.

YEARS (the midſt of) (Hab. 3. 2) ſig. the Lord's coming alſo, in leſſer intervals, it ſig. every coming of the Lord, as when man is regenerated, in greater, when the church of the Lord ariſes anew. *A. C.* 482.

YEARS (Pſal. 61. 6) ſig. what is eternal. *A. C.* 2906.

YEARS. See *Days and Years.*

YEARS. See *Former Years.*

YEARS. See *Poſterity of Years.*

YEARS. See *Six Hundred Years.*

YEARS of ABUNDANCE of PROVISION, and YEARS of FAMINE (Gen. 41). By *years* are ſignified ſtates, by the *years* of abundance of proviſion ſtates of the multiplication of truth in the natural principle, and by the *years* of famine ſtates of defect and privation of truth in the natural principle; in general, by the ſeven *years* of abundance of proviſion, and the ſeven *years* of famine in the land of Egypt, in the internal ſenſe, are deſcribed the ſtates of man's reformation and regeneration, and in the ſupreme ſenſe the ſtates of the glorification of the Lord's human [principle]; to the intent that theſe things might be repreſented, ſuch things came to paſs in the land of Egypt: the reaſon why they came to paſs in that land was, becauſe by the land of Egypt and by Pharaoh, in the internal ſenſe, is repreſented the natural principle, the glorification of which in the Lord is there treated of. It is to be noted, that the things which were done at that time, and which are deſcribed in the word, were repreſentative of the Lord himſelf, of the glorification of his human [principle], and in the repreſentative ſenſe of his kingdom; conſequently of the church in general, and of the church in ſingular, thus of the regeneration of man, for by regeneration man is made a church in ſingular; the reaſon why the things done at that time were thus repreſentative was, principally on account of the word, that it might be written, and thereby might contain ſuch things as repreſented things divine, things celeſtial, and things ſpiritual, in a continual ſeries, and thus might be ſerviceable not only to the man of the church but alſo to the angels in heaven, for the angels hence perceive things divine, and are thereby affected with the holy things which are communicated to man who reads the word from affection, whence he alſo derives what is holy: this is the reaſon why ſuch things came to paſs in the land of Egypt. *A. C.* 5275.

YEARS of ABUNDANCE of PROVISION, and YEARS of FAMINE. See *Explanation of Geneſis*, XLI. 48.

YEARS of ANCIENT TIMES (Pſal. 77. 5) ſig. ſtates of the ancient church. *A. C.* 488.

YEARS of ANCIENT TIMES. See *Days of Old.*

YEARS of the BABYLONISH CAPTIVITY, &c. Vaſtation was repreſented by the *years of the capti-*

*captivity*; the beginning of a new church was repreſented by the deliverance and rebuilding of the temple. *A. C.* 728.

YEARS of GENERATION and GENERATION. See *Days of Eternity and the Years*, &c.

YEARS and LIVES (Gen. 25, 7, 18) ſig. repreſentative ſtates. *A. C.* 3274.

YELLOW LIGHT. A bright *light* of a beautiful *yellow* repreſents the firſt ſtate of man's life when he riſes in the ſpiritual world, viz. that it is celeſtial ſpiritual, for he then enters upon life which is at firſt happy and joyful and ſeemeth to himſelf to be admitted into eternal life. *A. C.* 186.

YESTERDAY the DAY BEFORE YESTERDAY (Exod. 5. 7) ſig. a former ſtate. *A. C.* 7114.

YESTERDAY, TO-DAY, and TO-MORROW. *Yeſterday* ſig. from eternity; *to-day*, eternity, and *to-morrow*, to eternity. *A. C.* 3998. 7140.

YIELD (to) FRUIT (Rev. 22) ſig. to produce goods. *A. R.* 935.

YOKE UPON the NECK ſig. interclufion and interception. *A. C.* 3603.

YOKE. To carry a *yoke* (1 Sam. 6. 7) ſig. to ſerve falſes which defile good. *Ap. Ex.* 700. *p.* 578.

YOKE (Jer. 27. 8). To ſerve the king of Babel and to put the *yoke* under his neck ſig. to be altogether deprived of the knowledge and acknowledgement of the good and truth of faith, conſequently of internal worſhip. *A. C.* 1327.

YOKE of OXEN (five) (Luke 14. 19) ſig. all thoſe natural affections, or luſts, which lead away from heaven. *Ap. Ex.* 548. *p.* 252.

YOKE. See *Bands of their Yoke.*

YOUNG LION (Iſa. 31. 4) ſig. the omnipotence of divine truth derived from the omnipotence of divine good. *A. C.* 6367.

YOUNG LION (Micah 5. 7) ſig. celeſtial truth. *A. C.* 6367.

YOUNG MAN and VIRGIN ſig. the intelligence of truth and the affection of good. *Ap. Ex.* 569. *p.* 259.

YOUNG MEN in the word ſig. the underſtanding of truth, or intelligence. *H. H.* 368. *A. C.* 7668.

YOUNG PEOPLE. See *Children.*

YOUNG WOMAN. See *Daughter, Young Woman, and Damſel.*

YOUNGER (the) (Gen. 48. 14) ſig. to be in the ſecond place. *A. C.* 6270.

YOUNGEST BROTHER (Gen. 43. 29) ſig. him who is born after all; the reaſon why Benjamin is here called, as he had been, their youngeſt brother, that is, born after all or by birth the *youngeſt*, is, becauſe this alſo is the caſe in the ſpiritual ſenſe with the medium which Benjamin repreſents; for the medium with man is born after all, for when man is born ſpiritually, that is, when he is re-born, in this caſe his rational principle, which is the internal human principle, is firſt regenerated by the Lord, and afterwards the natural principle, the medium therefore, inaſmuch as it derives ſomewhat from each principle, viz. from the ſpiritual or new-made rational principle, and alſo from the natural, and inaſmuch as it cannot derive any thing from the natural principle, unleſs this alſo be made new, on theſe accounts it cannot be born till afterwards, and indeed according to the degree in which the natural principle is regenerated. *A. C.* 5688.

YOUNGEST SON of HIS OLD AGE (Gen. 44. 20) ſig. truth thence derived which is new. *A. C.* 5804.

YOUTH (a ſtate of) correſponds to the affection of good and truth. *A. C.* 3254.

YOUTH (*adoleſcentia*) (Pſal. 127. 4. and Pſal. 144. 12) is predicated of the ancient church. *Ap. Ex.* 724. *p.* 57.

YOUTH. That man, on his reſurrection from the dead in the ſpiritual world, ſhall afterwards be received into the ſociety of good ſpirits, is repreſented by a *youth* ſitting on an horſe, and directing him towards hell, but the horſe cannot ſtir a ſtep: he is repreſented as a *youth*, becauſe when he firſt cometh into eternal life he is amongſt angels, and conſequently appears to himſelf as in the flower of *youth*. *A. C.* 187.

YOUTH. See *Heaven.*

YOUTH. See *Regenerate Man.*

Z.

ZABULON. See *Zebulun*.

ZAMZUMMIMS (the) who were expelled by the Ammonites (Deut. 2. 19 *to* 21) sig. falses and evils infesting the regenerate man. *A. C.* 1868.

ZAMZUMMIMS. See *Emims, &c.*

ZAPHNATH PAANEAH (Gen. 41. 45) in the original tongue, sig. a revealer of hidden things and an opener of things to come, which in the celestial sense sig. the divine [being or principle] in it [viz. the celestial of the spiritual principle], for to reveal hidden things and to open things to come is of God alone; this is the quality which that name involves, and this quality is the quality of the celestial of the spiritual principle, for the celestial of the spiritual principle is the good of truth in which is the divine [being or principle], or which is immediately from the divine; this, viz. the celestial of the spiritual principle wherein is the divine, the Lord alone had when he was in the world, and it was the human [principle] capable of admitting into it the very divine itself, which could be put off when the Lord made all the human [principle] in himself divine. *A. C.* 5331.

ZARAH. See *Phares and Zarah*.

ZAREPHATH. The widow of *Zarephath* (1 Kings 17. 1 *to* 13) represented those without the church who desire truth. *A. C.* 4844.

ZEAL, in the word, when predicated of the Lord, sig. love and wrath. Love in John 2. 17. Psal. 69. 10. Isa. 37. 32 chap. 63. 15. Ezek. 39. 25. Zech. 1. 14. and chap. 8. 2. Wrath in Deut. 32. 16, 21. Psal. 79. 5, 6. Ezek. 8. 42, and chap. 23. 25. Zeph. 1. 18, and chap. 3. 8. But *zeal* in the Lord is not wrath, it only appears so in externals; interiorly, it is love; for it appears as if he was angry, when he rebukes man, especially when man's own evil punishes him, which is permitted out of love, that his evil may be removed. Hence it is evident, why Jehovah calls himself "jealous," which is derived from the Latin word, *Zelotypus*. See Deut. 4. 24. chap 5. 9, 10, and chap. 6. 14, 15. *A. C.* 8875.

# Z.

ZEAL in externals appears like anger and wrath, as well with those who are principled in good love, as with those who are principled in evil love; but whereas the internals are different, the anger and wrath in each case differs from that of the other, and the difference is as follows; 1st, The *zeal of good love* is as a celestial flame, which in no case bursts out upon another, but only defends itself, and defends itself against an evil person, as whilst he rushes into the fire and is burnt: but the *zeal of evil love* is as an infernal flame, which of itself bursts forth, and rushes on, and is desirous to consume another. 2d, The *zeal of good love* instantly burns away and is allayed, when he who assaults ceases to assault; but the *zeal of evil love* continues, and is not extinguished. 3d, The reason is, because the internal of him who is principled in the love of good, is in itself mild, soft, friendly, and benevolent, wherefore whilst his external, with a view of defending itself, is exasperated, harsh and haughty, and thereby acts with rigour, still it is tempered with the good in which his internal is principled; it is otherwise with the wicked, with such the internal is unfriendly, without pity, harsh, breathing hatred and revenge, and feeding itself with their delights; and although it is reconciled, still those evils lie concealed as fires in wood underneath the embers, which fires burst forth after death, if not in this world. Inasmuch as *zeal* in externals appears alike in each, both the good and the wicked, and whereas the ultimate sense of the word consists of correspondences, and appearances, therefore it is very often said of Jehovah in the word, that he is angry, is wrathful, revenges, punishes,

punishes, casts into hell, with many things besides, which are appearances of *zeal* in externals; hence also it is, that he is called *zealous* (zelotes) when yet there is not the least of anger, of wrath, and revenge in him: for he is essential mercy, grace, and clemency, thus essential good in whom it is impossible such evil passions can have place. *C. S. L.* 365, 366.

ZEAL. In heaven or with the angels there is no such thing as anger, but instead of anger, *zeal*; for anger differs from *zeal* in this, that there is evil in anger, but in *zeal* there is good; or that he who is in anger, intends evil to another with whom he is angry, but he who is in *zeal*, intends good to another, towards whom he hath *zeal*: wherefore also he who is in *zeal* can in an instant be good, and in the very act be good towards others, but not so he who is in anger; although *zeal* in the external form appears like anger, still in the internal form it is altogether unlike. *A. C.* 4164.

ZEAL (divine) is the consequence of divine love, and is a *zeal* for the salvation of men. *A. R.* 831.

ZEAL in favour of conjugial love is the *zeal of zeals*, because that love is the love of loves, and its delights, in favour of which also *zeal* operates, are the delights of delights, for that love is the head of all loves; the reason is, because that love induces in a wife the form of love, and in a husband the form of wisdom, and from these forms united into one, nothing else can proceed but what favours of wisdom, and at the same time of love. Inasmuch as the *zeal of conjugial love* is the *zeal of zeals*, therefore it is called by a new name jealousy [*zealotypia*], which is the very type of *zeal*. *C. S. L.* 367.

ZEAL. See *Indignation*.

ZEAL. See *Zealous*.

ZEAL of CONJUGIAL LOVE. See *Jealousy*.

ZEALOUS (to be) and to REPENT, (Rev. 3. 19) have respect to affection for the truth, and aversion for the false principle. It is here said to be *zealous*, because it was said above, verse 15, "I would thou wert either cold or hot," here hot, for *zeal* is spiritual heat; spiritual heat is the affection of love, in the present case, the affection of the love of truth, and he who acts from the affection of the love of truth, acts also from aversion to what is false; wherefore this is signified by *repent*. *A. R.* 216.

ZEALOUS. See *Jealous*.

ZEALOUS. See *Zeal*.

ZEBAOTH. The Lord is called *Jehovah Zebaoth*, because *Zebaoth* sig. an army, or host, which also sig. all the truths and goods of the church and heaven. *Ap. Ex.* 727. *p.* 72.

ZEBAOTH. See *Jehovah Zebaoth*.

ZEBOIM. See *Admah and Zeboim*.

ZEBULUN (Gen. 49. 13) sig. the cohabitation of good and truth, or the heavenly marriage. It is called the cohabitation of good and of truth, because *Zebulun*, in the original tongue, sig. cohabitation. The subject here treated of by *Zebulun* is concerning those in the church, who from conclusions respecting spiritual truths from scientifics, and thereby confirm those truths with themselves. But it is to be noted, that by *Zebulun* are not meant those who do not believe, unless scientifics and sensual things dictate [belief], and who are before in a negative principle, such never believe, the reason is, because a negative principle universally prevails, and when it prevails, then there flow-in, and are collected together scientifics, which deny, but not which confirm; those which confirm are rejected sideways, or are explained in favour of scientifics which deny, and thus the negative principle is confirmed; but by *Zebulun* are here meant, those who believe the doctrinals derived from the word, but with whom some affirmative principle universally prevails, and yet faith hath not life in truths but in scientifics, for they apply scientifics to doctrinals, and thus confirm their affirmative principle; they, therefore, who are *Zebulun*, do not elevate themselves from scientifics, but when they hear or think concerning any truth of faith, they instantly fall into the scientific principle; several in the world are of this description; the Lord also provides, that things scientific and sensual, should serve them for this use. *A. C.* 6383.

ZEBULUN (Rev. 7). By *Zebulun*, in a supreme sense, is signified the union of the essential divinity, and the divine humanity in the Lord, in a spiritual sense, the marriage of good and truth in those who are in heaven and in the church, and in a natural sense, conjugial love itself; therefore here by *Zebulun* is signified the conjugial love of good and truth: moreover he was so called from *cohabitation*, Gen. 30. 19, 22; and cohabitation is pred. of a married pair, whose minds are joined in one, for such conjunction is

spiritual

spiritual cohabitation. The conjugial love of good and truth, which is here signified by *Zebulun*, is the conjugial love of the Lord and the church, the Lord is the good of love itself, and giveth the church to be truth from that good, and cohabitation is effected, when the man of the church in truths, receives good from the Lord, in such case, there takes place in man a marriage of good and truth, which is the church itself, and he becomes a heaven; hence it is, that the kingdom of God, that is, heaven and the church, is so often compared in the word to a marriage. *A. R.* 359.

ZECHARIAH represents those who are in the truth of doctrine, and abstractedly from the person, the truth of doctrine itself. See Matt. 23. 34. *Ap. Ex.* 329. *p.* 425.

ZECHARIAH. The 12th, 13th, and 14th, chapters, in a spiritual sense, treat of the last state of the old, and the first state of the new church. *A. R.* 707.

ZEMARITES. See *Jebusites, Amorites, &c.*

ZENITH and HORIZON. See *Times in the Spiritual World.*

ZERUBBABEL (Zech. 4) represented the Lord. *A. R.* 43.

ZIDON (Isa. 23. 2, 3, 4) sig. exterior knowledges, which having nothing internal in them, are called the seed of Sihor, the harvest of the river, her revenue a mart of nations, and also the sea, and the fortification of the sea, and it is said, that she doth not travail, nor bring forth, which expressions in the literal sense seem without meaning, but in the internal sense, they have a clear signification, as is the case with other passages in the Prophets; inasmuch as *Zidon* sig. exterior knowledges, it is therefore called the circuit [encompassing] of Israel, or of the spiritual church, Ezek. 28. 24, 26; for exterior knowledges are like somewhat that encompasseth. *A. C.* 1201.

ZIDON (Isa. 23. 4, 5) sig. those who have been in the knowledges of faith, and have destroyed them by scientifics, and have thereby become barren. *A. C.* 264.

ZIDON. See *Tyre and Zidon.*

ZIIM (the people of) (Psal. 74, 15) are they who are in falses, or the false itself. *A. C.* 9755.

ZIIM, OCHIM, DAUGHTERS of the OWL, SATYRS, IIM, and DRAGONS (Isa. 13. 21. 22) sig. the interior things of worship, appertaining to self-love, or proprium. *A. C.* 1326.

ZIIM and LIIM, SATYR and NIGHT MONSTER (Isa. 34. 14) sig. concupiscences corporeal and merely natural, from which all kinds of falses and evils are produced. *Ap. Ex.* 586.

ZILLAH (Gen. 4) sig. the number of the natural things of that new church which succeeded Lamech. *A. C.* 405.

ZILLAH. See *Adah and Zillah.*

ZILPAH, Leah's handmaid, sig. subsequent affection serviceable to the affection of exterior truth, as a mean or medium. *A. C.* 4609.

ZION (MOUNT) sig. heaven and the church, where the Lord alone is worshipped. *A. R.* 613.

ZION (mountain of), in the supreme sense, repr. the divine good of the Lord's divine love, and in the respective sense, the divine celestial [principle], and the divine spiritual in his kingdom. *A. C.* 6435.

ZION (Isa. 51. 3) sig. the new church amongst the Gentiles, which should acknowledge the Lord. *Ap. Ex.* 730. *p.* 82.

ZION (Jer. 14. 19, 21) sig. the Lord's celestial kingdom. *A. C.* 5313.

ZION and JERUSALEM, when named together, sig. the celestial church, *Zion*, its internal, and *Jerusalem*, its external; but when *Jerusalem* is named without *Zion*, then, in most cases, is signified the spiritual church. *A. C.* 6745.

ZION. See *Controversy of Zion.*

ZION. See *Dwelling Places, and Assemblies of Mount Zion.*

ZION. See *Sons of Zion.*

ZIPPORAH (Exod. 2. 21) sig. the quality of the good of the church. *A. C.* 6793.

ZIPPORAH (Exod. 4. 25) sig. the representative church. *A. C.* 7044.

ZOAN and NOPH (the princes of) (Isa. 19. 11, 13) denote truths in the ultimate of order falsified. *A. C.* 5044.

ZOAN. See *Princes of Zoan, and the wise Counsellors of Pharaoh.*

ZOAR (Gen. 13. 10) sig. the affection of goodness: *Zoar* was a city not far from Sodom, whither also Lot fled when he was rescued by the angels from the burning of Sodom, concerning which, see Gen. 19. 20, 22, 30; and moreover

*Zoar*

Zoar is mentioned Gen. 14. 2, 8. Deut. 34. 3. Isa. 15. 5. Jer. 48. 34; where also it sig. affection, and as it sig. affection of goodness, so also, in an opposite sense, as is usual, it sig. the affection of evil. *A. C.* 1589.

Zoar (Gen. 19. 22) sig. the affection of good, viz. the good of science, that is, the affection of truth, in the present instance little of truth, for by Zoar, in the original tongue, is signified somewhat little or small, for they who are in the affection of truth, have but little of truth, because but little of good, in comparison with those who are in the affection of good. *A. C.* 2439.

Zone, or Girdle, in the word, sig. a common band, whereby all things are kept in their order and connection. *A. R.* 46.

FINIS.

Also, published by G. Nicholson, in 8vo. Price 2s.

ESSAYS ON THE MOST ESSENTIAL THEOLOGICAL SUBJECTS,

Explanatory of the Heavenly Doctrines of the New Jerusalem.

Sold at the Aurora publishing Office, No. 15, Cross Street, Hatton Garden: by Mr. Essex, Clerkenwell Green: and M. Sibly, No. 35, Goswell Street.

Printed by J. Bonsor, Salisbury Square.

1800.